

14/9/6

THE
Evangelical Magazine.
for 1798.

The Profits arising from the sale of this Magazine,
are **APPLIED** to
CHARITABLE PURPOSES.

*Stated Contributors to the Work, & Trustees for the
proper distribution of the Money.*

- Rev. R. Bayne M.A. Elgin Scot^d
— Thomas Beck, London.....
— James Boden, Sheffield.....
— David Bogue A.M. Gosport
— S. Bottomley, Scarborough.
— J. Brewer, Birmingham.....
— Thomas Bryson, London...
— George Burder, Coventry...
— J. Cockin, Halifax.....
— A. Duncanson, Airdrie Scot.^d
— John Eyre A.M. Hackney.
— Andrew Fuller, Kettering....
— S. Greatheed, Newport Pagn.^d
— T. Haweis L.L.B. Aldwinkle



- Rev. Jos. Jefferson, Basingstoke...
— W. Kingsbury, A.M. Southamⁿ
— George Lambert, Hull.....
— Herbert Mends, Plymouth...
— Edward Parsons, Leeds.....
— Samuel Pearce, Birmingham.
— W. Roby, Manchester.....
— John Ryland, D.D. Bristol...
— Rob. Simpson, A.M. Hexton.
— John Smart, Stirling Scot^d...
— John Townsend, London.....
— Alex. Waugh, A.M. London...
— Matthew Wilks, London.....
— E. Williams, D.D. Rotherham.

Ourselves your Servants for Jesus sake. 2 Cor. iv. 5.
Volume VI

LONDON.

Printed by and for J. Chapman: N. 151. Fleet Street.



37.

1.

14.

133.

P R E F A C E.

THE several efforts made in the course of the *past year*, by Evangelical Christians of various denominations; to promote mutual affection, and extend the interest of the Redeemer's kingdom, have by no means disappointed the sanguine expectations we formed at its commencement, from a review we then took of the state of the religious world:

Three new societies, the Baptist, Congregational, and Itinerant, have been established in London, for diffusing, more extensively, the Gospel of Christ in the unenlightened parts of our own country; a respectable addition has been made to the County Associations, for the same purpose; and several Itinerant Ministers have been employed in this important work, both in England and Scotland, with the happiest prospects of success:

The Catholic spirit, also, displayed in the many instances we have recorded, merits our warmest encomium; and will, we hope, increase, till all who love our Lord Jesus Christ in sincerity, are still more closely united; especially as this may be accomplished without giving up the grand distinguishing principles of the gospel; or interfering, in any respect, with our educational peculiarities. Much of this spirit of Catholicism has been justly attributed to the Institution of Missionary Societies, which have increased and flourished during the last year, both with us and in America; and we are happy in the prospect of the formation of a similar society in Holland.

We are thankful for the many judicious observations we have been favoured with on "the means of doing good;" the paper which appears in the present number, on Sunday Schools, may be considered as a specimen of the useful information we are thereby enabled to lay before our readers, on that, and other subjects of the same kind, which will be brought forward in their order.

Though brevity has been frequently recommended to our correspondents, we never found it more necessary than at present, when the great increase of Religious Intelligence demands so considerable a portion of our room. A work like ours requires variety, which cannot be maintained but by short lively pieces. These are best calculated to attract the general attention of readers, and consequently, if well written, are most likely to be useful. Except, therefore, on Biography, or a few other very interesting subjects, we wish no article may ever exceed two or three pages.

PREFACE.

Had this advice been attended to, few correspondents would have had occasion to charge us with delay. The truth is, we are always desirous to oblige; but when long pieces are transmitted, particularly essays, we are under the painful necessity either of abridging, which authors dislike, or of postponing them from month to month, before we can find room for their insertion.

As to our *poetic* correspondents who think themselves neglected, we can only say, our limits are so contracted, that we can insert but a part of what we receive; and as we constantly aim at impartiality, we must beg to be indulged with a discretionary power in making the selection.

We are endeavouring to bring up the arrears of our Review; and regret that any important works should remain unnoticed. In future, we trust, by shortening our remarks, where they may be spared, we shall be able to introduce every interesting publication of a religious nature very soon after its appearance.

Could the proposal of Benevolus, for making a permanent provision for the widows of gospel ministers be accomplished, we should sincerely rejoice. In the mean while it affords us much pleasure to reflect, that, by the liberal encouragement our work has received, we have been enabled annually to contribute some hundreds of pounds towards their support. Their distresses are of the most afflicting kind; and, were they generally known, could not fail of exciting compassion in every feeling heart. As several persons have expressed a wish that the Trustees of this Magazine, who are so intimately acquainted with all their circumstances, would become depositories of such property as humane and serious characters might be desirous to appropriate to their relief, either by *legacy* or gift, we take the liberty to subjoin the form in which benefactions may be bequeathed.*

* I give and bequeath £. to the Rev. John Eyre, or to the Treasurer, for the time being, of the stated contributors to the Evangelical Magazine, and Trustees for the proper distribution of the profits. To be paid to him within months after my decease, out of my personal estate; to be appropriated to the same charitable and pious purposes, as the profits of that work.

THE

EVANGELICAL MAGAZINE.



Ridley sculp

The Hon.^{ble} and Rev.^d

WILLIAM BROMLEY CADOGAN, M. A.

Published by T. Chapman, 151 Fleet Street, Jan'y 1798.

THE
Evangelical Magazine,

FOR THE YEAR 1798.

BIOGRAPHY.

MEMOIRS OF THE HON. AND REV. WM. BROMLEY CADOGAN, A. M. RECTOR OF ST. LUKE'S, CHELSEA, AND VICAR OF ST. GILES'S, READING.

SUCH is the nature of the Christian religion, that it neither covets nor opposes the artificial distinctions of life. Whilst it every where inculcates humility and lowliness of mind, it directs us to give honour to whom honour is due, whether it be to believers or unbelievers: And, what it inculcates by precept, it enforces by example. St. Paul addresses the Roman governor, in the most respectful manner, calling him, *most noble Festus*; and St. Luke, who records the circumstance, in dedicating this narrative of facts he had composed to the *most excellent Theophilus*, withholds not from him the customary respect paid to persons of his exalted station, because he happened to be a Christian brother. For envy and pride are equally obnoxious to the spiritually minded, who seeking for themselves the honour that cometh from God only, and comparing the emptiness of the fading glories of time with the unchanging realities of eternity, neither desire the titles earthly princes confer, nor feel the least uneasiness at seeing others enjoy them.

No man deserved distinctions of rank more than the subject of these memoirs; and yet no man esteemed them less, when compared with the superior dignity of being "a member of Christ, a child of God, and an inheritor of the kingdom of Heaven." He was the second son of the present Lord Cadogan, and was born in 1751, at Caverham Park,

Park, Oxfordshire, a beautiful seat near Reading, and visible for several miles on the Bath road. After much care and expense in ornamenting it, his Lordship sold it, about fourteen years ago, with the consent of his eldest son, to a Major Marfack, who had just returned from India, with a large fortune.

Whilst his elder brother was intended for the army, and his two younger brothers, by the same mother, for the navy; Mr. Cadogan was designed for the church. Whether any particular circumstance influenced the decision, it is immaterial. "The lot is cast into the lap, but the disposal thereof is of the Lord." The emoluments of the church were, probably, the chief object his friends had in view; could they have foreseen his faithfulness and zeal, it is highly probably, from their subsequent conduct, they would rather have devoted him to any other profession. But God, who intended him for nobler service than to be seeking at courts and levees, for church preferment, inclined their minds to pursue such measures as would ultimately accomplish his intentions, and frustrate their own.

At an early age, he was sent to Westminster school, where he received his classical education. While there, he had some serious impressions on his mind; but they were neither strong nor lasting. Mr. Bakewell, who afterwards removed to Greenwich, then kept his school in Palace-yard; and, though often interrupted by the rudeness of the Westminster scholars, preached in the evenings to such of his neighbours as wished to attend. Thither Mr. Cadogan resorted, to laugh, with his young companions; but conscience, enlightened with the truths he heard, would sometimes smite him, and he even felt ardent desires to enjoy the favour of God; as he had no friend, however, to fan the kindling sparks into a flame, they were soon extinguished by youthful folly.

About the usual time, he removed to Christ Church College, Oxford. There he distinguished himself by obtaining some literary prizes; nor was he altogether unconcerned about the important office, for which he was designed; but applied himself to the study of the Scriptures, and wrote an abstract of the contents of each book, for his own information.

About this time, the Rev. Mr. Talbot, vicar of St. Giles's, Reading, died. He was an extraordinary man both for piety and generosity; and his wife, also was a Christian of more than common excellence. They were both venerated by

by the congregation, and highly esteemed throughout all the town and neighbourhood. His labours were extensively blest in the awakening of sinners: it is even supposed, that in the few years he preached at Reading, he had not much less than two or three hundred seals to his ministry. But so mysterious are the ways of God, and so unfathomable his designs, that, in the prime of life, and in the midst of usefulness, he was suddenly removed to glory. For just as he was setting out for London, on a visit to his friend, the present Earl of Dartmouth, he was requested to pray with a sick person, from whom he caught a contagious fever of which he died, within a few days after his arrival in town, at the house of the late Mr. Wilberforce.

This circumstance soon transpired, and deeply affected his congregation. Mr. Hallward had been recently appointed curate, and was much esteemed; but no hopes were entertained of procuring the living for him, or any other clergyman of evangelical sentiments. For a while, the flock was to be scattered abroad; but God had a merciful design of raising up for them a faithful shepherd of no less eminence, who should feed them with knowledge and understanding.

St. Giles's is one of the best crown livings at the Chancellor's disposal; and, consequently, applications for it were likely to be numerous. But Lord Bathurst, who was then passing through Reading, in his journey to or from Bath, unsolicited, felt an inclination to confer it on Mr. Cadogan: and, being informed that his grand-father was then at Caversham, he resolved to go himself, and make the offer in person. Finding the door open, he walked directly into the kitchen, and desired to speak with Lord Cadogan. The servants, seeing him plainly dressed, had no suspicion of his quality, and, not daring to introduce a stranger, replied, his Lordship was not at home. He asked for some paper, and, as no one offered to shew him into a room, he wrote a note, at the kitchen dresser, to the following purport. "The Lord Chancellor presents compliments to Lord Cadogan, and, understanding he has a grandson in the church, begs his condescending acceptance of the vicarage of St. Giles's, which he has just heard is become vacant." As soon as he was gone out, they perceived their mistake, and with trembling haste took the note to their master, who went immediately after the Chancellor, to apologize for the ignorance of his servants, and to thank him for his intended favour, which he confessed would be

desirable on account of its contiguity to the family seat; but lamented that his grandson was not yet ordained, nor of sufficient age to hold church preferment. This difficulty being obviated by the polite offer of the Chancellor to preserve the living for him, till he was capable of holding it, it was thankfully accepted.

The people heard of the appointment with grief; but there was no remedy. Their only hope was, that the new vicar, being a young gentleman of noble family, he would feel no disposition to do the duties himself; and that Mr. Hallward might be continued in the curacy. With this view, a petition was drawn up by the most serious inhabitants of the place, and, being signed by a great number of the parishioners, was presented to him in the year 1775, when he first came to the living. But, at that time, he was so inimical to the faith he afterwards preached, and the people who professed it, that he threw the petition into the fire, and declared he would not comply with it, had it been signed by every individual in the parish; and that Mr. Hallward should never preach in his pulpit again, upon any consideration.

Had he been indifferent to all religion he might have been less violent. But he was a Pharisee. His zeal was great, but it was not according to knowledge. He thought he did God service by manifesting displeasure at those who sought salvation by faith in Christ, and not by the works of the law.

The old congregation soon dispersed among the various meetings. The Baptist minister, being by far the most lively preacher, attracted the greatest number, who, desiring full communion, where they profited most, successively joined his church, till it became, in point of numbers, one of the largest societies in the kingdom, of the Baptist denomination.

Some, not satisfied with the doctrine preached at the church, nor the form and discipline of the meetings, applied to the Countess of Huntingdon, and, having taken a place, which would contain two or three hundred people, opened it as a chapel.

Others, unwilling to leave the church altogether, and thinking they perceived in his conduct and preaching, marks of sincerity, attempted to set him right. Instead of convincing him of his errors, their frequent letters only made his spirit more acrimonious.

Good Mrs. Talbot, however, incurred his deepest resentment.

sentment. She considered it her duty not to remove from the spot, where her husband's labours had been so signally blessed; but to comfort and strengthen the numerous young converts, who daily flocked to her for instruction. Like a true mother in Israel, her house was opened for religious exercises; Mr. Romaine, Mr. Newton, and other ministers, who visited her, expounded to the people; and prayer was continually offered up, under her roof, for the conversion of Mr. Cadogan.

Highly offended at such conduct, he vehemently remonstrated. Various letters passed. To all his bitter reproaches, she returned answers so full of meekness and wisdom, that, at length, he fell at the feet of accumulated kindness, humbled and subdued; and, to the last moment of his life confessed, to the praise and glory of God, that Mrs. Talbot's letters and example, were the principal means of leading him to the saving knowledge of Christ.*

But light and power are distinct things. So difficult was it for an aspiring man, whose father was master of the Mint, in high favour at court, and connected with the leading men in power, to renounce all hopes of preferment, and take up his cross and follow the Lord Jesus Christ, that he was not able to come out boldly and preach the Gospel for more than two years after he knew it. This is the more remarkable, because, while he retained his pharisaic notions, his courage was undaunted, and he actually endured persecution for the methods he took to enforce the observance of moral duties.

Soon after he was ordained, he had been inducted to the living of Chelsea; the presentation being in the gift of the family, who, through marriage, inherited the ample estate of Sir Hans Sloane.

His time was, then, about equally divided between the two parishes: but he began to expend a large sum of money on the Parsonage at Chelsea, intending, as it was the genteel place, and near town, to make it his principal residence. Seeing the Sabbath shamefully violated there, and finding that the persons he wished to reclaim, would not attend his preaching, he determined to put the laws of the land in force against them. With this view, he went himself round the parish, and insisted on having the shops shut; charging the parish officers to aid him in suppressing this

* See his Sermon on her Death.

shameful practice. He found it however impossible to accomplish his design; nor could his rank secure him from the abuse and fury of the mob, which his zeal had provoked; but his life was more than once endangered by the butchers, and others, whose traffic he endeavoured to interrupt.

But what the law could not do, being weak through the flesh, the preaching of Christ crucified easily effected. For soon after he began explicitly and earnestly to preach the gospel, he had the pleasure of seeing many, whom law and terrors only hardened, melted down under a sense of mercy; and so sweetly constrained by the love of Christ, as to forsake every evil work, and run with alacrity and delight in the ways of God's commandments.

During the first two years of his ministry he had been perfectly legal; for the next two years, or more, he had been held in bondage to the beggarly elements of this world; but now, being set at liberty, he boldly commenced his useful and honourable course, under many favourable circumstances of experience and knowledge. For having previously written about three hundred sermons, with the help of no other book than his Bible before him, and his concordance by his side, he soon became a good textuary and an accurate speaker. But, from this period, he made no use whatever of these discourses: he deemed a written sermon, brought into the pulpit, unprofitable lumber at best, or a proof of timidity or weakness; if not a mean artifice to avoid the reproach of Christ, by compliance with a shameful innovation, introduced by certain popular ministers who preached against the government in the time of the civil wars, and tolerated by the people for political reasons; and which, though prohibited by a university statute at the request of Charles II. gradually increased till it became a general custom.

Nor did he reason any longer with flesh and blood upon the consequences of declaring himself so openly; but, following the example of St. Paul, he went and joined himself to the people of God, and sought an intimacy with those ministers of the gospel who were most distinguished for their fidelity. He disdained that crooked carnal policy of standing aloof from all serious characters, especially if they are poor, as though to be classed with the humble followers of the Lamb would be a disgrace. Nor did he dare attempt to keep back or soften the offensive parts of the word of God, under the specious pretence of keeping off prejudice, by introducing light gradually among his hearers. Had he, indeed,

indeed, acted upon this plan, so repugnant to the practice of the Apostles, and so disgraceful to the ministerial character, he might have kept on good terms with some of the wealthy and pharisaic of his flock; he might have preserved the friendship and interest of his noble relations and connexions; he might have proceeded Prebendary and Dean; and about the time of his departure to another world, he might have been placed on the list for a vacant see; but then, it is probable, his preaching would never have been so much blessed as it was in turning many to righteousness, and in feeding, as a true shepherd, the church of God incarnate, which he hath purchased with his own blood; nor would he have lived so beloved by listening thousands, or died so justly lamented by all descriptions of people.

The first minister he applied to, was Mr. Hallward. With Christian humility he acknowledged the injuriousness of his past conduct, pressed him to return to his former situation, and assured him his heart, his house, and his pulpit were open for his reception, and should never again be shut against him. Mr. Hallward, at the time, was promoted by his friend, the Rev. Mr. Gurdon, to the living of Ason, and therefore could not accept the curacy; but, dissolved in thankfulness to God for the wonderful change his grace had produced in one so qualified, by talents and situation, for eminent usefulness, he determined to go and converse with him, and strengthen his resolutions; and to rejoice with the people at the dispersion of the cloud which had so long brooded over them, and the bright prospect now opened for their future comfort and instruction. Welcomed in the most expressive and affectionate manner by Mr. Cadogan himself, and those of the congregation, who once deplored his loss as the greatest calamity, he continued among them six months; and then, being obliged to return to his own flock, he left them with feelings the very reverse of those he had formerly experienced.

It was about this time, also, his intimacy commenced with Mr. Romaine, who ever after paid him an annual visit, and encouraged him by frequent correspondence. Their mutual affection was great; their religious sentiments were similar; they were both Hutchinsonians and Hebreans, and their pulpits were always accessible to each other. Mr. Newton, Mr. Hill, and many other popular clergymen whom he had invited to his house, preached for him occasionally; and, indeed, he took too decided a part to be ashamed of his new connexions.

At

At Chelsea, where few of the inhabitants had been used to the gospel, the alteration in his preaching was not much approved. But what offended most, was the substitution of a Tuesday evening lecture instead of the daily reading of prayers, which he restricted to Wednesdays and Fridays. Grievous complaints were made to the Bishop: and his lordship was requested to interfere. He did. Mr. Cadogan replied,---That the substitution of the lecture proved the frequency of reading prayers was not abolished through idleness or inattention---That he must be allowed to judge what would be the best method of promoting the spiritual welfare of the people of his parish---That the reading of prayers every day took up too much of a minister's time, which could be better employed---That very few ever attended the prayers---That they who did might as well read the scripture and pray at home, if they had the spirit of prayer---That if they had not, but did it as a matter of form, on which they placed dependance, they might have reason hereafter to rejoice that their false props were removed, and a course of instruction substituted, that would lead them to Christ the only true and sure foundation. After this wise and spirited reply, he heard no more from his lordship on the subject. The discontented were not so easily appeased, nor could they, for a long time to come, be reconciled to his proceedings. He strove hard to do them good, and his ministry there was not without fruit; though it was not, in a comparative view, very successful. Unhappily he suffered himself to be prevailed on by the persuasion of some of his family to let the Parsonage; and, finding lodgings uncomfortable, and many unpleasant circumstances arising, which discouraged his attempts, he was induced to reside chiefly at Reading, leaving this very populous parish wholly in charge of his curate, Mr. Middleton, except at the season of lent, and the last Sabbath of the month, when he generally went up to preach and administer the Lord's Supper.

But at Reading his message was differently received. The esteem of the congregation almost bordered on veneration. From every part of the town, and the adjacent villages, such multitudes flocked to hear him, that it soon became necessary to erect spacious galleries, and even then the church was scarcely roomy enough for their accommodation.

Besides preaching on Sundays, morning and evening, and sometimes (the curate being ill or absent) in the afternoon, he

he preached the Thursday evening lecture also; and on the Tuesday evening he prayed and expounded the scriptures at his own house; afterwards, when, by the blessing of God on his labours, the number of serious people so greatly increased that his parlour could not contain them, he removed this instructive exercise into the chancel.

Conscious of the importance of early impressions, and the advantages of being able to read the word of God, he instituted four Sunday Schools, in which upwards of 120 poor children were instructed. These he constantly attended, encouraging the children to learn, by distributing new books and money to such as made the greatest proficiency. At Christmas he not only gave them a dinner, but he preached a sermon to them, and composed a Hymn for them suitable to the occasion; and was more than usually delighted with the expressions of joy his own bounty had excited. A collection was made among the parishioners for paying the teachers: the deficiency, whatever it was, he supplied.

His family soon perceived that all hope of his advancement to prelacy would be plucked up by the root, unless they could dissuade or pervert him from his new line of conduct. Arguments were ineffectual. Allurements were adopted. He was almost entangled in the snares they laid; when, urged by the anguish of his mind, he suddenly escaped by a marriage, which for a long time produced an entire separation. The breach, however, was afterwards made up, and an intercourse re-established. In the meanwhile, his religious experience had acquired such stability; that had they renewed their attempt, he would probably have been proof against their devices. Surely the Lord knoweth how to deliver the godly out of temptation; and to shield their head in the day of battle, in a manner, that, on reflection, will excite perpetual admiration and praise!

Consistency of conduct at last compelled esteem. They who were offended at his religion, could not but admire its effects in the uniform tenor of his life; and were even constrained to say, that he was a *good man*: His church, who knew him better than the world did, believed there was not upon earth such another. Indeed, never did any one enter more heartily into the work of God, nor persevere in it with greater delight. Preaching was his element; and all his time was spent in doing good.

His discourses were truly evangelical. Their whole tendency was to exalt Christ, and to lead saints and sinners to him for righteousness, pardon, and peace, and all the blessings

sings of everlasting salvation. The manner of his delivery was forcible and manly; and, though his voice was rough, and disagreeable to strangers, yet his earnestness and wisdom always commanded attention. His style was pure, but remarkably plain; so that the most illiterate could understand the meaning of almost every word he uttered. He aimed at usefulness, not applause; he laboured at the simplicity of the gospel, and endeavoured to reduce the sublime and important truths of the Bible to the level of the meanest capacity. And such an honour did God put upon his ministry, that few persons, in the present day, for the space of time he preached, have been more blessed to the conversion of young and old, rich and poor; of whom some went before him to glory, whilst the many who are left, are now following him, as he followed Christ, and will be his crown of rejoicing for ever.

He neither debilitated his mind by idleness and gossiping, nor by gorging it with too much study. His Hebrew bible was his chief delight. That and the Greek Testament, he read far more than all other books put together. To this blessed employment, most part of his mornings was devoted: so that, he acquired a knowledge of the bible beyond most men, and expressed himself in the pulpit, and upon all other occasions, in the language of the Scripture, with incredible facility.

He was a remarkably early riser, being mostly in his study by six o'clock, even in winter. Exercise he seldom neglected. If the weather were fine, he generally rode on horseback, two hours or more, and visited some part of the sick and poor of his congregation. To those in better circumstances, he used to say, "If you are well, you must not expect me often; if you are sick, I shall never fail to visit you constantly."

What time he spent in secret prayer is known only to God and his own soul. It is supposed, however, he was much engaged in that duty. For when he had company, he would often retire from them to his study; and there, when most of the family were gone to rest, he has been frequently surprised on his knees, by the domestic, who usually took charge of the house.

The generosity of his mind was truly great. His charity was limited by his circumstances, not by his heart. He often exceeded the bounds of rigid propriety, and straightened himself to enlarge others. He scarcely ever went to pray with the sick and afflicted, but he administered relief.

Nor

Nor could any of his congregation mention an object of distress, but he was always ready to give what they required. He felt for poor clergymen, who were faithful to their trust; and would sometimes inclose them a bank note in a kind, encouraging letter. He was, likewise, a liberal benefactor "to the sick man's visitor;" and, to countenance it most effectually, he made a point of attending the society once a month; which he never failed to do, when at home, but in a single instance; and then he insisted on paying a guinea, by way of forfeit, that he might not be forgetful in future.

But whilst he was thus living and labouring, approved of God, and highly esteemed by all the people, a messenger was suddenly sent from Heaven, saying, "Come up hither." For on a Thursday, as soon as he came out of the pulpit, he was seized with an inflammation in his bowels, and continued in great pain till the Wednesday following. During that solemn interval, the hopes and fears of his church alternately prevailed; but he lay, resigned and happy, looking upward to the prize. He blessed his wife, his faithful domestic, and his friends; he expressed his hope and confidence in Him, in whom he had believed; and, on the 18th of January, 1797, every earthly tie being dissolved, in the 46th year of his age, he entered into the joy of his Lord.

Application was made, as soon as possible after his decease, by a person of high respectability to secure the living for a successor of the same principles, but it arrived too late; for a gentleman of no less eminence, who resides near Reading, had already applied and succeeded for a clergyman, whose modesty, (if the report be true, as we believe it is) can never be too much admired, nor too much regretted. Mr. Allcock (for that is his name) deliberated, and then declined the presentation, assigning, as his motive, his inability to fill with advantage a pulpit, constantly occupied for many years, by so great a man as Mr. Cadogan. Unmoved by entreaties to consult the general wishes of the people, the same gentleman secured the gift for another. The people waited his coming, and repeatedly heard him with candour; but grieved at not finding in his discourses the truths they valued more than life itself, they have at length resolved, after much reluctance, so far to separate from the established church, as to erect a chapel of their own, where they may worship God in their customary manner, and sit again under the refreshing sound of Jesus Christ and his salvation.

As to the living of Chelsea, notwithstanding the pressing manner in which the principal inhabitants interested themselves in behalf of Mr. Middleton, it was disposed of to a Mr. Sturges, who held a vicarage near town, and that of St. Mary's, Reading. At first he shewed Mr. Middleton much respect, and indicated no disposition to displace him from the curacy. Some began to rejoice in the prospect of his continuance among them; but others supposed a union between a rector and curate of discordant sentiments would not be permanent. The event soon demonstrated the propriety of their conjecture. For Mr. Sturges, not long after his induction, gradually changed his conduct towards him; till at last he even insisted on his making such an alteration respecting his future sermons, as he could not conscientiously comply with, and thus dissolved their connection. The parishioners, who sincerely loved him for his long and faithful services, grieved that a man of his knowledge, experience and character, should be removed from his situation, at an advancing period of life, in such a manner, have entered into a subscription, to support him and his family, till he be otherwise provided for: and what must give not only him, but every one who hears of the circumstance the greatest satisfaction, the Bishop of London, in testimony of his approbation and esteem, sent him 50*l.* and desired that his name might stand on the list of subscribers.

Mr. Cadogan's remains were interred in the chancel at St. Giles's, on Thursday morning, January 26. His numerous congregation, in deep mourning, and with hearts overwhelmed with grief, attended; weeping, not for him, whose happy spirit was delivered from the burden of mortality, but for their own incalculable loss, in the death of a father, a pastor, and a friend.—A monument, designed by Mr. Bacon, and executed by Mrs. Hill, has since been erected by them to his memory, with the following inscription:

This Tablet
Is inscribed by a mourning Flock
To the Memory of
Their late faithful Pastor,
The Hon. and Rev. WM. BROMLEY CADOGAN, A. M.
Second son of the Right Hon. Lord Cadogan,
Rector of St. Luke's, Chelsea, and twenty-two years Vicar
of this Church,
Who departed *January 18, 1797.* Aged 46.
Animated by the noblest Ambition,

Rank,

Rank, Talents, and every other Distinction,
 He counted but loss,
 That he might bear the exalted character of
 Minister of the Gospel of
 CHRIST.

This adorable name!
 His Theme, his Refuge, and his joy,
 Which gave Energy to his Principles, and
 Success to his labours,
 In his last Moments,
 When every earthly consolation vanished,
 Sustained his Soul,
 And bore him through Triumphant.

SUNDAY SCHOOLS.

THE Editors of this work earnestly desiring to render it as useful as possible, suggested, at the commencement of the past year, their wish to collect, arrange and publish *Hints and Plans on the Means of doing good*. In May last they proposed four distinct subjects, on which they requested the friendly communications of their readers. These were, 1. Sunday Schools. 2. Societies for spreading the gospel. 3. Societies for the relief and instruction of the sick. 4. Societies for printing and distributing religious tracts. They have now to acknowledge, with gratitude, the reception of many valuable papers, chiefly on the first of these subjects, which well deserve a place in this work unaltered; but some of them are so copious, that we are under the necessity of abridging them; and also of uniting various hints from different correspondents, which we shall now present to the public, with no small hope that the management of Sunday Schools will be considerably improved, and many new seminaries erected.

The necessity of instruction is allowed by all civilized nations, and generous individuals have in many successive ages demonstrated their sense of its importance by founding and endowing public schools. The good and great Alfred appears to have been among the first noble promoters of such institutions. In his days this whole kingdom lay in the profoundest ignorance, so that parents, personally unacquainted with the advantages of instruction, might be sup-

posed indifferent to the education of their children; this wise legislator, therefore, enacted a salutary law, whereby citizens, at least of a certain class, were obliged to send their children for public tuition. But the circumstances of the times were unfriendly to the preservation of so happy an institution, and it was the interest of the priests to keep the people ignorant. At the reformation, schools were multiplied and wisdom advanced. From that period to the present there has been a gradual progression in knowledge among all orders of people, except the most poor and destitute. Unable to pay the demands of a teacher, or to dispense with the trifling earnings of their children's labour, their poverty kept them in darkness, till gracious heaven first put it into the heart of man to establish Sunday Schools; an institution, which, being supported by the public, is attended with no expence to the parent; and requiring the child's attendance only on the Lord's day, takes nothing from his earnings in the week; besides which, the day of God is preserved from profanation, and divine worship duly frequented.

The incalculable utility of these Schools is almost universally acknowledged; but we are sorry to say they are by no means universally supported. Many hundreds of them are erected, but there is occasion for many hundred more. A shameful indolence has hardened the hearts and fettered the hands of many. May God graciously bless this paper to the awakening a noble philanthropy in all our readers, that they may arouse themselves to the pursuit of this object; the importance of which, to the glory of God, the welfare of Britain, and the salvation of souls, it is not in our power to express!

It has, however, been objected, that in many instances, the good effects which might be expected from this institution have not been very apparent! and, it must be confessed that facts substantiate the charge. But where has the fault existed? Not in the institution; but in its management. In some cases, the children have been intrusted to persons wholly unqualified for their office; in others, teachers, however qualified, have been oppressed with numbers; and in far more numerous instances, the defect has arisen from the want of diligent and respectable visitors, who are the life and soul of Sunday Schools; and we may add another cause—the inattention of some ministers to this object, whose countenance is almost essential to their prosperity.

To

To avoid these inconveniencies, and to suggest further improvements, we have selected from the papers of our kind correspondents the most valuable hints arranged under the following heads.

Establishment of Sunday Schools.

Let a few serious neighbours associate for this purpose, begin a subscription among themselves, and extend it as far as they can among their neighbours. A small annual subscription from numbers would make it easy for individuals. If this mode of support be impracticable or insufficient, a Charity Sermon may be preached once a year. This has a good effect. The utility of the institution is better understood. It affords an excellent opportunity to address both children and parents on their respective duties; and it gratifies the humane heart to behold a number of poor children rescued from brutal ignorance, and formed for usefulness in civil and religious life.

Objects and mode of Admission.

In most places, all children who apply are admitted. Where the number is limited, notice may be given from the pulpit that the vacancies will be filled up at a certain time, when the managers will attend for the purpose. It is desirable that one or both of the parents should bring them; this gives a good opportunity of dropping a useful word to them, or of putting into their hands a useful book. A small tract on the religious education of children would be very proper. If parents cannot attend on a week-day, they may introduce their children to the Visitors on the Sabbath. However, the admission of children should never be clogged with difficulties, but be made as easy as possible, to encourage the greater attendance. Nor need religious Societies fear their increase, as the generosity of the public will certainly keep pace with it.

Some admit only such as cannot procure education elsewhere. These are certainly the *first* objects; but as many other advantages, beside learning to read, may be attained in the schools, let none be refused.

Indeed it were devoutly to be wished that the managers would not content themselves with admitting those who apply; the most proper objects of all are in the streets and fields. Let those lost sheep be sought for. Let the managers disperse themselves in every direction, visit the most wretched

wretched cottages, explain to the poor parents the nature and advantages of the schools, and encourage them to send their children, however ragged: let poverty be the best recommendation, and nothing but cleanliness required. A printed address on the subject may be left with those who can read.

As to the *age* of the children, some admit all above five, others six, and others all above seven years old. Those who are ten or more, are in the greatest danger from rambling on the Sabbath. Young men and women have offered themselves in some places; they ought to be particularly encouraged, and taught separately from the children, by grave and religious persons.

The Number in each School.

It is scarcely necessary to say, that the boys and girls should be taught in distinct places: and it is generally thought twenty are full as many as any one teacher is able to do justice to; perhaps fifteen would be better still. But if the teacher has assistance from the visitors, or from the elder boys and girls, who are able to instruct the lowest class, thirty or even forty may be managed with propriety.

(To be continued in our next.)

ON RELIGIOUS RAPTURES.

THE shining of the sun may be controverted, may be denied by those who never saw it; but it shines notwithstanding. The soul-animating views, which the believer enjoys through the shining of the Sun of righteousness, may be reproached and despised, by such as are full of themselves and strangers to Christ; nevertheless, the children of God are thus indulged at times, in their way to Canaan. But, what I mean now more particularly to consider, I shall name in two branches.

I. I have known various persons whose talk on this topic has been loud—whose pretensions have run high, who have been very busy to make themselves known. Once I envied them; afterwards I pitied them. Had I not been taught that vital godliness is *personal*, and been led to understand the parable of the stoney ground hearers; I had envied them still. The professed experience of one, whether real or feigned, can be no standard for another. And though the young Christian is often entangled with this bait to his distress; yet, as he goes forward, his understanding

ing is enlarged, and he is delivered. The stoney ground hearers have no root in themselves, and therefore endure for a while, and then fall away. Some such bold professors I have known, drop as a candle in its socket. I staggered, I stumbled; but, through rich grace, I soon recovered.

The Gospel reveals the supreme good in its beauty and fulness. With this book in his hand, and in his head, it is not difficult for a natural man to persuade himself that the treasure is his, and that all shall be well. His confidence is firm; his sin is no burden; his joys have no ebb; for all appears secure. But when the songs of the tavern and the playhouse have charms for such persons, as well as the songs of Zion—when their conduct is justly condemned by the world, and cannot be justified by the saints—I ask, does the sanctifying joy of the Holy Spirit produce this fruit? Is Christ, at last, become the Minister of sin? Does no self denial result from the light of his countenance? Can they profess to triumph in his salvation, and yet join with his foes to his face? Of all the modes of self-deception, this is, perhaps, the most aggravated of any; because, while it professes the greatest knowledge of Christ, it is, in fact, the most flagrant opposition to his character and truth.

“ Mistaken souls! that dream of Heav’n,

“ And make their empty boast

“ Of inward joys, and sins forgiv’n,

“ While they are slaves to lust.”

WATTS.

I am confident, that every manifestation of the love of Christ to the soul does, in its own nature, imbitter sin, empty of self, and give a godly jealousy for his honour. Such professors therefore have much reason to fear an awful disappointment at the last.

II. When a man tells me, “ That he knows his sins are forgiven, that Christ loved him and gave himself for him, and that his eternal all is safe in his hands. I do look for more than *words*: *actions*, that speak louder than words, in this case, are necessary for my conviction. I am not satisfied with negative righteousness, without the addition of suitable deportment to glorify God. If such experience truly exists, as before expressed, will it not be operative? Were it ever known, that the effects of such a cause were mere sounds? Does the kingdom of God consist in *word*? Is it not in *power*? And, can there be *power*, in the sense of the Holy Ghost, where there is not *action* to the praise of his name? Let the least esteemed in the church judge.

However,

However, in some instances, I am satisfied—encouraged—animated. I behold the late excellent *Hervey*, and see profession and practice agree to his latest breath! I follow the English apostle, *George Whitefield*, and have before me one continued effort to win souls to Christ for five and thirty years! The one, though confined to a country parish, employed his purse, his voice, and his pen, with affectionate assiduity, to promote and publish the truth of God. The other traversed half the known world to proclaim the salvation of Christ. When I hear these men speak of “*rapturous*” delights, in communion with God; I believe---their profession and practice accord. Nor have I any doubt of such a man as Dr. Gill, who was confined to his study or his pulpit for upwards of fifty years, to digest, to minister and defend the truths of the gospel. When one man’s pen produces nine volumes in folio and eight in quarto, amidst the labours of his stated ministry, and all to subserve the cause of Christ, I am convinced that his application and diligence must have been almost incredible. Here you have different gifts, but the same Spirit. They had such views of their glorious Lord, and such experience of his mighty love, that each was willing to spend and be spent to glorify his name. And, as soon as God revealed his Son in Saul of Tarsus, he cheerfully entered on his work---made the tour of the then known world maugre all opposition, to minister the grace of God to all nations; and rested not till he finished his course: as a proof that his whole heart was in his work. The practice of such men is an honour to their profession, and their master. They give evidence that the love of Christ constrained them.

I am far from limiting the Holy One of Israel---but I do believe that this cause will produce corresponding effects wherever it is felt. I know there is a diversity of gifts and different spheres of action, more various than perhaps I am apprized of; and to which therefore I am not disposed to set bounds. But can it be supposed, that large engagements of fellowship with God engender supineness and inactivity in his work and worship? What, has the love of Christ lost its efficacy? Or is there no deception in the case? * *James*

was

* Do not all causes discover themselves in effects suitable to their own nature? Were all our professed religious joys and delights analyzed and reduced to their first principles, there would be found much more drops of natural passion mixed with them than is generally apprehended; for pure spiritual

was ready to attest the truth of his faith by his works; and, our Lord says, "By their fruits ye shall know them." Will not these passages apply here? Possibly such persons might not impertinently ask themselves this question—"When I declare my confident assurance of eternal life, and the transporting experience of God's love to my soul; who will give me credit except they see me zealous and active to promote the kingdom of Christ?" All the world have agreed that love begets love; and, therefore, unanimously reject the profession of it where there is not a correspondent conduct. A profession of *divine* love, especially, should not be in word and in tongue, but in DEED and in TRUTH, to gain credit with men, or bring honour to God. Must not such persons feel a reproof of their indolence when they see the active usefulness of their inferiors in knowledge and experience, the timid and the fearful, so far outshine theirs? The Lord commends the *active* servant. "Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." Though his joys and confidence might not abound---his gifts not splendid---his sphere of action not extensive; yet, being diligent in using what he had to the honour of his master, his Lord approved his faithful service. This is applicable as well to private Christians, as to ministers, to whom it more immediately belongs.

MINOR QUAM NIS

ON THE PRESENT PROGRESS OF INFIDELITY.

MR. EDITOR,

WE live in a very eventful period. The most serious changes, both in civil and religious establishments, threaten and convulse the Christian World. What the event will be, God only knows. Some imagine that the thrones of monarchs, and the basis of Christianity, tremble, and will be subverted together. These two constitutions, however, are unconnected; and whatever may be the fate

spiritual joy in God through our Lord Jesus Christ cannot but produce, according to its measure, lively active zeal for his honour, both in heart and life: While natural affection, being merely selfish, is empty in itself and transient in its appearance. If it be, therefore, an allowed rule of judging, from the effects to the cause, we may safely conclude which cause predominates from the effects which follow.

of the former, the latter is secure. The progress of infidelity may be alarming to some, and its vigorous and successful efforts must be distressing to all the friends of Christianity; but I am neither so much surprized, nor so much alarmed, at the event as many may be.

I am not so much *surprized*; because, I think, the present corruptions of Christianity naturally account for it. The religion of Jesus, in its primitive simplicity, successfully encountered opposition, and was received, at its first publication, on the ground of its own divine evidences. But men gradually began to profess it, merely because it was the religion of their ancestors, without considering it for themselves. This spirit of indifference exposed them to imposture; and gave designing men an opportunity of corrupting the divine original, to serve their own purposes. Hence Christianity became loaded with imposition upon imposition; with doctrines, ceremonies, superstitions, and a vast heap of *wood, hay, and stubble*, which the Christianity of the New Testament knows nothing of. In this unhappy manner has it been disfigured to the present day. The real genius of the Gospel is buried so deep in this rubbish, that it requires the sacrifice of prejudice, and the exertion of serious enquiry, to discern and distinguish it. When freedom of thought awakes, and the spirit of liberty begins to burst its shackles, men look on the mass of what they have been taught to call Christianity, and, discovering so much superstition and priestcraft, they turn away from it with hasty disgust, condemning the whole without examination or distinction. Thus the extreme of credulity is succeeded by the opposite extreme of volatile and obstinate infidelity.

But, I am not so *alarmed* by the present progress of infidelity as many may be; because, I think, it may be wisely permitted, and mercifully designed, in the providence of God, to purge Christianity from the corruptions it has experienced. As infidelity takes its rise especially from the corruptions of Christianity, so we may naturally expect that it will abound most where these have most abounded; and nothing is so calculated to destroy them as that infidelity which they have occasioned. Its bold and merciless hand will do more execution against them in a few years, than the temperate procedures of prudent reformers and interested divines would ever effect. When the heat of the contest is over, and the spirits of men are calmed, the genuine simplicity of the Gospel, divested of the mischievous appendages

appendages of priestcraft, will recommend itself to the judgments and to the hearts of men.

Under the influence of this consideration, whilst I lament the spread of scepticism as a moral evil, I cannot but compose myself in hope of the happy result, and, I would congratulate Christianity on the destruction of its corruptions, even though it is effected by the unhallowed power of infidelity itself.

MANCUNIENSIS.

ON VISITING.

IT is to be lamented, that though we live in a day when the Gospel Sun shines with such glorious lustre, yet our hearts are little warmed and animated by it! Professors of the Gospel often meet and visit each other, but there is little said or done for the glory of their Master. The cares of the world, the politics of the day, or the circumstances of the family, form the general topics of conversation, while there is little time left for those more important things that relate to God and their immortal souls. A word of advice, therefore, on this subject, I hope, will be both seasonable and profitable.

In all our social interviews let it be remembered, that we should have each other's welfare at heart. Many visit for the sake of gaining temporal good instead of imparting what is spiritual; but our chief object should be the improvement of the mind. In this way a Christian may get good and do good. But it is painful to see in some professors nothing but levity and noise. Many always carry with them a long string of foolish and scandalous anecdotes, to excite the laughter or malevolence of the company; while others have nothing to say except it be about themselves, what they have said, and how much they have done!—But have Christians no better subjects than these to discourse of? Surely, they of all men ought to be the most heavenly, the most consistent, and the most *sublime* in their conversation. The astonishing events in Providence, and the delightful truths of revelation, would afford them ample field for the most animating and profitable conversations. In some companies a text of Scripture proposed for discussion would be beneficial; in others, a plain Gospel truth brought forward and improved; and in most, if not all, prayer and praise should be attended to. When visits are kept up in

this manner, they resemble a little heaven upon earth, and are far more profitable than the unmeaning *chit-chat*, or that desultory talk which so much prevail when we visit each other.

Ministers of the Gospel should be very circumspect and spiritual at these times. The eyes of all are upon them, and their little indiscretions are more easily seen than others. They should therefore be forward in discoursing on spiritual subjects, and be *Ministers* out of the pulpit as well as in. It is not enough for a Minister to discourse well publicly, but he should endeavour to communicate instruction when in private companies; and that, not only with his lips, but in his conduct. As the great Dr. *Owen* observes, "a pastor's life should be vocal; for if a man teach uprightly and walk crookedly, more will fall down in the night of his life, than be built up in the day of his doctrine."

Parents when visiting their children should discover a regard for their souls as well as their bodies; should direct them to their glorious Parent above, should pray with and for them, should converse with them about the best things, and endeavour to draw off their attention from the world; this would be the most striking way of shewing affection to them, and care for them.

Relations and acquaintance when they meet should beware of trifling conversation, especially of slander and back-biting, so common in the present day. They should not talk of the faults of any one but to his face. He that is always speaking evil of others thinks but little how others are talking of him; or, at least, what foundation he is laying for others to do so.

Young people would do well when visiting to watch against their natural vivacity, to spend their time in profitable conversations, and not in idle, frothy talk. How delightful is it to see a company of young persons joining in things of a serious nature! How amiable do they then appear, and how likely are such to be intelligent, good, and happy! How incumbent is it upon all, Ministers and people, rich and poor, young and old, whenever they meet, to consider how much good may be done, and how much evil may be avoided, by being watchful, spiritual, and circumspect!

GAMMA.

REFLECTIONS

REFLECTIONS
AT THE
GRAVE OF A DECEASED FRIEND.

IN the whole circle of human observation, perhaps there are no subjects that so forcibly address our reason and our passions, as death and the grave. To the greatest solemnity is added the highest importance; and to the sorrow that we feel at the decease of a friend, and our affectionate sympathy with surviving relatives, is added the impressive consideration of our own mortality.

The human mind is fond of contemplating those subjects, and viewing those scenes, which rouse its feelings and agitate its passions. On this account it is, that when a fellow mortal is committed to the dust, the grave is generally surrounded with spectators, and the solemn service which is then performed is listened to with the most serious attention. Such a scene I lately witnessed; I was affected by it, and endeavoured to realize its whole importance.

"In that grave," said I, "is laid the remains of a person, whose natural constitution was similar with my own; and who lately thought and acted with as much mental energy and bodily health as I enjoy at present. Our circumstances were alike, our friendship was natural, and our hopes of continued happiness were equally sanguine: but, alas! on his part, they are by one stroke all swept away! He is insensible; he is in the land of darkness and corruption, and both the bond and the felicity of human friendship are destroyed for ever. The similarity of past circumstances, and the awful change that has taken place, ought to remind me, that I am liable to the same stroke that he has suffered; and a retrospect of past ages must surely convince me, that my dissolution is swiftly approaching, and is unalterably sure. I shall soon be such a lifeless and corrupted body as I have lately beheld; and shall be committed to the grave, the house appointed for all living. Thus far, in the sensible horizon of natural and experimental truth, I look, and am instructed and admonished: but the sacred volume of inspiration presents a rational, a clear, an unbounded view, for my most expanded intelligence and most serious reflection. It reveals the cause of all human calamity,---that it is sin. It tells the consequence, that it is death. It contradicts those vain and impious notions, of the government of the world being left to the erring blindness

ness of chance, or the unreasonable certainties of fate ; and presents a supreme Being who ruleth among the armies of heaven and over the inhabitants of the world. It reveals a Resurrection---a Judgment---an Eternity !

O my soul ! how inexpressibly important is this present life, as it is connected with an eternal existence in the bosom of heavenly happiness, or in the gloom of infernal misery. To be insensible is irrational ; to be presumptuous is madness : But to tremble under the conviction of unworthiness and guilt ; to hope with humble confidence in freely offered mercy ; to believe and trust in that glorious person, who is able to save from the deepest misery and to exalt to the highest happiness ; to anticipate the resurrection of a glorified body united to a sanctified spirit, and to think of being with the Lord for ever ! These thoughts are worthy of a man ; these hopes are the privilege of a Christian : This revelation, I must believe to be safe ; this experience, I must enjoy, to be happy.

Could I but believe these truths with the fullest assurance, and feel them with all the sweetness of self appropriation, how resignedly and cheerfully might I lie me down by the side of my departed friend. The dust might cover and the worms devour me ; yet neither shall the grave for ever confine, nor corruption entirely destroy. The Redeemer liveth ! and shall stand at the last day upon the earth. He shall swallow up Death in Victory : He shall change this vile body, and make it like his own glorious body. He shall shew me the path of life, and, as the consummation of my blessedness, shall introduce me into the presence of God, where there is fullness of joy ; and place me at his right hand, where there are pleasures for evermore.

CLERICUS.

~~~~~  
SELECT SENTENCES,

*Found among the Manuscripts of the late Dr. CONDER of London.*

**C**HRIST's first coming was to finish our Redemption ; his second coming will be to finish our Salvation. We are never beneath hope while we are above Hell ; and never above hope while we are beneath heaven.

The Bible, in the hand of some wicked men, is like a naked sword in a madman's hand ; it only serves to wound themselves and their friends.

The



The believer makes the glory of God his chief end, the grace and providences of Christ his chief support, and the divine precepts his chief delight.

There are three days coming in which Christ will be esteemed peculiarly precious:--the day of public calamity, the day of death, and the day of judgment.

If you can make nothing of your past evidences, as to your interest in Christ, then begin afresh in going to Christ as a poor sinner; and remember that none ever perished, or shall perish, that put their trust in him.

There is more sin in an inordinate attachment to lawful things than we are aware of: that which is lawful in itself, is not so, when it has an ascendancy in the mind.

He that is more frequent in the pulpit *before* his people, than he is in the closet *for* his people, is but a sorry watchman.

---

## ANECDOTES.

### *Conversion of a Father by means of his Child.*

THE father of the Rev. John Baily, an eminent divine, who died in New England 1697, was a man of a very licentious conversation. His wife, a serious christian, one day called the family together, and engaged young Baily, then a child, but remarkable for piety, to pray with them. The father being informed in what a wonderful way his son had prayed, was struck with a deep conviction, which proved the beginning of his conversion to God: so that he became one of the most eminent christians in the neighbourhood where he lived---Lancashire. He would sometimes retire, with this child in his hand, to the scenes of his former wickedness, and there pour out floods of tears in prayer before the Lord.

---

### *The Irreligion of Christians reproved by a Pagan.*

AN European who lately sailed to India, writes thus to a friend in England. "When we put in at Diamond harbour, some of the natives came on board, when one of our officers, with prophane oaths, abused them for their subjection to their Bramins; and said, "We don't care for our Priests in England---we do as we please." No, no, (said the first Hindoo that spoke in my hearing) *you English care for nothing but money.*

*Dying*

*Dying Confession of a Saint.*

THE Rev. Mr. Dickson, Professor of Divinity in Edinburgh, when asked, on his death-bed, by a Mr. Lavingston, how he found himself, answered, "I have taken my good deeds and bad deeds, and thrown them together in an heap, and fled from both to Christ, and in him I have peace."

*Love to Christ expressed by a Dying Infant.*

A little child when dying, was asked, where it was going? "To heaven," said the child. "And what makes you wish to be there?" said one. "Because Christ is there," said the child. "But," said a friend, "What if Christ should leave heaven?" "Well," said the child, "I will go with him." Sometime before its departure, it expressed a wish to have a golden crown when it died. "And what will you do," said one, "with the golden crown?" "I will take the crown," said the child, "and cast it at the feet of Christ."——How pleasant to remark the effects of grace in little children, and to view them in their dying moments bearing an honourable testimony to the preciousness of Christ, and the excellence of religion. Mat. xxi. 15.

*Anecdote of Mr. Guthrie.*

THE late Mr. Guthrie of Fenwick, when riding in the county of Angus, happened to lose his way in a moor, and, after wandering for a while, he came to a cottage where a poor man was dying. Upon coming into the house, he found a carnal minister endeavouring to comfort the poor man from the consideration of his own works, and not from the free grace and righteousness of the Lord Jesus. After the clergyman was gone, Mr. Guthrie took occasion from the melancholy situation of the poor man, to instruct him with respect to his sinful and miserable state by nature, and the glorious method of recovery by grace, through the righteousness and atonement of the great Redeemer; which was so blessed to him, as proved the happy means of his conversion. Well might the poor man sing, "O to grace how great a debtor!"

[ 29 ]

## RELIGIOUS INTELLIGENCE.

### CIRCULATING CHARITY SCHOOLS IN WALES.

Copy of a Letter from the Rev. Mr. CHARLES, of Bala, in Merionethshire, to a Lady, since deceased. (Printed by permission.)

DEAR MADAM,

August 5, 1797.

I HAVE received your kind subscription towards the support of the *circulating Charity Schools* in Wales. May the good Lord abundantly reward you. I beg leave to say a few words, as to the nature of these Schools. About nine years ago, in travelling through different parts of the country, I found many large districts between the mountains of North Wales, sunk into total ignorance of divine things; few, in any, could read at all; and no bibles in their houses. I anxiously began to think how it was possible to remedy so great an evil. No practicable plan occurred to me, as within my power to hope of putting in execution, but that of employing a teacher, or teachers, as my finances would allow; and sending them into those dark parts, to teach all freely, that would attend to read their bible in their native language, and to instruct them in the first principles of Christianity. By the assistance of generous friends, to whom I communicated my thoughts on the subject, it was set on foot, and succeeded far beyond my expectations; the calls for teachers became numerous; the change in the principles and morals of the people, where the Schools had been, was evident; the number of teachers at last increased to twenty. I set Sunday and night Schools on foot, for those whose occupations and poverty, prevented their attending the day Schools.

Whatever we attempted of this nature, succeeded wonderfully; till the whole country was filled with schools of one sort or another; and all were taught at once. The blessed effects were corresponding; a general concern for eternal things took place in many large districts; many hundreds were awakened to a sense of sin, and their need of Christ, and I have every reason to believe are now faithful followers of him. The schools are still carried on, and the effects the same in a greater or less degree; the number of teachers increase or diminish, as my finances will allow: all my income from a chapel which I serve, I devote wholly toward their support, being supported myself by the industry of my wife. I pay every teacher 12l. per annum. They continue half a year, or three quarters in one place, and are then removed into another part of the country.

Three quarters of a year, is found fully sufficient to teach our children to read their bibles well in the Welch tongue. I visit the schools myself, and catechise them publicly; I have the unspeakable satisfaction of seeing the general aspect of the country most amazingly changed; to see the wilderness blossom, as a rose, and the thirsty land, become springs of water; through the schools, and the preaching of the Gospel, the spread of divine knowledge is become universal. Bless the Lord, O my soul! I hope, dear Madam, this little account of the origin and outlines of a plan, which you have so generously supported, will prove in some degree satisfactory. As no other plan can keep our mountainous country from sinking into its former ignorance, I am determined to go on as the Lord enables. Assist me with your prayers. Grace and peace be multiplied to you.

I am, &c.

VOL. VI. 1798.

E

In



In a letter more recently received from Mr. C. is this paragraph upon the same subject—"I must repeat it with gratitude, that the schools have been, and still are much blessed in our poor country. I have full confidence that many children are now in glory, who were first awakened under instruction in these little seminaries, and many more are promising members of different churches in the several parts of the country."

#### LITTLE HARBOROUGH CONFERENCE.

AT a conference of Ministers, held at Little Harborough, in Warwickshire, on Tuesday, Nov. 21, 1797, were present Messrs. Bull, jun. Burder, Chipperfield, Church, Denham, J. Edmonds, Fleming, T. Gardner, Grundy, Hewit, Higgs, Knight, Sir E. Leigh, Moody, S. Morell, J. Morell, Saunders, Simmons, J. Smith, Whitehead, and Wilton.

After the public service, in which a sermon was delivered on the subject of Brotherly Love, from Heb. xiii. 1. J. Moody, was chosen chairman, and G. Burder, Secretary. Mr. T. Bull, jun. read the minutes of the meeting held at Bedford, on Oct. 31, for the purpose of forming an extensive union of serious Christians; when, after a discussion of the subject, the following resolutions were unanimously adopted.

I. That the universal union of serious Christians of all denominations is highly desirable, and ought to be attempted.

II. That this meeting, earnestly wishing to promote such an union, do approve of the general plan, proposed by our brethren at Bedford.

III. That Messrs. Burder, J. Edmonds, Grundy, and Knight, be a Committee, to correspond with the Bedford Union, and make their report their report at the next meeting, which is intended to be held on April 4, 1798.

IV. That the ministers present, engage to make their respective congregations acquainted with the proposed union, and endeavour to excite their attention to it.

It was also recommended to each of the ministers seriously to consider the subject, and to communicate to the Committee, by the 1st of January next, any hints which may occur to them, tending to promote the object in view.

#### ORDINATION.

REV. MR. CASTLEDEN.

THE Rev. Michael Castleden, was ordained to the pastoral office, over the independent church at Aylesbury, Bucks, September 21, 1797. The Rev. Joseph Brooksbank, Haberdashers-Hall, preached the evening preceding from Is. lv. 3 and 4. Mr. Gough, of Wendover, began the ordination service by prayer, and reading the 3d and 4th chapter of the first epistle to Timothy. Mr. Maurice, of Fetter-lane, delivered a suitable introductory discourse, and asked the usual questions. Mr. Rolls, a deacon of the church, gave a short account of the dealings of Providence respecting their situation, and Mr. Castleden's coming amongst them. Mr. Symphon, of Hoxton, gave the charge from 1 Timothy iv. 12. Mr. Thresher, of Abingdon, prayed the ordination prayer; Mr. Brooksbank, preached from 1 Cor. i. 2.; Mr. Harris, of Aylesbury, concluded. Mr. Fletcher, of Bicester, gave out the psalms and hymns. Several other Ministers of different denominations attended, and the solemnity will long be remembered both by ministers and people.

OPENING

## OPENING OF CHAPELS.

## CANTERBURY CHAPEL.

NOVEMBER 26, 1797, a beautiful chapel was opened at Canterbury, in Lady Huntingdon's connection. The number obliged to depart for want of room, was greater than that of those, who by a more early attendance secured admission. The Rev. Dr. Haweis, and the Rev. Mr. Caldwell, preached. Lady Ann Erskine, was present on the occasion.

## NEW TABERNACLE, PLYMOUTH.

ON Friday, 8th December last, the new Tabernacle in Plymouth, was opened for public worship. In the morning, the Rev. Mr. Paddon, of Truro, began with prayer; Mr. Mends, read Psalm cxxxii. and 1 Kings chap. viii.; Mr. Gibbs, of Plymouth, preached from Matt. xviii. 20. 'Where two or three,' &c.; Mr. Isaiah Birt, closed the service with prayer.

In the evening, Mr. Birt engaged in prayer, and Mr. Paddon preached on Exodus xx. 24. last part 'In all places, &c.' Very many found these solemn and refreshing opportunities; and it will be a matter of joy to those who love the prosperity of Zion, to hear that there is an evident revival of the Lord's work in Plymouth. Many give pleasing testimonies of their being lately awakened by divine grace. Prayer meetings are held every night in the week, and are well attended.

## PRINCES-STREET CHAPEL.

ON Sunday, December 3, the chapel in Princes-street, Finsbury-square, London, was opened on the independant plan. The Rev. Mr. Bryson preached in the morning, from Exodus xx. 24. Mr. Buck, minister of the place, preached in the afternoon and evening. The chapel was well attended, and the people were serious and attentive.

## SURRY MISSION.

WE are informed, that on Wednesday, January 3, 1798, a public meeting will be held at the Rev. Mr. Hughes's Meeting, Battersea, for the purpose of setting apart two Itinerant Ministers engaged by the above society. Service to begin at eleven o'clock in the forenoon.

## LONDON ITINERANT SOCIETY.

WE learn that the first annual sermon, will be preached before this society, at Surry Chapel, by the Rev. Rowland Hill, at six o'clock, on the evening of Tuesday the 16th of this month (January,) and that the Lord's Supper will afterwards be administered to the teachers, preachers, and serious friends of the institution.

## MR. FELL'S LECTURES.

DR. Hunter, of London, has undertaken to continue the lectures, on the evidences of Christianity, began by the late Mr. Fell. They are to be delivered on the second and fourth Sabbaths in January, February, March and April, in Dr. Rees's Meeting House, Old Jewry.

## OBITUARY.

## MR. GAMBIER.

ON the 16th of March, 1797, died Mr. W. J. Gambier, of the city of London. The business he executed at the East India House, and on the Royal Exchange, rendered him eminent in his profession. His great integrity in business commanded confidence and esteem from all who had any dealings with him. He was remarkable for industry and punctuality in his commercial affairs; but he did not suffer his attention to temporal concerns to supercede the more important duties of religion. He contrived in the busiest times to appropriate some part of the day to private devotional duties, and reading some portion of the word of God. On no occasion did he omit to assemble his domestics to family prayer morning and evening.

He was careful of preserving a conscience void of offence both towards God and towards man. If in the course of business he unintentionally injured any one, he was anxious to make reparation, and in a way which precluded every charge of ostentation, by the compensation being communicated clandestinely to the party injured.

After his retirement from business, he may be said to have devoted the whole of his time to prayer and reading the scriptures. He scarce allowed a suspension from these duties for the necessary rest which nature requires. He was an early worshipper at the house of God, and during the service of the Church of England, to which he was attached, his whole deportment was marked with the deepest humility, reverence and devotion.—The poor have lost in him a liberal benefactor.

Many persons supposed, from his scrupulous attention to every moral and religious duty, that his expectations were built on the merit of works. He manifested, however, particularly at the close of his life, an entire dependance on the merits of Jesus Christ for salvation.

On the day of his dissolution he evidenced a patient, meek, child-like disposition, that could not but excite the admiration of those around him. Having assembled his domestics to family prayer, in which he exercised great fervency of devotion, at the conclusion he sat down in a chair by his fire-side, repeating that his dependance was on Jesus Christ alone, till articulation failed: when he fell asleep, and died without a groan.

## MRS. HEBDEN.

MRS. H. was a woman highly favoured in the beauty of her person, and the endowments of her mind, which were considerably improved by a liberal education, and matured by reading and an habitual custom of writing her thoughts upon different occasions. At an early period of life she had entered into the marriage relation with the object of her affections, who was continued to her for only a few years. This connection was rendered happy for the time by mutual attachment, and prosperity in the common concerns of life. But how often do we see that the brightest mornings are but the prelude of the darkest and most tempestuous days! It pleased God to afflict Mr. H. with a wasting disorder, which in a short time put an end to his life, and the worldly happiness of his wife was buried in the same grave. Beside the severe shock which rent her feeble frame in the death of her husband, she was doomed to encounter another equally severe. The case



case of the widow oppressed by an adversary is exactly descriptive of her situation after her husband's death, with this difference, that she met with no redress.

In her painful and distressing moments she writes in the following strain:  
 " O thou great Disposer of all human events ! as thou hast seen meet to deprive me of the dear object of my earthly happiness, do thou fill up the great vacuum. Be thou sole possessor of my heart ! My felicity has been too long confined to earthly objects. My pursuits have been mere bubbles, which always broke before I came into possession. O may my thoughts arise above the things of this transitory existence ! May I consider myself as a candidate for eternity ! Grant me humble resignation to thy will, and teach me to know and see thy hand in all this affliction."

Her feeble constitution now began to be very severely tried, and she had serious apprehensions of her own speedy dissolution ; which, by the blessing of God, stirred up her mind to serious thoughtfulness, and earnest prayer. In her papers written at this period, she expresses her fervent desires to God in the following petitions : " Oh heavenly Father ! I long to feel a pleasure which the world can neither give nor take away. I am far from happiness, but do thou begin a good work in my heart, and carry it on. Grant that I may see more of the depravity of my nature. I throw myself at the Redeemer's feet in godly sorrow. May I experience his pardoning love ! I confess my own weakness, and look unto thee, who must work every thing good in me. Grant that I may not stop short ! Let me not be an almost Christian only, but altogether so. Let my eternal salvation be always nearest to my heart, nor let Satan triumph over me. Strengthen my weak faith, and enlighten my dark understanding ; and let the trials I have to encounter bring me nearer to thyself."

The afflictions of her mind respecting the concerns of eternity were now increased by the great distress she felt from other considerations. But she justified the ways of God, and desired to learn obedience. The Lord was detaching her feelings from the things of this world, and preparing her mind for the joys of his salvation. Let us hear her own words : " Righteous art thou, O Lord, in all thy judgments, and thy ways are past finding out. Thou hast thought fit to wound my feelings in a very tender part. It is impossible for me to describe my pain at this moment ; but thou, Lord, art all-sufficient for me. Let not thine anger burn against me forever. Appease thy wrath, O God ! and do thou permit me, who am but dust and ashes, to call thee my God. Thou hast seen meet to call my dear husband from a world which abounds with troubles, and to leave me for some time to be tossed up and down by the waves of adversity. O give me strength according to my day ! Let me not look for, nor expect comfort from the fading enjoyments of this world, but enable me to trust in Him who is able to help in every time of need."

O Lord, my help in ages past,

My hope for time to come ;

Be thou my guide while troubles last,

And my eternal home.

The Lord who always heals the wounds which his grace, and the operations of his Spirit make in the soul, was pleased to revive her hopes, and to pour into her wounded spirit the consolations of his special grace, and redeeming love. She says, " The Lord has taken away my earthly husband,

"husband, but I have obtained an heavenly one." The riches of divine mercy opened on her mind in all their fulness. The mediation of the Son of God, and the efficacy of his redeeming blood, dispelled her gloomy fears, and were the solid foundation of her divine comforts, which were indeed peculiarly high and spiritual. She frequently spoke of them with great fervency, and the highest assurance. Being asked if she enjoyed an application of the benefits of the redemption of Christ, and felt the foundation firm on which she stood? her reply was, "O yes, I have no fears of my own interest in these invaluable blessings. The Lord Jesus Christ is my Saviour. I know in whom I have believed, and he is able to keep that which I have committed to him. If I had a thousand souls I durst venture them all upon this firm basis. He that believes shall never be confounded. I do not repine at any of God's dealings with me. He has led me in the right way. My great troubles have been sanctified to my spiritual good. I would undergo them all again, on the assurance they would end so well."

In the views of mortality she spoke with the greatest affection, and as one who earnestly wished to be gone. Indeed she had familiarised this subject by frequent meditation. In her papers I find the following devout soliloquy on that theme. "Far away all melancholy apprehensions of pain and death! For what is pain? An hour of trial, the proof of our faith, patience, and fortitude. What is death? The possession of our reward, the end of our dangers, and the point to which we have been tending since our birth. What is parting with our friends? More bitter than death itself, because it leaves us destitute of our dearest supports in a situation when we need them most. This then is the most severe pain, the most noble trial."

She possessed the peace of God which passes all understanding. Every thing of a worldly kind now disappeared in the opening prospects of eternal glory. Nothing carnal ruffled her spirits, which were borne on the wings of exalted devotion to anticipate the fruition of God. How earnestly did she long for her departure, expressing herself often, when she could bear to do it, in passages of scripture adapted to her case. To conclude in her own words. "What glorious prospects open on the believer! What unparalleled beauties present themselves to his view! Though he is tossed to and fro with the tempest of misfortune for some time, yet his hopes of future glory are sure. These hopes encourage his soul while he lives, and brighten upon him when he is about to die. Then, he

"Claps his glad wings, and soars away,

"To mingle with the blaze of day."

#### ANN RHODES.

HOW admirable is the variety of the means by which God brings his people to an anxious concern for their souls! Could we distinctly examine the experience of Christians in general, perhaps we should find something peculiar in the conversion of each individual; and, from the whole, we should doubtless be led to adore the manifold wisdom of God. Some instances are extraordinary, and we have the pleasure to communicate one of that description, hoping it may excite an admiration of divine goodness in the hearts of many; and, for more particular satisfaction, we have the liberty of mentioning the names of the persons concerned.

The

The Rev. Mr. Holdgate, of Bradford, Yorkshire, engaged Mr. Stevens, of Leeds, to supply for him on the 30th of last April. On the preceding Sabbath, he informed his congregation, that on the next Lord's day a stranger would preach to them, one who had formerly been upon the stage; and that he hoped therefore they would all attend, and bring many of their friends along with them. This publication had the desired effect: public curiosity was excited; and the chapel was crowded. Among others, Ann Rhodes, a young woman, about 21 years of age, came to the meeting. She had heard the gospel in her childhood; but, her father dying when she was very young, she went to service. In her state of servitude, she was unhappily led astray from the paths of chastity. She frequently felt the alarms of conscience rebuking her wicked course of life, without producing any effectual determination to reform her conduct; but the day of God's power and mercy was now arrived. The sermon she heard was made effectual to her. Mr. S—— preached from Heb. ii. 3. "*How shall we escape, if we neglect so great salvation?*" The delivery of the text made an awful impression upon her mind;—whilst he described the greatness of the salvation, she was filled with wonder;—and when he proceeded to point out the neglectors of it, she was most pungently convinced that she was one of them. The sense of this was so great, as to affect her whole frame. Her sins, and especially her neglect of this salvation, were set before her with all their aggravating circumstances, and in such a tremendous manner, that she must have fallen down in the place, had she not, by the assistance of another person, immediately gone out. Her distress, however, followed her; and, in this excess of spiritual trouble, she was seized with a violent fever.

The Rev. Mr. Crabtree, the Baptist Minister of that place, visited her, and found her in all the horrors of mind that a creature is capable of in the body; apparently in despair. He informed her, that though she was a vile sinner, Christ came to save such; and endeavoured to shew her what encouragement there is in the word of God for the vilest to come unto Christ for salvation. His conversation seemed to have no effect. He visited her a second time, and found then that his former visit had been made useful. She was more calm, discovered that there was salvation in Christ for such sinners as she was, and earnestly longed for Christ as *her* Saviour. On the Sabbath but one after she had heard Mr. S——, a Christian friend called to see her. Her mind, which was sometimes deranged, was then quite composed, and she spake of the preciousness of Christ with great pleasure. After he had prayed with her, she said, "I find much more satisfaction in attending to the concerns of my soul, than in taking medicines for my body." Soon after this, the disorder increased so as to render her unfit for conversation; and on the next day, May 15th, at the time when she should have been married, she died, we hope, in the Lord.

From this, and similar instances, we see how powerful, how sovereign, and how free are the operations of divine grace in the conversion of sinners! "Is not this a brand plucked out of the fire?"

---

#### MISS BAILEY, OF CHESHAM.

THIS young lady after a very lingering illness, died at Chesham, on Tuesday, May 31, 1797, aged 29 years. Miss B. appears to have always led a very moral life, observing the outward forms of religion; and being well satisfied. During a very long and severe illness, she continued flattering herself with the hopes of recovery, not manifesting any particular



cular concern for the safety of her soul, until within a few days of her decease. To a friend who visited her, Thursday evening, May 25, she first mentioned with great freedom her anxiety about her soul. Lamenting the darkness, which obscured her views respecting futurity, she expressed an earnest desire that she might enjoy such a happy frame of mind as Mrs. Dunkerton did, when on her death bed;\* but although she was desirous of being delivered from the fear of death, and of obtaining assurance of future happiness, she said, that *her* uneasiness did not arise from any weight of guilt upon her conscience: her friend on hearing this language, took the liberty of cautioning her against trusting to any righteousness or goodness of her own; and observed that even a person of the most regular and moral life, must be saved exactly in the same way as the most abandoned profligate, viz. through the merits of Christ alone; so that she must apply to the great Redeemer, as a lost sinner, in the language of the publican.

Miss B. seemed much affected with this representation, and after pausing a little, said, "Such a one spoke comfortable to me, but you have made me uneasy." The same friend observed, that what was said, was with the purest design of correcting her mistaken views, hoping that she did not wish to be deceived in her present state. "Oh, no, no!" she directly replied. At the same time she was told, that the invitations and promises of the Gospel were such as to afford her every possible encouragement. After spending at her request a little time in prayer, the conversation on the subject was again renewed, and she was delighted to hear of the mercies of God promised through Jesus Christ; but still she expressed her fears, least in passing through the valley of the shadow of death, she might not be comforted with the light of God's countenance. Religion was so interesting a subject to her, that she kept up the conversation to a late hour, and then unwillingly suffered it to be broken off, saying, "I could talk all night on the subject."

The next day, Miss B. was found in the same pious frame, longing for a sense of the divine favour, "with ardent pangs of strong desire." She was now fully convinced of her own insufficiency. "Oh, said she, if I could but enjoy that light, which Mrs. D. did! Do you think it will be given me?" This question she asked at many different times. Her friends told her it was a question no man could answer; but it was certain, that, if she threw herself at the feet of Christ as a lost sinner, she would be saved. There was promise upon promise, and that from a God, who could not lie, to assure her of this: and although she might not receive that present lively joy she was so anxious for, yet the state of her soul would not be less safe on that account. They had no doubt but those desires, which were kindled in her breast, would be fully answered; but it must be in the Lord's time, and she must therefore wait. They could only refer her to the great Physician, who alone was able to grant her the relief, she so much wanted. She replied to this effect: "I hope, I shall be able to wait patiently—but a testimony—I want to leave a testimony!"

Being delivered from all vain dependance on her own righteousness, she now readily owned that she felt her sins a great burthen to her, such as she had never experienced before; manifesting at the same time an insati-

---

\* With whom Miss B. had been acquainted from her infancy, and of whose experience and happy death, she had read an account in our Magazine for February, 1796.

able thirst after Christ. In the presence of many weeping, yet rejoicing, friends, she declared "I can resign every thing—can give up my mother; and could willingly die, if I was sure of an interest in Christ. All I want is Christ." At another time, when they were speaking of the Redeemer being *able and willing* to save to the uttermost all who call upon him, she replied; "Yes, even at the eleventh hour," alluding to herself. Her strength declined fast, she endured much bodily pain with *great patience*, saying often in the midst of it, "But I do not mind this—if I could but feel Christ in my heart."—Enquiries respecting the state of her mind, were frequently answered in words to this effect: "I do not yet feel the comfort, I so much want; but I am waiting for it; I hope I shall have it before I pass through the valley: then I shall be glad to die."

When a female friend reminded her of the striking and happy contrast between the present state of her mind, and that which was observable during the preceding part of her illness, she freely confessed, "I used to think all was right—I had no fear; but I am now convinced of my mistake." "Oh!" said she, in the most earnest manner, "Warn every one." She frequently alluded to the great change she had experienced in the views and desires of her soul; and expressed a grateful sensibility of the goodness of God in afflicting her. At one time, when she felt the burthen upon her mind greatly relieved, and was telling her friends of the comfort she enjoyed, how precious she felt Christ to her soul, she exclaimed, "let it be known—let all the world know." So desirous was she, that others might escape the dangers from which she was delivered; and obtain the blessed comforts, which now refreshed her soul.

Before this change Miss B's affections appeared to be chained to terrestrial objects; the lower she sunk, the more desirous was she of life, as herself acknowledged. Even when her decayed fabric was tottering on the brink of the grave, she eagerly caught at every straw to support her hope; and was disposed to check, rather than encourage any serious conversation on spiritual things; but now her thoughts were raised from earth to heaven, her affections set upon things above. The desires of her heart resembled those of the Psalmist, when he said, "As the heart panteth for the water-brooks, so panteth my soul after thee, O God." Nothing but Christ himself could satisfy her desires; hence she would often say, "Christ is all I want, I *must* have him. I want to feel him here,"—pointing to her heart. Two neighbouring ministers visited Miss B. frequently during her few last days, by whose conversation and prayers, she was much comforted; and it afforded them no small satisfaction to witness such strong evidence of the power of divine grace on her heart. As long as strength permitted, she talked day and night of spiritual things, and when her religious friends were taking leave of her, she often desired them to stop longer, and say something more to comfort her, as she was never weary of the subject. Nor can the writer easily forget how attentively she listened to the pleasing history of the Saviour's love, even when her strength was too low to *spea*k many words.

Miss B. retained the full possession of her senses to the last; and her friends had the inexpressible happiness to see, that she was gradually delivered from those distressing fears, which had for awhile oppressed her mind: and not only did she enjoy a comfortable hope that it would be well with her in the end; but she was even enabled, before her departure, to rejoice exceedingly in her future prospect. This was particularly the case in the afternoon of Monday when the consolation and joy she experienced was so great; that she desired her attendants to inform the ministers, and othe

friends, who had frequently visited her, of the circumstance. She repeatedly said, "Tell them what comfort I feel." Being asked if she was ready to die, she cheerfully answered, "Yes." In the same evening, when her bodily sufferings were very great, and her strength so low, that it was with difficulty she could articulate, the following broken sentences were heard. "Come Lord Jesus, come quickly, why are thy chariot wheels so long in coming? for thou art my Lord, and my God." Within an hour of her dissolution, she dropt a few words, earnestly advising her friends "To go to Christ;" and expressive of the most comfortable state of her mind. She was enabled to meet death, deprived of all his terrors, with calmness and tranquillity, early on Tuesday morning, when all her sufferings terminated; and her happy soul, was conveyed into mansions of glory.

---

MR. J. WILSON.

ON Thursday, Nov. 23, 1797, died at Nottingham, in the 58th year of his age, Mr. John Wilson, one of the deacons of the independent church meeting in Castle Gate; he had been many years an honourable and useful member of that church; and was exemplary, for his attachment to the truths of the Gospel, for his regular attendance on all the ordinances of Christian worship, for his industrious care to promote the prosperity of the church, and for the uprightness of his conduct in the world. His dismission was unusually sudden and easy, like Enoch, "He walked with God, and was not, for God took him."

---

REV. JAMES DAVIES.

ON Saturday, December 16, 1797, died at Bath, the Reverend James Davies; many years pastor of an independent congregation in Bridge-street, Bristol. A Biographical Memoir of Mr. D. if it can be obtained, will be inserted in our Magazine.

---

MR. D. MILLS.

ON Wednesday the 26th of April last, after an illness of three months, died, Mr. Daniel Mills, of Great Earl street, Seven Dials, aged 25. He was born of religious parents, had known the Scriptures from a child, and from his early years invariably attended on the ministry of Messrs. Foster and Cecil, at Long Acre Chapel, which was peculiarly blessed to his soul.

Mr. M. was favoured with an uncommon degree of vivacity, he was the life of company; he well knew that religion was not that melancholy thing which the world consider it. Yet, though cheerful, he was not levituous, being careful that the cause of Christ should not suffer by his conduct.

Religious company and conversation were highly esteemed by him. He prized the means of grace and esteemed the book of God of infinite value. Considering it as God's word, he was averse to its being used in a light and trifling manner.

In conversation he would frequently lament his short-comings, the depravity



pravity of his heart, his evil thoughts, and the wanderings of his mind while in the house of God; but he would express with delight the consolations he received under the word. He rested his whole salvation on the covenant mercy and love of Christ; and when lamenting his deficiencies, he would say, "Happy are we, if we have the Lord for our God."

In the early part of his life he experienced many trials; but he was careful to keep all his troubles within his own breast, that his friends might not be rendered unhappy on his account. He has often expressed that the comforts of religion tended to alleviate his sorrows, and render them less poignant.

It pleased the all-wise disposer of events to afflict him in January last with a cold, succeeded by a violent cough, which tended to the dissolution of his earthly tabernacle. During this illness, he appeared wholly absorbed in divine things, and the Bible was constantly his companion. Grace enabled him to bear his affliction with a degree of christian fortitude seldom equalled; although he was surrounded with every blessing which the kind hand of heaven could bestow to heighten his happiness, and on the eve of being united to an amiable young lady, whose religious attainments reflect lustre on her character as a christian.

Such was the flattering nature of his disorder, that he conceived himself frequently recovering: But it was with pain his friends observed its first advances, and perceived it continually gaining ground. They dreaded the event, and laid the case before him who is stronger than death, desiring to be resigned to *his will whatever that will might be*.

At the commencement of his illness, a friend observed to him that afflictions came from God: he answered, "What a mercy it is that we have such a friend to go to!"

On the Fast day, the same person discoursing with him on the subject of death, he said, "The sting of death is taken away; death is the door to glory:" and dwelt much on these words of the Apostle Paul, 1 Cor. i. 9. "After all our contemplation (said he) we must agree with the Apostle that it hath not entered into the heart of man even to *conceive* of what God hath prepared for them that love him."—On another occasion, he said, "What a blessing it is that we can read the word of God, but what a greater blessing to understand it!"

His extreme weakness deprived his friends of the pleasure of much conversation in his last hours. In general he expressed himself rather comfortable, than triumphant; and sunk gently into the arms of death, without a sigh or a struggle; just as the setting sun declines below our horizon by almost imperceptible degrees, and then arises and shines upon another hemisphere.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*A Practical View of the Prevailing Religious System of Professing Christians, in the higher and middle Classes of this Country, contrasted with real Christianity.* By W. Wilberforce, Esq. M. P. 4th Edit. 8vo. 7s. Cadell and Davies. 12mo. 3s. 6d.

WE are happy to see an advocate for vital Christianity of Mr. W.'s rank and respectability, and especially to find that his work has made such an impression on the public opinion, as to pass through several editions in

a few months.—May it do good to an extent equal to the aim and wishes of its Author!

After an Introduction in which Mr. W. offers a modest apology for the present work, the first chapter exposes the “inadequate conceptions” commonly entertained “of the importance of Christianity:” he then considers, in the second chapter, the “original corruption of human nature,” as the true source of such inadequate ideas, and of all the irreligion and immorality among us.

Chap. III. shews the “chief defects of the religious system of the bulk of professing Christians, in what regards our *Lord Jesus Christ and the Holy Spirit.*” This is followed with a judicious and interesting “dissertation concerning the use of the *passions* in religion.”

The next chapter considers “the prevailing conceptions concerning the *nature and strictness* of practical Christianity.” Christianity (he observes) enjoins perfect morals and universal holiness, whilst the bulk of nominal Christians are (alas!) idle and dissipated—votaries of pleasure and parade—slaves to wealth and ambition, and other criminal pursuits. He shews the error of substituting external actions for mental habits—of neglecting to cultivate the christian tempers, and the misemployment of the Sabbath. Mr. W. examines the desire of applause as a motive of human action, contrasts it with the evangelical maxim of studying to please God, and takes occasion, in very forcible language, to condemn the horrid practice of duelling. He censures, with a just asperity, the dangerous tendency of some modern *sentimental* writings, and exposes the absurdity of considering the stage as “a school of morals” to mankind.—This long and important chapter concludes with an animated application of the apostolic maxim of *looking unto Jesus*, to all the circumstances of the christian life.

Chap. V. shews “the excellence of Christianity in certain important particulars:” with “the argument which results from thence in proof of its divine origin.” The excellencies here referred to are—the harmony of its precepts and doctrines, and their mutual connection and dependance upon each other—the value it sets on moral, in preference to intellectual, attainments,—and the intrinsic excellence of the christian virtues.

The following chapter contains “a brief enquiry into the *present state* of Christianity in this country, with some of the causes which have led to its critical circumstances—its importance to us as a political community—and practical hints for which the foregoing considerations give occasion.”

Chap. VII. and last offers farther “practical hints to various descriptions of persons” in the different ages and ranks of life, and of both sexes. A particular section is devoted to sceptics and unitarians, which the author persists in classing together; considering Socinianism as only a kind of “half-way house” between truth and infidelity: a “stage on the journey, where sometimes, indeed, a person finally stops, but where, not unfrequently, he only pauses awhile, and then pursues his journey.” In the close of the whole Mr. W. considers our moral depravity as the source of all political misfortunes, and entertains no hopes of the salvation of his country, but from the prayers of God’s people, the repentance of others, and the gracious interposition of Divine Providence.

Upon the whole, we consider this as a valuable publication. The style, though diffusive, is eloquent and pleasing; the argumentation generally conclusive; and we are not willing to lessen its general effect by pointing out blemishes incidental to all human compositions.

A Letter

*A Letter to W. Wilberforce, Esq. on the Inconsistency of his public Conduct, occasioned by his late Publication. By Gilbert Wakefield, B.A. 2s. Kearsley.*

A WEAK attempt of an angry writer to deaden the effect of the preceding work, by an attack on the author's political principles and conduct. Mr. W. always commands a copious flow of learned and acrimonious terms; but his general argument is obviously inconclusive. Supposing Mr. Wilberforce to be mistaken in his political views, cannot militate against his religious opinions, any more than it would prove a man defective in mathematics, because he cannot write good poetry.

*A Word of gentle Amomition to Mr. G. Wakefield, occasioned by his Letter to W. Wilberforce, Esq. on the Subject of his late Publication. By J. Watkins, L. L. D. 1s. Cawthorne.*

DR. W. very sufficiently exposes the mistakes of the last writer, and ably defends several of the principles he had attacked, with solid scripture proofs; but we are sorry to see in his temper and spirit more resemblance to that of Mr. Wakefield, than Mr. Wilberforce; and that the Dr. also wanders into political speculation, which we conceive cannot be kept too distinct from theological enquiries.

*An Apology for Human Nature. By the late Rev. and learned Charles Bulkeley. With a prefatory Address to W. Wilberforce, Esq. by John Evans, A. M. 2s. 6d. Johnson.*

THOUGH we would not deny this tract, as a composition, the praise of neatness and perspicuity, we observe with regret that it is the vehicle of dangerous error. For here we are informed that mankind at present are made, as our first parents were, in the moral image of God—that virtue is as natural to us as reason—that death is to be imputed, not to one man's transgression, but to the general sinfulness of the world. Were we framing a reply instead of a review, we could undertake to prove, that while some of the strongest scriptural objections to our author's system are left unnoticed, those which he has introduced are feebly combated; and we present the following quotation from p. 89, as a specimen of our author's biblical erudition.—“*No man can come unto me, unless the Father who hath sent me draw him.*—the meaning of which declaration I suppose to be this—“That no man can have a just relish for the excellent truths and sublime views of christianity, unless he be in some measure influenced by those natural principles of religion and virtue which have been implanted in the heart of men by the supreme Father of all intelligent creatures!!!” This doctrine the author considers as “the only natural foundation for any hope of success, in our efforts after virtue and goodness—“the very ground work of that virtuous temper” which belongs to christianity—the only source of comfort here, or immortality hereafter.

Another exposition no less extraordinary appears in p. 103 and sequel, on some parts of St. Paul's Epistle to the Romans; as when he says, “*By one man sin entered into the world;*” “Mr. B. thinks he can surely mean no more than that this one man (meaning Adam) as he was the first offender, became likewise the first victim of death, the first instance of human mortality.” But if any regard be due to the Book of Genesis, Adam was not the first victim of death, but *Abel*; and we should have thought our learned author, or his learned editor might have recollected this. Nor can Abel be reasonably supposed the only person, perhaps by thousands, who died during the first 930 years, which was the length of the life of Adam, Now as one error seldom subsists alone, so the denial of our



our fall in Adam sets aside the doctrine of the atonement: For Mr. B. cannot conceive how any man can "be made righteous by the obedience of Christ, otherwise than in consequence of the *moral influence* which "the *knowledge* of his obedience, and of the doctrine it was intended to "confirm, must have upon their minds." (p. 107) So that as far as we can comprehend, our author's meaning, the whole that is said of the two Adams amounts to this; that as the former was the first who sinned and died, the latter was the first that obeyed and lived immortally!! and that as *all* men became sinners through the bad example of our first father; so through Jesus Christ some part of them (namely those who hear of it) may, if they please, become righteous by the example of Jesus Christ—and this is what some men call the gospel!!!

The Editor of this pamphlet subscribes most cordially to its doctrines, admires its argument, and in a prefatory address to Mr. Wilberforce, most strongly recommends it to his attention. Let him not, however, be disappointed, if Mr. W. and a few other incorrigibles, should still retain old-fashioned tenets, and deem the labours both of author and of editor, nugatory and pernicious. There is a volume, whose authority, in our opinion, is not yet destroyed, which informs us, that "we all had our conversation in times past among the children of disobedience, and were by "nature the children of wrath even as others"—that we are "redeemed "by the precious blood of Christ"—that "that which is born of the flesh "is flesh"—and that "except a man be born again, he cannot enter the "kingdom of God."—If we have any claim to discernment, such declarations are virtually opposed by the whole tenour of the Apology, and the Address which introduces it.—And if this be the tendency of modern candour, we neither have, nor profess, any alliance with it.—Evangelical charity has far other characteristics, and by one of them we are urged to expose these false pretensions, and these dangerous dogmas, which, advancing behind the veil of candour and rational religion, aim a death-blow at zeal, contrition, veneration for the bible, and every thing sacred in the estimation of an humble believer in Jesus Christ.

A Discourse on the nature of a Christian Church, by the Rev. T. Saunders; a Charge by the Rev. J. Brewer; and a Sermon by the Rev. J. Moody: with a Confession of Faith, delivered March 1, 1797, at the public separation of the Rev. T. Gardner to the pastoral office in the Independent church, Stratford-upon-Avon. Coventry, printed. Sold by Button, &c. London. Price 1s. 42 pages.

Mr. SAUNDERS's discourse is well adapted to the occasion on which it was delivered; but we do not think him fortunate in his choice of the text, Acts xiv. 23. upon which it was designed to be founded. In whatever sense the verb *Cheirotoneo*, to ordain, should be understood, it appears there to mean something which was done, not by the members of the churches, but by the same person who had confirmed the souls of the disciples, &c. ver. 22.

The solemn subject, and impassioned address of Mr. Brewer's charge, from Ezekiel xxxiii. 8. we doubt not, rendered it strongly impressive; and a few inaccuracies of expression may well be excused on the account. Mr. Moody's Sermon to the Church on Phillipians ii. 29. contains profitable and pointed advice. Mr. Gardner's Confession of Faith is clear, and satisfactory; and we doubt not, the whole of the services will gratify, by the perusal, many beside the persons who heard them, or who are immediately interested in this occasion.

## P O E T R Y.

## HYMN FOR THE NEW YEAR 1798.

ONCE more the earth has round its axis  
run,

And January's frigid reign's begun;  
How swift the fleeting moments pass away!  
A year in mem'ry's page is but a day.

Improve your time: behold how soon it  
flies,

Scarce does frail mortal breathe before he  
dies;

Reflect, while you delay, a moment's past,  
The next may stop reflection--be your last.

How many spirits from their clay have fled!  
What numbers lie entomb'd among the  
dead!

Since erst cold Winter show'd his snow clad  
face,

All ranks have sunk in ruthless Death's  
embrace.

The fam'd Historian \* yields his fleeting  
breath;

The sage Philosopher † submits to death;  
The lofty Potentate § returns to dust,  
And sad *Hic jacet* 's wrote beneath each  
bust.

Since thus declines all sublunary bliss,  
My portion and my aim, alone be this,  
To seek those joys which never can decay,  
In yon bright realms of everlasting day.

And as the unborn years successive roll,  
Jesus be thou the object of my soul;  
The world's illusions let my footsteps fly,  
Blest by thy smiles in life, and when I die.

SINCERATUS.

## THE NEW YEAR.

ADIEU, old year! Thou soon art fled;  
I wish my soul more fruits could  
shew,

By all thy months and seasons bred,  
Which were as many, as such fruits are few.

I find my life advanc'd a year;

But ah! my ancient sins abide;

How faint my virtues still appear,

Altho' thy mercies, Lord, are multiplied.

\* Gibbon.

† Burke.

§ King of Prussia.

But

But when our lives so swiftly fly,  
Whilst we to what we most esteem  
Stand still, and never come more nigh,  
Sweet life itself will soon a burden seem.

May the old year and my old sins,  
As they together liv'd, expire;  
May this new year, which now begins,  
By a new life be made worth my desire.

To value life, for fresh supplies  
Of pleasures, pomps, or earthly things;  
Is just as children harvest prize,  
Not for the corn, but luscious trash it brings

J. LAGNIEL.

## THE NEW YEAR.

NOW hoary Time his glass turns down,  
To run another year;

And hours, and days, and months, how soon  
As sands, they disappear!

Each month, each day, each hour, may we  
To meet our Lord prepare!

We may be call'd t' eternity,  
Ere half the coming year.

Ah! did we know the worth of time,

How few our minutes are,

How we should render thanks to him

Who gives another year!

To God, who bids our varied days,

Progressively appear,

Be daily gratitude and praise

Thro' this and ev'ry year.

G. M. N.

## SACRED ARITHMETIC.

PSAL. XC. 32.

So teach us to number our days that we may  
apply our hearts unto wisdom.

GREAT Father of Eternity,

Whose lofty throne is fix'd on high,

Thrice holy is thy name;

Thou dost not change, nor can'st decay,

The same to day as yesterday,

And evermore the same!

But every thing beneath the skies  
Swift as the passing meteor flies,  
That quick eludes the gaze;  
So boundest thou the years of man  
Within a narrow fleeting span,  
And numberest his days.

Thou hast decreed our mortal date,  
But hidden, in thy wisdom great,  
The period from our eye;  
That we might not on time presume,  
Nor brood with horror o'er the tomb,  
But live prepar'd to die.

But num'ring not our days aright,  
We only count them by their flight,  
And value their decline:  
Then teach us, Lord, to reckon so,  
Their value and their use to know,  
With scholarship divine.

Our added days may we so cast  
As to subtract the number past  
And learn how few remain:  
And the remainder so divide,  
That wisely every part applied,  
May bring us certain gain.

Instruct us how, before we die,  
In every grace to multiply,  
And every sin reduce;  
To copy every sacred rule,  
And study well in Wisdom's school  
To bring those rules to use.

Thus may we every passing year  
Keep our accounts of conscience clear,  
And happily perceive,  
That we, as fast as time can pace,  
Are growing rich in every grace,  
Each year and day we live.

ALIIQUIS.

## REVIEW OF THE PAST YEAR.

ANOTHER year, O Lord, is past;  
And this perhaps may be my last:  
Thousands of souls have fled from earth,  
Since nature gave the last its birth.

Why am I spar'd another year,  
To sing thy praise, thy word to hear;  
While many tongues in silence lie,  
Who sung thy praise as well as I?

Lord, why didst thou my life prolong?  
Why not in silence seal my tongue?  
Why dost thou lengthen out my days?  
O may it be to live thy praise!

Help me to take a fresh review  
Of thee, and of thy mercies too;  
Then ask my soul, impartially,  
What has my conduct been to thee?

If smiling Mercy crown'd my days,  
Were I concern'd thy name to praise?  
Or if thy sharp rebukes were felt,  
In humble silence did I melt?

When nature's darkness clos'd my eyes,  
Didst thou with light my soul surprise?  
Have I forgot that happy year,  
When thou so kindly didst appear?

Have some who once thy name profess'd  
Backslid, and awfully transgress'd?  
To thy rich grace be all the praise,  
That I am yet in Wisdom's ways.

I too am vile; my guilty heart!  
Search it, O Lord, in every part!  
And if thou spare me thro' this year,  
May I devote it to thy fear.

Henceforth do thou my footsteps guide;  
Henceforth, O keep me near thy side!  
Then will my few remaining days  
Be matter of eternal praise.

JUNIOR.

FOR THE FIRST SABBATH OF THE  
NEW YEAR.

ANOTHER Sabbath calls our feet,  
To worship at the mercy seat;  
And in thy temple, Lord, appear,  
To bless thee for a new-born year.

When the expired year we view,  
And recollect thy goodness through,  
We feel constrain'd with one accord,  
With all our pow'rs to praise the Lord.

O! gracious God, still condescend  
To be our helper and our friend:  
At our right hand be ever near,  
To guide us thro' the present year.

And if this year should be our last,  
If that decree, great God, be past,  
May Death safe land us on that shore,  
Where Time and Death are known no more.

J. D.





EVANGELICAL MAGAZINE.



Ridley sculp

*Sir-Egerton Leigh, Bar.  
of Little Harborough, Warwickshire.*

*Published by T. Chapman 131, Fleet Street. Jan<sup>y</sup> 31<sup>st</sup> 1798.*

THE  
Evangelical Magazine,

FOR FEBRUARY, 1798.

---

THE  
INTERESTING EXPERIENCE OF EUTYCHUS.

*Extracted from a Letter to the Rev. A. D. of Airdrie, and by  
him communicated to the Editor.*

SIR,

I SHALL attempt to answer your questions respecting my views of religion at different periods of my life.—First, you enquire what views I had of religion, before I was brought to a serious consideration of my state? Here, my answer might be very short, for I may truly say, I never had any serious thoughts about it.

In my early years, when under the inspection of my parents, I had more the appearance of religion, than I had for a great while after; for they studied, both by precept and example, to recommend it to me, and I, in some measure, was obliged to obey, and to imitate. But this was a burden to me; for I had neither knowledge of God, nor of myself, and I had certainly less thought of serious things than most who are brought up in a land of gospel light. Yet sometimes, when I was afflicted, I shewed an apparent desire to seek God.—Sometimes, I had convictions of sin, when hearing the word preached or read; but had an art of stifling convictions, or of dismissing them till a more convenient season, thinking that it was as yet too soon to trouble myself with religion. I saw no beauty nor comeliness in Christ; and was as ignorant of the nature and necessity of regeneration as Nicodemus possibly could be: yea, so ignorant of the extent of the holy law of God, that I thought I could enter into life by keeping the commandments. When at any time I was obliged to confess that in some things I had failed, I then had recourse to the mercy of God, think-



ing he would not fail to shew mercy to one who had done so much as I had.

From the time I left my father's house, when I was about fifteen years of age, till I was thirty, I lived, I may say, entirely prayerless. When challenged by conscience for neglecting family worship, I excused myself, — I was bashful and had not a talent of utterance: nay, I even sheltered myself under what our Lord says, "When thou prayest enter into thy closet!" this passage I perverted to excuse myself from the duties of the closet, for I thought I had none. Conscience sometimes sharply reprov'd me when I heard others worshipping God in their families; but I was not slack in concluding they were hypocrites, and that I had even a better heart than they. Thus I lived a child of wrath, and an heir of hell; mocking at religion, and foolishly thinking that my saying, "God have mercy on me," when I was on the brink of eternity, would be sufficient for my salvation. "I flattered myself in mine own eyes, until mine iniquity was found to be hateful."

You enquire what it was that first brought me seriously to consider my ways? &c. About a year before sin was any trouble to me, I was much tempted to kill myself, without any reason. Temptations of this kind darted in upon me suddenly, and, as I thought, with a drawing power, which made me shun every thing that might be helpful to me in accomplishing the horrid deed. I trusted my own strength, and it was a miracle of mercy, that I was not left to feel how little strength I had. "But the Lord's strong arm upheld me, though I knew him not." After being about a year much tempted to self-murder, and trying many silly methods to remove the temptation, my sins then began to appear quite different from what they had ever done before. I then began to think, and to read more seriously; but I found sin every where spoken against. After one sin, another appeared, till I was led to believe, that there never had been such a monster of sin in the world, and that there was no pardon for me. Then I thought I had good reason to do that, which I was before so much tempted to do without a reason. I sometimes thought I was not elected, else I could not have committed such sins; and at other times that I had committed the sin unto death. I believed the latter so firmly for some time, that, from a kind of principle of honesty, I did not desire the prayers of others, which I would otherwise have been glad of. I now from necessity began to pray, an exercise I was formerly ashamed of, or could not

have

have conveniency for, as I made myself believe. I think Satan told me I should not pray, for the prayers of the wicked are an abomination to the Lord, and I was only doing what would make my punishment the greater. Here I was in a dreadful situation, I thought I had no friend either in heaven or in earth. Hell was nearly begun within me; I even sometimes had the time appointed to make a desperate leap into it; for every book I took in my hand, I scarcely opened it, but something dreadful stared me in the face. In the time of my security I saw little against me; now I saw nothing for me, but curses and woes. For a considerable time I durst not open the New Testament for horrid blasphemies that crowded into my mind against the Saviour. There were certain passages of scripture that brought me into fearful confusion and horror, such as the following: "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?---It is not of him that willeth, nor of him that runneth:---and, he hath mercy on whom he will have mercy, and whom he will he hardeneth, &c." Indeed, I saw every thing against me, and whether I thought on God, or on myself, I was now greatly troubled.

So far as I can recollect, it was in January 1791, that I began to be troubled about my sins, and seriously concerned what I should do to be saved. For though the thoughts which troubled me about a year before this, were strange and alarming, they were not attended with conviction of sin. I was under awful despair from the above mentioned time till August following, and in such a dismal situation during that time, that I hardly ever thought of finding mercy. Though I read of great sinners finding mercy through Christ, I saw something about myself, worse than in any I had read of; and would have given the world, had it been in my power, for a heart to mourn for sin and repent, as I heard of others mourning and repenting. I now saw that I did not only want power, but willingness; and I have great reason to praise his blessed name, that he did not leave me to think I had repented, and take that to build my hope upon. Little did I think, in that dismal situation, when I found Satan and strong corruptions within me, pushing me on to immediate and endless misery, that the strong chain of the new covenant, as Mr. Boston expresses it, was what alone kept me back. About the month of August above mentioned, Providence put some books into my hand, which were blessed

as a mean to give me some hope. I must mention, in the first place, Bolton's view of the covenant of grace, in which he says, "Though men should have all the sins of reprobation that can be thought of, while out of hell, neither Satan nor themselves know, but their names may be the first written in the Lamb's book of life: and it is a device of Satan to keep men back from Christ, to persuade them that they have committed the unpardonable sin." A sermon of Mr. Ralph Erskine's from these words, "I am pacified towards thee for all that thou hast done, saith the Lord God," was very helpful in carrying me forward. A book entitled "Some remarkable passages in the life of a private Gentleman," was also useful; the distress of mind he suffered was similar to my own, and he being at last taken from the fearful pit, and from the miry clay, gave me some hope that the time would come, when I should be persuaded and enabled to embrace Jesus Christ as he is offered in the gospel. I was likewise much comforted in reading Mr. Gilpin's treatise on Satan's temptations, especially respecting self-murder; I saw that what had befallen me was not so strange as I at first imagined, for I thought that all who were tempted as I was, were left to commit the horrid deed. By this time, I think, I was in a great measure dead to the law; I had seen its spirituality, and was made to give some credit to that text, "by grace ye are saved;" and began to attend the use of means, in a more composed way, with a little more fortitude, and with less horror of conscience. But it was my daily concern to think that I was still in uncertainty, about what was of the greatest importance; and I continued thus till August 1792, when old things passed away, and all things became new. But before I come directly to that period, it may not be improper to mention the many false means I tried to bring my soul to rest. When I began to learn from the law that I had been a law-breaker, I saw that for peace's sake, I should be obliged to give up some sins, and try another way of living. I found the scripture said, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him." I thought to find rest here, for I was not then convinced that I was without strength. But blessed be his name he did not leave me to rest here!—I tried to rest on reading, on hearing, and on prayer, and thought if I prayed more, and better, I might have some trust in it. Sometimes I thought I would lay aside all concern about serious things, and take my pleasure in this world.—On the other



other hand, to quiet my mind ; I thought if I was elected I should be saved ; if I was not elected, all my trouble would be lost ; for I had not yet found Wisdom's ways pleasantness, nor her paths peace. Many were the silly shifts and schemes I tried to bring my mind to rest, but I have reason to be thankful, I was made to see a deficiency in them all. Indeed, I tried to rest on every piece of floating wreck ; and when they all went from under me, I hovered about the glorious ark, and would have rested on the outside of it, had not the Lord in sovereign mercy, stretched forth his arm of power and pulled me in.

I think, the first time the Lord's supper was dispensed at Airdrie, after I came to the place, was in August 1792. I conversed with Rev. Mr.——, and informed him of my difficulty. I was more than ordinarily concerned about my salvation, still hoping the time would come when I should be enabled to lay hold on Christ. Mr.—— encouraged me to come forward and partake of the supper, for it was not a bad sign that I had some fears about my worthiness, and I probably might get some deliverance ; which happily proved as he said.

“ Sweet was the hour I freedom felt

“ To call my Jesus mine,

“ To see his smiling face, and melt

“ In pleasure all divine.”

I can remember, that Mr.—— was making full and free offers of Christ, and salvation through him, to the chief of sinners, and I was persuaded and enabled to embrace him. Mine eyes were then opened to see that it was a righteous thing with God to justify sinners through Christ, *even me*. I think the gates and doors of my heart were lifted up, and the King of glory came in. My mind was enlightened in a manner that surprised me. I saw the covenant of grace well ordered in all things, and sure. And, as I was so set on by the law before, I now thought more of the law magnifier and fulfiller, than of all things. Mine eyes were opened to see Christ every way suitable, both in his person and offices. He whom I had long resisted, now gave me a heart to love him. I now understood that justification was an act of free and sovereign grace, and that I was perfectly just in the eye of justice ; thro' the righteousness of Christ imputed unto me. I sometimes thought I could wish death to come and put an end to sin, for I found there were still some remains of the old companion within ;

though indeed, at that time, I did not think that the remains of corruption in me were so strong, as I have often since found them to be. I remember, I then pitied those who had never heard of a Saviour, and often wished that I was among them that I might try to persuade them, that Christ is the way, the truth, and the life. I saw myself safe, and wished that others knew the worth of him who had done so great things for me. At that time, I had the Spirit witnessing with my spirit, that I was a son of God. I thought, that it was hardly possible I could doubt of it again; that my mountain stood strong, and I should never be moved; but I have been convinced since, that I was mistaken when I thought so. I remember, when I was rejoicing in the freedom of my justification through Christ, that I had a visit from my old master Satan, who suggested to me, that there was no great necessity for those who had believed in God, to be careful to maintain good works. But the temptation might be from within; I am not so ready as I have been, to lay all the evil I find working within me to the devil's charge. Thus I have told you as near as I can remember, how I hope I was brought from darkness unto light, and from the power of Satan unto God.

Since that time I have had, and still have, many changes as to my sensible experience; but I think I can say, I am still well pleased with the way of salvation through Christ, and can think of no other doctrine. I do not think I was ever left to suppose there was any deficiency in Christ, since through sovereign grace, I was made to see he was precious. But I have had many doubts and fears that I was not built on that foundation which God has laid in Zion; and sometimes am ready to think, that all I have experienced has been delusion. There is a dreadful body of sin and death in me, and I sometimes think I cannot be a temple of the Holy Ghost, I am so polluted and defiled. I find myself very ungrateful, stupid, and careless; and do not call to mind his power and mercy, nor remember the day when he delivered me out of the hands of mine enemies. My unbelieving heart makes me more like David, when he said, "one day I shall fall by the hand of Saul," than when he said, "He that delivered me out of the mouth of the lion, and out of the paw of the bear, will also deliver me out of the hand of the uncircumcised Philistine."

I find I cannot do the things that I would, and that there is a law in my members warring against the law of my mind;

mind; but I bless his holy name, that his gifts and callings are without repentance, and whom he loves, he loves unto the end. I find the greatest peace of mind, when I am led to consider the fulness that is in Christ. We certainly mistake very far, if we trust to grace received; we can only be strong in the grace that is in Christ. I not only find myself weak and worthless, and that it was nothing but sovereign grace and mercy that took me from the fearful pit, and from the miry clay; but also, that it is not in me to direct mine own steps.

Thus I have given you a confused account of my various thoughts of religion; I should have been happy to have done it more distinctly: I am not satisfied that I cannot say more, to the praise of sovereign unmerited grace and mercy, that has been shewn to me the chief of sinners; and that glorious Saviour, (oh! I never can exalt his name as I ought,) who "thought on me in my low estate, for his mercy endureth for ever." I am, dear Sir, yours, &c.

EUTYCHUS.

### EJACULATORY PRAYER RECOMMENDED.

**B**Y ejaculatory prayer is meant the sudden ascent of ardent desires, directed to the throne of grace, as arrows from a bow to their intended mark †. The general prescription of "praying with all prayer," doubtless includes this species; and its singular utility highly recommends it to the persevering practice of every real christian.

This is a manner of praying which neither interrupts, nor is interrupted by, secular employments. Amidst the most turbulent solitudes of life, momentary intervals occur in which the ardent desires may be shot to their proper object; and "happy is the man who hath his quiver full of them." Less opposition, I believe, is ordinarily made by the enemy of all good, to ejaculatory, than to regular set prayer, whether solitary or special. In the former, his malignant intentions seem happily defeated by surprise, whereas in the latter, as if he knew when the christian most stately approached his God, he makes his fiercest onsets for prevention, both of performance and success. Of the species of prayer recommended, beautiful examples for our imitation are exhi-

† Hence the term from *ejaculo* to shoot.



bited in the practice of Moses, Exod. xiv. 15.—Jacob, Gen. xliii. 14.—David, 2 Sam. xv. 31.—and Nehemiah ch. ii. 4.

Imitate then, O Christian! these honourable patterns. Let the tender and incessant regards of a God of love to the voice of your supplications, excite frequent aspirations of fervent desires. On these wings, hasten your escape from the windy storm and tempest. The door of divine mercy is ever open, and your all-prevailing Advocate secures welcome access to a throne of grace. Believing prayer is true hearts-ease; a divine alleviation of trouble. By frequent, though short addresses to your God, spiritual affections will be maintained, and fitness promoted for the more solemn services of divine worship. The more heavenly you are in earthly things, the less earthly you will be in heavenly ones. Reflect seriously on God's universal providence as extending to the minutest events which concern you, as an incentive thus to acknowledge him in all your ways. Repel the fiery darts of Satan with the darts of petitionary desires to God; and he who at David's prayer defeated the counsel of Ahithophel, though an oracle of policy, can, and will, as easily and certainly baffle and confound every infernal device against you. Every occurrence, mercy, affliction, and pursuit, administer occasion for frequent prayer and praise. In this divine exercise, may every real christian piously abound, and his life and conversation prove the happy consequences!

T. B.

### ON SUNDAY SCHOOLS.

[CONTINUED FROM OUR LAST.]

#### *Place of Meeting.*

**T**HE private houses of the teachers are frequently occupied for this purpose. Others hire large rooms. More, probably, assemble in the vestry, or some other building contiguous to the place of worship. It is hard to say which of these methods is best. Time and experience must determine. If, however, the different classes meet in private houses, it seems almost necessary that they should sing, pray, and be exhorted collectively.

#### *Teachers.*

The choice of teachers is a matter of the greatest consequence and of the greatest difficulty. In very numerous instances; we are happy to say, that suitable and respectable young

young persons of both sexes volunteer in this service. But then they must be heartily devoted to the work. None should undertake it who will not be diligent and punctual. It is a work that will require a large fund of patience, resolution, and perseverance. Happy is the congregation that can boast a sufficient number of such teachers! But care must be taken that they are not too often changed, and that the same mode of instruction be pursued by all: otherwise the children will be confused, and their tempers and progress imperfectly known. But where gratis teachers cannot be procured, schoolmasters and mistresses must be engaged; and here, alas! the choice is in general but small: but it is hoped that no sad necessity will oblige the managers to make choice of persons who are not truly religious. Let them, if possible, be such as can govern with authority, and teach with love.

Their salary will differ according to the places in which they live, their abilities, and the number of children committed to their care. More than 2s. per day can scarcely any where be necessary; 1s. 6d. or 1s. is sufficient in most cases. In some instances, where a school is composed of 18 children, 1s. 6d. per day is given, and a penny per day deducted if less than the number attend, or a penny additional given for all above it. This operates as an inducement to the teachers to be more careful about the attendance of the scholars.

Where schools are very numerous, it will perhaps be found best, to hire a certain number of teachers, and to assist them by volunteers. The former may teach the younger children, while the latter devote the chief part of their time to explain to the children what they read, and assist them in other branches of religious instruction.

The teachers should be furnished with books of the folio size, in which they must enter the names of the children; opposite which should be a sufficient number of squares to last for 13 Sabbaths, and to exhibit at one view the good or bad attendance and behaviour of each class\*. The opposite page should be left blank, to afford room for larger remarks on their conduct. It is above all necessary that the

\* In the squares the following marks may be made:—*p.* for present; *a.* absent; *l.* late; *s.* sick; *cl.* want of clothes. Another book should be kept, in which the children's names should be inserted alphabetically, with columns to shew the time of admission, place of abode, when dismissed, and why, &c. &c.

bited in the practice of Moses, Exod. xiv. 15.—Jacob, Gen. xliii. 14.—David, 2 Sam. xv. 31.—and Nehemiah ch. ii. 4.

Imitate then, O Christian! these honourable patterns. Let the tender and incessant regards of a God of love to the voice of your supplications, excite frequent aspirations of fervent desires. On these wings, hasten your escape from the windy storm and tempest. The door of divine mercy is ever open, and your all-prevailing Advocate secures welcome access to a throne of grace. Believing prayer is true hearts-ease; a divine alleviation of trouble. By frequent, though short addresses to your God, spiritual affections will be maintained, and fitness promoted for the more solemn services of divine worship. The more heavenly you are in earthly things, the less earthly you will be in heavenly ones. Reflect seriously on God's universal providence as extending to the minutest events which concern you, as an incentive thus to acknowledge him in all your ways. Repel the fiery darts of Satan with the darts of petitionary desires to God; and he who at David's prayer defeated the counsel of Ahithophel, though an oracle of policy, can, and will, as easily and certainly baffle and confound every infernal device against you. Every occurrence, mercy, affliction, and pursuit, administer occasion for frequent prayer and praise. In this divine exercise, may every real christian piously abound, and his life and conversation prove the happy consequences!

T. B.

### ON SUNDAY SCHOOLS.

[CONTINUED FROM OUR LAST.]

#### *Place of Meeting.*

**T**HE private houses of the teachers are frequently occupied for this purpose. Others hire large rooms. More, probably, assemble in the vestry, or some other building contiguous to the place of worship. It is hard to say which of these methods is best. Time and experience must determine. If, however, the different classes meet in private houses, it seems almost necessary that they should sing, pray, and be exhorted collectively.

#### *Teachers.*

The choice of teachers is a matter of the greatest consequence and of the greatest difficulty. In very numerous instances, we are happy to say, that suitable and respectable young



young persons of both sexes volunteer in this service. But then they must be heartily devoted to the work. None should undertake it who will not be diligent and punctual. It is a work that will require a large fund of patience, resolution, and perseverance. Happy is the congregation that can boast a sufficient number of such teachers! But care must be taken that they are not too often changed, and that the same mode of instruction be pursued by all: otherwise the children will be confused, and their tempers and progress imperfectly known. But where gratis teachers cannot be procured, schoolmasters and mistresses must be engaged; and here, alas! the choice is in general but small: but it is hoped that no sad necessity will oblige the managers to make choice of persons who are not truly religious. Let them, if possible, be such as can govern with authority, and teach with love.

Their salary will differ according to the places in which they live, their abilities, and the number of children committed to their care. More than 2s. per day can scarcely any where be necessary; 1s. 6d. or 1s. is sufficient in most cases. In some instances, where a school is composed of 18 children, 1s. 6d. per day is given, and a penny per day deducted if less than the number attend, or a penny additional given for all above it. This operates as an inducement to the teachers to be more careful about the attendance of the scholars.

Where schools are very numerous, it will perhaps be found best, to hire a certain number of teachers, and to assist them by volunteers. The former may teach the younger children, while the latter devote the chief part of their time to explain to the children what they read, and assist them in other branches of religious instruction.

The teachers should be furnished with books of the folio size, in which they must enter the names of the children; opposite which should be a sufficient number of squares to last for 13 Sabbaths, and to exhibit at one view the good or bad attendance and behaviour of each class\*. The opposite page should be left blank, to afford room for larger remarks on their conduct. It is above all necessary that the

\* In the squares the following marks may be made:—*p.* for present; *a.* absent; *l.* late; *s.* sick; *cl.* want of clothes. Another book should be kept, in which the children's names should be inserted alphabetically, with columns to shew the time of admission, place of abode, when dismissed, and why, &c. &c.

teachers take pains to gain the love and esteem of their pupils, which will at once render their work easier and more successful.

### *Visitors.*

Visitors who are truly concerned for the best interests of the children are the life and soul of Sunday Schools. Almost all depends on their prudence, activity and punctuality. They should be serious persons, capable of instructing and praying with the scholars; and the more respectability they possess the more weight will attach to their exertions. Their number will vary with local circumstances. In general the business is best conducted by a few; for by attending more constantly, they become better acquainted with the characters of the children; and can with more effect adapt instruction to their different capacities and dispositions. One good visitor in a school might be sufficient; but as perpetual attendance can scarcely be expected from an individual, we will suppose the number to be three, each taking a month in rotation.

The business of the visitor is, the general inspection of the school, in order to enforce, both on teachers and scholars, a strict attention to the rules, which should be written or printed, hung up in the room, and read aloud at least once a month. But let the visitors remember that religion is the first object of this institution; their chief business is with the heart, which, under the gracious influence of the Holy Spirit, they must endeavour to impress with an awful view of the evil of sin; to check its growth in the bud, and to lead the young mind to Christ, the Friend of sinners and Lover of children: to represent the beauty of holiness and the excellency of religion, both for the present life, and that which is to come.

The vices to which children are addicted must be particularly pointed out, and they be taught to resist their first beginnings in the heart: they should be shewn how much fire a little spark kindles: that the liar begins with little deceits, the thief with pilfering little things, and the murderer with indulging cruelty and revenge. Texts of scripture may be given them as a guard against sin in general, or pointed against particular sins;—such as, “How can I do this great wickedness and sin against God?”—“Thou God seest me.”—“Lying lips are an abomination to the Lord.”—“Do as you would be done by,” &c. &c. These they should be taught to treasure up in their memories, and to call them to their

their assistance when tempted to sin. Little rules may be given them for this purpose, and those who pay attention to them properly rewarded.

They should, by all means, be taught the necessity of prayer, and assisted in acquiring ability for it. They should be directed to examine their conduct at the close of every day; and to pause before they pray. The nature of public worship should be explained to them; a solemn word frequently dropped when they are going to church; and enquiry made of what they heard and understood.

Such methods as these cannot be too earnestly pressed upon visitors; and if followed up with diligence and prayer, may we not hope, that he who took little children in his arms and blessed them, will say to the disciples who thus feed his lambs—"Inasmuch as ye did it to one of the least of these, ye did it unto me."

#### *Hours of Attendance.*

It is desirable that the whole Sabbath be well employed, and as much time as may be, spent in the school: but care must be taken not to render the Sabbath toilsome, and its duties a burden. This would defeat the design of the institution. Religion must not be made gloomy to the children, but variety kept up, and all the duties of the day rendered pleasant.

The hours of attendance are generally regulated by those of public worship. Two full hours before the morning service, an hour and an half before the afternoon, and one hour after it, may be quite sufficient. But where there is no public worship in the afternoon, three hours may be well employed in the school; and the children after a few minutes relaxation conducted to the evening service.

It may be feared that sufficient attention has not been paid to the manner in which they spend the Sabbath evening, where they do not attend public worship. In Scotland, where lectures are scarcely known, Sabbath evening schools have been lately established. We have received some large and pleasing accounts of the diligence and piety with which they are conducted; and we doubt not they will produce the most beneficial effects. Something of this sort may be done in England, where there are no evening lectures; but at all events, enquiries should be made how the children spend the evening; for if they ramble about in the fields and streets, all the fruit of former instructions will be lost.

*Business*



*Business of the Schools.*

It is essential to the discipline of the school that punctuality should be observed in coming to school at the hour appointed. It is important both to the children and their parents, whose want of foresight and preparation for the Sabbath deprives them of the better part, if not of the whole, of the day. If the children are obliged to be punctual, the parents will themselves learn to be so.

The following method is practised at the Methodist Sunday School at Nottingham. At ten minutes after the appointed time of assembling, a person stands at the door to prevent any children from entering while the master and visitors call over the names. Those who are present are entered accordingly. Then from the cards which each teacher has of his or her own class, are selected those bearing the names of *absentees*. Again, from these cards are called over the names of such as stand at the door, who have come in late; these are entered *late* in the class papers, and if, after this second calling over, any be absent, their respective cards are given to the visitors, who go from house to house, exhorting or reproving parents or children as occasion requires. "Since this method has been adopted, we have often (says our correspondent) but 20 children (out of 400) that come in late, whereas before, we often had but 20 children in the room at the hour appointed."

The names being called over, a short portion of scripture may be read; a prayer offered up, and an hymn sung. The whole need not exceed a quarter of an hour. The children should frequently be called to regard what they are about, by such short sentences as these:—"Come, children, let us worship and bow down, let us kneel before the Lord our Maker." Or, "Let us lift up our hearts unto God." They should be strictly enjoined not to look about them in prayer.

The next business may be to hear the children repeat the catechism, hymns, or portions of scripture they have learned the preceding week; it being supposed that each child has learned a verse, &c. every day at home; such as cannot read, being taught it by their friends. This will greatly forward the business of the Sunday, when as little time as possible should be spent in mere learning of words: and indeed, if the lesser children were taught separately till they can join the rest in reading the Testament, it would leave

leave far more time for the most important business of all, which is religious instruction.

The different classes may now be employed in reading or spelling till the time of public service approaches. Before they go out, a word should be dropped, reminding them into whose house, presence, and worship they are going. They should by all means take their seats early and quietly, and be taught to lift up their hearts to God for his help, whether observably, or otherwise.

During the service, the eye of the teacher must be much upon them. They should close their eyes in prayer, unless looking upon a prayer-book; and fix them on the minister during sermon, or they will remember little of what they hear. It will be proper in the afternoon to enquire whether the morning text be remembered, and to oblige several to repeat it aloud, that all may learn.—Much the same course of instruction may be pursued in the afternoon; varying as circumstances may require; and the children dismissed with prayer.

The cause of absence should always be enquired into, without which many children will play truant, and tell many lies to deceive parents and masters. This is a crime that should never pass unpunished.

It is the laudable practice of teachers and visitors in some places to visit the sick children, and a valuable correspondent at Stockport (where there are 1400 scholars) informs us that blessed effects have attended this method. In the hour of adversity, former instructions are recollected with their full force, and even the hardened have been broken down. But how encouraging to a teacher to see one of his pupils dying happy in the love of God, and to hear him breathe out his last prayer for his benefactors. This also demonstrates to the parents that the child's welfare was sincerely sought, and thus greatly forwards the interest of the school.

#### *Rewards and Punishments.*

Corporal punishment is so unsuited to the Lord's day, and to the institution itself, that it should be avoided as much as possible. Chastisement in a place of worship, and during the service, is absolutely intolerable, and must never be suffered. Moderate confinement, or fear of shame, are preferable; but the withholding those rewards which are given to the deserving, will be found the best way of punishing the idle and refractory.

The easiest method we have heard of is, that the visiter, just before the children are dismissed, examine the book for the day, and give to each scholar who has behaved well a small printed ticket, which the child must take home and preserve; twelve of which produced at the end of a quarter, shall entitle him or her to three pence, or whatever sum the managers may determine.

This will be far better than giving a half-penny at the close of the day, which is too frequently spent in trash, and a custom of buying on the sabbath established. Or a small book may be occasionally given, and a stock of tracts from the Cheap Repository, &c. kept for that purpose.\*

Articles of dress, as a pair of shoes, a cap, stockings, gown, &c. are given annually in some places. Gifts of this sort operate strongly on the minds of the poor parents, and induce them to send their children more regularly. But if this be done, a difference must be made between good and bad children, or the design is defeated.

It may be necessary, for the sake of admitting younger children, that the elder scholars who can read well, and have been three or more years in the schools, should be dismissed; but if they are willing to stay, it is a pity to remove them till they go out to service; and it were to be wished, that even then they might attend in a superior class, one hour in the day, for religious instruction, suited to their circumstances.

Children should not leave the school without notice. They should be dismissed by the gratis teachers, visitors, managers, or minister, with a solemn word of caution and exhortation: this has been blessed to some. A little tract suited to the occasion may be given them;† and if it can be afforded, the books they have used at school, particularly their Testament or Bible, with a charge to keep and use it.

In some places, a *library* consisting of small and useful books, is kept for the use of the children, and teachers, &c. this may be done any where, by soliciting gifts of books from a congregation or subscribers.

\* Besides the books published in the Cheap Repository, the following may be useful: Mrs. Trimmer's books for children; Tom's Humble Attempt; Reynold's Compassionate Address; Pilgrim's Progress; Token for Youth; Early Piety; Abridgment of Jenks's Prayers; Abridgment of Doddridge's Rise and Progress; Address to the Parents of Sunday Schools; Two Farmers and Servants; The Reward Book. Those may be had of Chapman, Button, Knot or Marshall.

† A penny tract for this purpose has been published by a Mr. Smith, schoolmaster, at Long Buckby, Northamptonshire.

“ The



"The end crowns the work." The good effects produced by this institution, are apparent to the whole kingdom. Peace and quietness is enjoyed in many a parish, where noise, riot and mischief before prevailed. Many thousands have already learned to read the scriptures, who would otherwise have remained in heathen darkness. Multitudes have been brought to the house of God, who would have lived and died in contempt of all ordinances. Many have been converted to God, and are now useful servants, and valuable members of civil and religious societies; and not a few have died in the faith, enjoying the peace of God, and triumphing over the last enemy. The annual reports of "*the Society established in London in 1785, for the support and encouragement of Sunday Schools in the different counties of England,*" bear ample testimony to this pleasing fact.

We are happy in an opportunity of announcing this excellent institution, to those who may not have heard of it. The great extent of its utility may be judged of by the report published in 1793, when the Society had assisted in the support of 892 schools; in which 56,820 children were instructed; and had given away 76,705 Spelling Books, 21,010 Testaments, and 4,756 Bibles. Those congregations in the country who are unable to provide books for the schools established among them, might probably receive assistance from that honourable Society, by applying to their secretary.\*

We conclude with earnestly recommending to our serious readers, the establishment of Sunday Schools where none are yet formed; and the extension and improvement of those already erected.

---

#### WIDOWS' FUND.

*To the Editor of the Evangelical Magazine.*

DEAR SIR,

I WAS lately much affected in reading the hints of Benefolus, relating to the establishment of a fund for the support of ministers' widows. It must be a benevolent mind indeed which has felt so much for, and now has ventured to give a general call to the friends of Jesus, to discuss a

\* Mr. T. Pestill, at the Society's Office, No. 47, Cornhill.

point in which is involved much of the happiness of so many of the dear servants of Jesus Christ.

It does not become me to recommend to christians in general, the adoption of the plan proposed by Benevolus, or of a more matured one on this occasion ; because I am the man (with many others), described by Benevolus, in his pathetic representation of things in your magazine for October, 1797. There the distress which I have been in for many years, is as well described as if Benevolus had repeatedly been present with me in secret ; and had often seen the distress and agony of my soul, the wormwood and the gall in the cup, of which I have long been drinking. My faith has been tried to the uttermost, and so it is now !

I have an affectionate wife and seven dear children, with whom I would live in a prison on prisoner's fare, rather than roll in affluence and be separated from them ! What sensations of pain must I and others in like circumstances endure, when for these, our other selves, we cannot procure the common necessities of life, such as food and raiment ; but a scanty allowance, just enough to keep them in misery. Far be it from me to reflect upon Providence, for I have much more from the hand of God than I deserve ; nay, I am less than the least of all his mercies ; and I know that my God could, if he so pleased, give me as much of this world's good as he hath given to some of my people : but yet this acknowledgment does not excuse those christians who profess to love the gospel, and yet think more of what they do towards the support of it, than they think of what they do for the support of a common domestic servant, or a day-labourer. I have often smiled and sighed to think, how much a physician or an apothecary is esteemed by good people ; and how ready they are to pay off the long bills of those valuable members of society ; how freely some will give six or seven pounds a year, besides a maintenance, to a poor sordid wretch to drive a team ; and how willingly others will give thirty or forty pounds a year to a porter to carry out goods ; and yet some of these good people think it is not prudent for them to give above one or two guineas a year to have the gospel statedly, with all its ordinances ; and perhaps give that poor pittance with reluctance ; and rather as a donation, than as a debt they owe to God and to themselves.

Sir, it seems to me, that many who belong to churches and congregations, think that gospel ministers and their families have the art, (peculiar to themselves,) of living upon half,

half, or a third part of what is necessary for other families; or, as if they were so many chameleons, which some naturalists say, live chiefly upon air.

What a gloomy prospect have such poor ministers before them, who often feel so much of the heart-ache at their tables, that they are scarcely able at times to crave a blessing upon the scanty supply with which their tables are furnished, for themselves and their dear families! and what an heart-rending thought it is, "If it should please God to take me away by death, I have not a penny to leave behind, to support a disconsolate widow and mourning orphans." Oh! if any thing in this world would cause me to leave it with reluctance, and make Jordan overflow its banks, or plant my dying pillow thick with thorns, it would be to leave my dear family to be tossed with tempest on the agitated waves of adversity, without the means of subsistence; or to lie at the mercy of those capricious, covetous, hard-hearted professors, who can feel for no one but themselves. O! I tremble when I think how much (in a secondary way,) depends on my precious life! As it would be a great relief to my mind both living and dying, to know that a certain provision was made for the widow and fatherless, I must heartily second the motion of Benevolus; and as I shall be willing to exert myself in the best way I can, towards carrying such a laudable design into execution; I have only to express an ardent wish, that this business may be taken up in good earnest. God grant that something effectual may be done!

Thus far had I written when your Magazine for December came to hand; which exhibits a plan on the above business, which, if acted upon, I may venture to say would certainly defeat the very end proposed by Benevolus, which is to provide for the widows and orphans of poor ministers. Sir, as I am interested in this business, I beg leave to urge two or three objections against this plan last proposed.

First, The sum proposed to be subscribed annually by ministers, is too great. I take it for granted, that those gentlemen who formed this plan, are not poor ministers; but persons at least in easy circumstances, and who could themselves subscribe five guineas annually without difficulty; but really Sir, it is not in my power, nor of others in like circumstances, to subscribe three guineas a year; consequently those poor widows and orphans who would most need assistance, would derive no benefit from a fund on this plan, on account of their present circumstances.

Secondly,



Secondly, What will fifteen or even twenty-five pounds a-year do for a widow, with, it may be, four or five young children, and perhaps herself weak and sickly? What would the above sum do in such circumstances, except to keep them in misery?

Thirdly, I object to the division of ministers into different classes; and also to the positive, the comparative, and superlative; both as it respects the subscription to the fund, and the benefit to be derived from it.

Sir, this plan involves it in an absurdity; for it is formed on this principle, viz. that those widows who shall need the least assistance, shall receive the greatest; and those who shall need the greatest shall receive the least; and therefore, I most heartily, for one, disapprove of the plan.

But as I have objected to the plan proposed, it will be expected that I should propose a more eligible one. Sir, I think that is already done by Benevolus: the outlines of his plan, in my humble opinion, approach nearer to perfection than this which is now exhibited to the public; for on his plan, a fund will be constituted or established on a more reasonable principle, maintained with greater ease to poor ministers, and the benefit derived from it to poor widows, will be greater than on the present plan.

First, Let poor ministers subscribe one guinea a year; it is as much, and more than they can do without feeling the want of it in their families; but let this be done.

Secondly, Let those ministers of the benevolent Jesus, who are in easy circumstances, have an opportunity of shewing that they have learned of him to be benevolent too, by subscribing to the fund according as God hath prospered them; and thereby shew, that they are not only in word, but in deed and in truth, lovers of Christ, and of good men.

Thirdly, Let each minister preach an annual sermon on the occasion, and make a public collection among his people; and though there may be professors in most places, who appear to be destitute of the feeling of humanity, yet, I am confident there are many who would contribute liberally on such occasions; and were we to extend our views no farther, I am persuaded more may be funded this way for the above purpose, than could possibly be by laying the whole weight upon ministers, according to the present plan: but, as Benevolus observes, much is to be expected,

Fourthly, From pious women. Such honourable persons

as these, (who can quickly feel for others' woe) ministered of their substance to supply the wants of our dear Master, (Luke viii. 3.) and followed him weeping, even to his cross. I have no doubt but these daughters of Jerusalem would freely draw out their souls to assist his poor servants.

Fifthly, Considerable assistance is likewise to be expected from occasional donations.—If a fund were to be founded on this plan, I am persuaded it would exhibit more than 25l. a-year for each widow; and then the exhibition need not be on that mercenary principle of receiving out in proportion to what has been paid in; but let the benefit exhibited be according to the circumstances which widows are left in. Some widows may not need assistance; in that case, there will be the more for those who really do need it. On this plan a fund would be founded on a benevolent principle; and it might be hoped would stand till time shall end.

BARNABAS.

REFLECTIONS ON PROV. I. 23.

*Turn ye at my reproof, behold I will pour out my spirit unto you, I will make known my words unto you.*

THESE words are spoken in the very spirit of parental tenderness, and are highly encouraging. As a *reason for the exhortation* it may be remarked, that we have erred from the blessed path of righteousness, and are, by nature, in the broad way which leadeth to destruction. Now it is *mercy* which gives the exhortation: For, if there were no mercy for the sinner, there would be no exhortation to him. And, as mercy gives the exhortation, so *grace* gives the ability to regard and obey it. Hence, says Paul, "By the *grace* of God I am what I am." Turn ye at my *reproof*. Divine reproofs are either by the *word* or by the *rod*; and it ought to be seriously remembered, that "Him who being often reprov'd yet hardeneth his neck, shall suddenly be destroyed and that without remedy!"

Let us, in the next place, attend to the gracious *promises* by which the exhortation is enforced. *Behold!* Listen with attention: *I will pour out my Spirit unto you.* Now the gift and influence of the blessed Spirit is necessary to *instruct* us in the truth of God. The understanding must be *opened*, enlightened, and wrought upon, if ever we understand the scriptures:—To *rectify* disorders in the soul; the tempers and inclinations are all depraved; and without a divine operation

operation will remain so forever:—To *purify* the heart and affections from their inbred foulness;—and to *strengthen* the man for, and to *uphold* him in the race and conflict which is set before him.

As to the *nature* of this inspiration, it may be observed that it is not *extraordinary*, nor designed to produce *miracles*; but it is *ordinary*, as it takes place in every conversion, and is common to all believers; and that particularly in effectually assisting the *mind* to understand the things of God—the *will* to embrace them—and the *man* to practise them. So that all who possess the Spirit in their hearts are *doers* of the word and not hearers only.

*I will make known my words unto you*—which are words of *life*: “the words that I speak unto you, they are spirit and they are life.” the words of *peace*, and hence the gospel is emphatically styled the gospel of *peace*: words of *salvation*, inasmuch as they proclaim pardon and acceptance; a reconciled God and eternal life! *I will make known*—Let it be observed that such is our darkness we cannot know the words of God and truth, till he *makes* them known. “The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.” I close these brief reflections with one remark to the *sinner*, may the Holy Spirit impress it upon his mind! If invitations and promises do not *win* now, they will *wound* hereafter.

T. H.

## LETTERS ON GOSPEL PREACHING.

BY THE LATE REV. JOHN BROWN, OF HADDINGTON.

(Originally composed for the use of his Students in Divinity, and never before published.)

(Continued from Vol. V. page 539.)

### LETTER IV.

DEAR SIR,

**I**T is not enough that the evangelical preacher demonstrate the absolute impossibility of obtaining righteousness by the works of the law; he ought also to shew how heinous a sin it is in them that hear the gospel to seek it, in whole or in part, in that way; as thereby a man stumbles at Jesus Christ,



Christ, the chief corner stone ; attempts to frustrate the grace of God ; disparages the sole high priesthood of the Saviour ; doth, what in him lies, to render his death in vain ; and goes about to establish his own righteousness, which is filthy rags, in opposition to the Redeemer's infinitely valuable obedience and suffering, by which he magnified the law and made it honourable.

Moreover, lest sinners should think themselves delivered from the broken law, and married to Christ when they are not, the preacher must, with the word of the Lord, follow them into, and expel them out of, all the lying refuges of profession, practice, or experience, in which they may think themselves safe, while in truth they have never been spiritually united to Christ's person, or obtained an actual interest in his righteousness. The flaming sword must be turned every way to pierce, vex, and rouse the sinner, and oblige him to flee to the *tree of life*.

Nor is all this aught but an introduction to the preaching of the gospel. By this, when closely applied by the Spirit of God, as a spirit of bondage, sinners are alarmed but not saved. In the glass of the law, they see their sinfulness ; but are not in the least delivered from it, nor hate it as odious and dishonourable to God. They have a repentance, but it worketh death. They are grieved for their sins, as ruinous to themselves, but not as offensive to God. They are grieved, not because they have trampled on God's law, holy, just, and good ; but that God is so holy and just, that he will not, cannot, suffer their sins to pass unpunished.

The preacher therefore must not dwell always, nor even very long at a time, upon such cutting and alarming subjects, lest his hearers should thereby be stupified, hardened, and rendered desperate. As the skilful surgeon never cuts any deeper or longer than is necessary to the cure, and administers cordials, if needful, in the time of the operation, so ought the preacher. The gospel strictly taken must therefore be next held forth in its suitableness, amiableness, and love, in order to encourage, captivate, melt, and draw the sinner's heart. The covenant of grace, in its source, its making, its condition, its promise, its administration, and the manner of attaining an actual interest in it, must be clearly and distinctly unfolded. The preacher must, by the direction and authority of God's word, explain, how in God there was and is help for self-destroying men ; how he thought upon us in our low estate ; caused his only begotten Son to approach him as our surety ; so loved the world that

he sent him into the world, that whoso believeth in him might not perish, but have everlasting life ; sent him to be a propitiation for our sins, spared him not, that with him he might freely give us all things ; when the law could not justify and save us, being weak through the flesh, he sent him forth that by his offering of himself, sin might be condemned, and the righteousness of the law fulfilled in us ; how, when sacrifices and offerings were found altogether unavailing to take away sin, Jesus Christ, the equal, and only begotten Son of God, cheerfully and with his whole heart, engaged to be our surety, was made man, made under the law, made sin for us, had our sins charged to his account and punished on him : how he suffered once for sin, the just for the unjust, that he might bring us to God, bare our sins and iniquities, our griefs and sorrows, that by his stripes we might be healed ; how, having by the holiness of his manhood, the obedience of his life, and satisfactory sufferings, finished transgression, made full atonement for sin, completely obeyed and magnified the broken law, fulfilled the condition of the new covenant, ratified all its promises in his blood, and brought in an everlasting righteousness suited to every sinful man, in respect of its value and form—he was raised from the dead for our justification, and received from his Father—all glory and power in heaven and earth, all fullness of gifts and graces for men even the rebellious,—power over all flesh that he might give eternal life to his elect, and that our faith and hope might be in God,—and is by his Father exalted to be a Prince and a Saviour, to give repentance and remission of sins,—sent to seek and to save that which was lost, and to bless us in turning us from our iniquities, and turning away our ungodliness,—and so came, not to call the righteous, but sinners to repentance ; and in the most engaging and earnest manner freely presents and gives himself to us as an all-sufficient Saviour, made of God to us, who are sinners, ignorant, guilty, unholy, enslaved ; made to us wisdom, righteousness, sanctification, and redemption,—to be by faith received by us in his person and fullness, as the infinitely precious free gift of God, bestowed without money and without price, that by spiritual union and fellowship with him we may be justified, adopted, sanctified, and become possessed of eternal life.

## SELECT SENTENCES.

**I**F thou desire to improve in knowledge, despise not the instructions of another. He that instructs him that thinks himself wise enough, hath a fool for his scholar: and he that thinks himself wise enough to instruct himself, hath a fool for his master. **QUARLES.**

Man overlooks the most instructive book in his study, if he reads not himself. **DR. YOUNG.**

Only to think well and not do well, amounts to no more than only to dream well.

If we do not subdue our anger it will subdue us—It is the second word that makes the quarrel.

A good word is an easy obligation—but not to speak ill requires only our silence, which costs us nothing.

Covetous persons resemble sponges, which greedily drink in the water, but will not return a drop of it till they are squeezed.

As the sun, when it appears in the heavens, not only discovers *itself*, but discloses all those objects that surround us; so when God manifests himself to the soul, he not only gives the knowledge of himself, but makes us acquainted with our own hearts, and all those truths revealed in his word, which are inseparably connected with salvation.

---

 ANECDOTES.

**A**LADY of suspected chastity, and who was tainted with infidel principles, conversing with a minister of the gospel, objected to the scriptures, on account of their obscurity, and the great difficulty of understanding them. The minister wisely and smartly replied,—"Why, madam, what can be easier to understand than the seventh commandment---*Thou shalt not commit adultery?*"

Had she not failed in the practice of what she knew, she need not have complained of what she did not know.

The famous Mr. Shephard, when on his death-bed, said to some young ministers about him,---That their work was great, and called for great seriousness. For his own part, he told them three things:—First, That the studying of every sermon cost him tears: Secondly, Before he preached any sermon, he got good by it himself: Thirdly, He



always went to the pulpit, as if he were to give up his accounts to his master.

Tiberius the Second was very famous for his bounty to the poor, inasmuch that his wife was wont to blame him for it; and speaking to him once, how he wasted his treasure that way, he told her, "He should never want money, so long as in obedience to Christ's command he did supply the necessities of the poor." Soon after this, under a marble table which was taken up, he found a great treasure; and news was also brought him of the death of one Narses, a very rich man, who had left his whole estate to him.

*To the Editor of the Evangelical Magazine.*

MR. EDITOR,

WHILST the public expectation is constantly awake in enquiries after the faithful Missionaries, who are gone into the South Seas, it may prove to many a very agreeable communication, to receive some information relative to the religion of these gentle inhabitants of the isles of the South. The following particulars have been derived from different sources, and there is no cause to suspect the truth of the representation.

I some time since communicated to you a very curious account of the Otaheitan Deity. His priests and worship are no less curious.

There is a considerable order of Priests, who are divided into two classes, the *Tahowra Morai*, and the *Tahowra Tooa*.

The *Tahowra Morai* are the Priests who officiate, and present the offerings at the Morai, the sacred place appointed for those services, and always accompanied with prayers, and these sometimes of considerable length. One of the most ingenious and attentive observers of mankind suggested to me, what was afterwards fully confirmed by the testimonies of others, that the language of the ceremonies of religion, and of the priests on those occasions, was wholly different from that in common use, and he is persuaded not understood by the natives themselves; and he supposed that even the priests though they have retained the words, have no knowledge of the language.—Omai would often chant a kind of hymn or prayer on the quarter deck, but

but could never explain the meaning of the words he uttered; nor could those who were perfect masters of the language spoken, by long residence in the island, understand any thing they heard, or procure information on the subject. Whether it be a piece of priestcraft to affect mystery, or a traditionary ritual, transmitted from father to son, in a tongue once perhaps sacred, but now lost. Lieut. C. says, he thought it *metrical*.

The chiefs on occasion seem to officiate as priests, in making offerings, and praying for their friends when sick; but the great burden rests with the priesthood, and they are called upon on all occasions of births, deaths, feasts, sickness, calamities, &c. so that, though they are a numerous body, they have plenty of employment.

Minni Minni, seems according to Lieut. Corner and Capt. New, to hold a distinguished rank among them, and to be a chief Priest, and high in Otoo's favour.

They have an ark or chest in which is kept a bundle of feathers, a sacred Teraphim, and called by the name of Eatoo, without which, he said, they could do nothing. This ark, Lieut. C. particularly examined with his Bible in his hand, and it answered exactly to the dimensions of the ark of the covenant in Leviticus. The Lieutenant asked Minni Minni, if this Eatoo was destroyed or lost, what he could do then? Minni laughed, and said, his ancestors had brought this Eatoo into the island, and, on occasion, knew where to find one of the same sort. This ark seems to migrate with the chief Priest to other islands, being with Minni Minni at Huabeine when Capt. New arrived, but returned to Matavai during his stay. Jordan, an English resident on the island, also assured him, that this priest was an arrant juggler, who, pretending to consult the Etooa, went behind a screen, and praying in one tone of voice, answered himself in another, which he affirmed to be the answer of the Etooa to his prayer.

But there are a peculiar class of priests, who are called *Tahowra 'tooa*, the priests of the deity, who pretend to the most extraordinary inspiration. These also are numerous. Some of them pretend only particular communication, with one only of their deities; but some affect intimate union with the three superior Etooa's, and are consequently respected as men of singular endowments, and gain themselves greater attention by their skill in performing their parts in this kind of service. Indeed, they manage the process with so much cunning and address, that some of

our own people were staggered, and ready sometimes to suppose the appearances truly supernatural. It is chiefly on the more momentuous occasions that these priests exhibit, as the supreme deity must not be troubled about matters of less importance: but in the view of war, under great calamity, the sickness of a chief, and the like. They are dressed in a most fantastic garb, enriched with red and black feathers, to which they suppose the Etooa partial, that as soon as ever the offering is made, he descends on the Morai in one of their sacred birds like a heron, and at their call passes into their bodies: instantly the priest begins to stretch and yawn, to rub his arms, and thighs and legs, and his whole body becomes convulsed, and inflated, as if it was ready to burst. His eyes are thrown into the strangest contortions, sometimes wildly staring, sometimes almost closed up, and every limb and feature appears to have undergone some sudden and surprising change. The speech sometimes is low and muttering, with a peculiar kind of terrible squeaking at intervals; sometimes the voice is raised to the most stupendous pitch, as if bursting for utterance. Though his discourse is intelligible, he affects not to know any of the persons which are around him, nor to be himself sensible of what he is uttering; yet what is spoken on these occasions passes for oracular, and the very voice of God. Thus whatever he asks for, if it can be obtained in the island, it never is refused: and on these occasions he often makes pretty large demands, though he professes himself to know nothing that hath passed. He has always, however, a colleague and assistant of the same trade, who takes care to note down what the Etooa demands, and the person, on whose account the Etooa thus condescends to come down to earth, and give his responses, carefully accomplishes all his injunctions.

When the deity quits the pretended inspired Priest, he doth it with such violence and convulsions, that the body is left motionless on the ground, and this is contrived at the moment when one of the sacred or Etooa birds takes his flight from the Morai, into whom the Etooa is supposed to return. On the first symptoms of returning life, he utters a loud shriek; and sometimes appears as awaking out of a profound sleep, and unconscious that any thing hath happened.

Their sacrifices and purifications I shall reserve for a future communication.

T. H.

RELIGIOUS



## RELIGIOUS INTELLIGENCE.

**I**N the present awful fluctuation of human affairs, there seems no subject so capable of affording consolation to a serious mind, as that the gospel of Jesus Christ is rapidly spreading its divine influences both at home and abroad. And hardly any greater satisfaction can be enjoyed, than that which arises from the success of personal and cordial exertions in promoting so glorious a work, and in serving the general interests of humanity.

These reflections, it is presumed, will apply to the proceedings of the several societies, which, with pleasure we now introduce to the attention of our readers.

## SOCIETAS EVANGELICA.

**THE** annual meeting of the supporters of this institution was held on January 26. And from the report which was then made, it appears, that the gospel continues to be planted by its instrumentality, and watered with its benevolence.

Many ministers have been assisted by this society, and a great number of dark and untried villages have been visited at various times during the last year, through the divine blessing, with the greatest success: besides which, Mr. NORRIS, who is wholly employed by this institution as an Itinerant in Yorkshire, has laboured with exemplary diligence and success. From his Journal it appears, that in the year 1797, he has visited fifteen towns and thirty villages; has preached 403 sermons, and travelled 3573 miles!

The Society are endeavouring to obtain a person to labour in conjunction with Mr. Norris, in confidence that the services of Societas Evangelica, for twenty years past, and the prospect of its increased exertions, will afford a sacred pleasure and stimulate the friends of Evangelical Religion to continue and enlarge their pious generosity in its support.

## MISSIONARY SOCIETY.

**THE** Missionary Society at Perth in July last, remitted 200l. for the Missionary Society in London, which, by mistake, was omitted to be acknowledged in proper time.

It affords us sincere pleasure also to make mention of the *continued* kindness of the friends to the propagation of the gospel in Hawick, in the county of Roxburgh, who, in October last, sent by the Rev. James Henderson the minister of the Associate Congregation there, the sum of 40l.

At the close of last year, the friends to the interest of Missions in Kilmar-nock, in North Britain, sent also to the Treasurer of the Missionary Society in London, the same sum of 40l.

A donation of 100l. has likewise been paid to the Treasurer of the same Society, by a friend to the institution, under the signature of S. P. F.

## NETHERLAND MISSIONARY SOCIETY.

**THE** following Extract of a Letter from the Rev. Dr. Vanderkemp, to the Rev. Dr. Haweis, cannot but give singular pleasure to all the friends of the Missionary Society.

Rotterdam,

Rotterdam, Dec. 23, 1797.

DEAR SIR,

According to the wishes of the Directors of the Missionary Society, I have translated and published your address to the Society of the religious people of Holland, immediately after my arrival in this country. It was received by the wellwishers to the kingdom of our Lord, with an uncommon avidity; so that a second edition of 2000 copies now is to be printed; and it kindled a fire of zeal and christian emulation in the breast of many a sleeping and languid believer. After this preparatory step, I visited some of my pious friends in the principal towns of Holland, and was, by their assistance, successful in selecting a small number, about forty spirited Christians, who were readily disposed to form themselves into a Missionary Society. The greatest part of them met on the 19th of this month, at the house of my worthy friend, the Rev. Mr. V———, where, in the course of two sessions this important work was carried into effect with unanimity and a perfect christian harmony. The new formed society assumed the name of the NETHERLAND MISSIONARY SOCIETY for propagating and promoting Christianity, especially among the Heathen, and ordered the Secretary of the Directors, whom they constituted to give notice of its erection, to the Directors of the London Society in answer to their address. In this answer you will find a more full account of this recent and yet tender establishment. The whole business was transacted with singular solemnity, and in the spirit of christian love and unity. It seems to meet with the high approbation of the religious public, and with the blessing of the Father of all mercies.

In my visiting the provinces of Zealand and Holland, I have not neglected the second object of my stay in this country, viz. to look for information respecting those Heathen nations, which were in the vicinity of the Dutch colonies in the east. I procured a little intelligence respecting the Malays, and at the same time, a beautiful impression of the four Gospels, and the Acts in the Malabar language and character, printed at Columbo.

I learn, that at Ceylon, there are about 40,000 Rice Christians; and 100,000 of the same tribe at Negapatnam, on the coast of Coromandel.

Within five days I hope to return to Dordrecht in order to settle my family affairs; and there I hope I shall be favoured with your answer. I am anxious to know how the Missionary matters stand in England, and if a certain plan for the next mission be determined by the Directors, or not. I wish and ardently pray that they may be governed by the Spirit of God in fixing their choice.

And now, my dear friend, I recommend you and all my worthy friends in England to the grace of God! Remember me in your prayers, and be persuaded that I am with sincere attachment,

Dear Sir,

Your most obedient servant, and brother in Christ Jesus,  
J. F. VANDERKEMP.

#### CONNECTICUT MISSIONARY SOCIETY.

THE following extract from the letter of the Rev. Mr. Samuel Blatchford, of Fairfield, in Connecticut, America, to a friend, cannot but exceedingly rejoice every friend to the Missionary cause, and enliven their hopes, that the circle will on every side be extended.

T. H.

“ YOU must give my best love to Mr. B. Mr. H. and Mr. F.—tell them, that though I have not seen either of them since I left the Academy,  
I can

I can never forget the happy days we spent together. I should esteem it a great favour if they would indulge me with their correspondence. Desire Mr. B. to favour me with a full account of the Missionary Society—what progress it has made, and whether there has been any news of the Missionaries. I made a motion in our last district association, that a correspondence be entered into between the Clergy of this State, and the Committee of that Society; and further, that it be recommended to the general association of the State to set on foot a similar plan; either to act for ourselves, or to unite in carrying into effect the great and interesting design of our brethren in England. These motions were laid before the general association, and with some amendments adopted. A committee of correspondence is formed, consisting of Dr. Dwight, the President of Yale College, New Haven, Dr. Edwards, and Dr. Dana, from whom, I suppose, Mr. B. will soon hear, as I mentioned him, with two or three others, as persons to whom letters might be addressed. It is truly astonishing what an impression is made on the public mind by the proceedings of the Society in England;—the success of their object is the subject of our constant prayer.—Mr. C. of Tones, sent me some account of the circumstances: I read that part of his letter to the president—he wept for joy.

#### SOCIETY FOR PROPAGATING THE GOSPEL IN SCOTLAND.

AMONG the pleasing efforts of Christian zeal, to promote the kingdom of Christ, we are happy to introduce this New Society to our readers. Their first meeting was held on the 20th of December last, and on the 11th of the past month they met again, to chuse a committee and officers, and have published an evangelical and animated appeal to their pious countrymen, which concludes with the following paragraph.

"In employing Itinerants, Schoolmasters, or others, we do not consider ourselves as conferring ordination upon them, or appointing them to the pastoral office. We only propose, by sending them out, to supply the means of grace wherever we perceive a deficiency, and in this way of applying our funds, to use our judgment, both in choosing labourers, and in pointing out the nature and sphere of their labours. Our intentions may be misrepresented. We do not expect to escape opposition. Nor shall you, brethren, while engaged in the Lord's service, escape the "scourge of the tongue." Men may "speak many things against you falsely for Christ's sake." But "if ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth on you: on their part he is evil spoken of, but on your part he is glorified." Did the Lord himself "endure the cross, despising the shame," for your sakes, and will not you "take up your cross and follow him?" You may also suffer from the prejudices of some of your Christian brethren, who, misunderstanding your purpose, and alarmed at the appearance of innovation, although earnestly desirous of the spread of the gospel, may not at once approve your design. But let none of these things move you. Having in view the salvation of immortal souls, let nothing deter you from pursuing so interesting an object. Embrace the present opportunity of exerting yourselves in the service of your blessed Lord. As the peaceful followers of the Prince of Peace, endeavour to promote the real good of your country by diffusing the knowledge of the grace of God in Christ Jesus, which alone effectually "teacheth men to deny ungodliness and worldly lusts," and to live "quiet and peaceable lives, in all godliness and honesty." Thus shall you "make your light to shine before men," and others "seeing your good works," shall glorify their heavenly Father in the day of their merciful visitation. The



Lord hath said, "Occupy till I come." "Therefore, beloved brethren, be yestedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Edin. Jan. 11, 1798.

J. RICHIE, Sec.

### *Plan and Rules of the Society.*

I. The Society shall be called "The Society for Propagating the Gospel at Home;" and shall be composed of persons of every denomination, holding unity of faith in the leading doctrines of Christianity.

II. The funds of the Society shall arise from the voluntary contributions of members, or others. N. B. The Society shall consider themselves at liberty to apply all donations, as well as annual subscriptions, to immediate use, except when the donors otherwise direct.

III. The object of the Society is, by every proper means, to promote religious knowledge at home; and this shall be the only subject of discussion at their meetings. For this purpose, they propose,—To employ approved men as itinerant preachers, to whom a certain district shall be assigned, and who shall regularly correspond with, and receive instructions from, the Society.—To encourage Schools, especially Sabbath Schools, throughout the country.—To promote the reading of the Scriptures, circulate pious tracts, and establish libraries of books on practical religion.—To correspond with, and, when necessary, to defray the expences of such ministers, or others, approved by the Society, as may be willing to preach in towns or villages in the neighbourhood, on Sabbaths or week days. N. B. Such to send regular quarterly reports to the Society.—To correspond with any Societies or individuals who have the same object in view. In short, to adopt any approved plan of religious instruction.

The following gentlemen are chosen a Committee of Directors for the present year, viz. Messrs. Christie, Haldane, Johnstone, Campbell, Gibson, Aikman, Morris, Russel, Greig, Peattie, Rothead.—In addition to these, Mr. J. Richie is appointed Secretary; Mr. A. Steel, Treasurer; and Mr. G. Wilson, Clerk.

A meeting of the Committee will be held at five o'clock, on the last Saturday of every month. At half past six the Society will meet for prayers and a general meeting of the Society will be held on the second Thursday of every quarter.

"This Society being desirous of immediately commencing their operations, earnestly entreat such persons as are willing to labour under their inspection, to signify their intention as soon as possible, to their Secretary. It will be also necessary to transmit sufficient testimonials of their approved piety and ability."

### LONDON ITINERANT SOCIETY.

JAN. 16, a Sermon was preached before the London Itinerant Society, by the Rev. Rowland Hill, A. M. and the Lord's Supper was afterwards administered to the Preachers, Teachers, and other pious friends of the institution. By the account stated, it appeared that this infant Society already employ nine preachers, and twenty-four teachers in the Sunday Schools, under their care, within ten miles of the metropolis. Seven places have been already opened for preaching and teaching, where upwards of four hundred children are every Sunday taught to read, and instructed in the principles of Christianity.

SURRY

**SURRY MISSION.**

ON January 3, the friends of this institution met at Battersea, when a Sermon was preached by the Rev. Mr. Bowden of Tooting, from Heb. xii. 1. "Looking unto Jesus." Mr. Golding of Croydon delivered an introductory discourse, and Mess. Ready, Upton, and Hughes assisted in prayer. Mr. Bowden delivered Bibles, with an appropriate exhortation, to Mess. Pewtreffs and Exall, two Itinerant Preachers employed by the Society.

**THE CONGREGATIONAL SOCIETY**

HAVE, in the course of last year, opened a place at Barnet for the preaching of the Gospel, which is well attended;—and have voted money to several country ministers to assist them in Itinerating in different parts of the kingdom. The Baptist Society is promoting the same grand object, and we hope that Christians of all denominations will thus agree to exert themselves, "till the knowledge of the Lord shall cover the earth, as the waters do the sea."

**EVANGELICAL ACADEMY, HOXTON.**

BY the report of the Committee at the close of the last year, it appears that the Academy is in a very prosperous situation. Four students have completed their studies in the course of the last year. Mr. Fielding is stationed at Coggeshall, Mr. Richardson at Barrington, and Messrs. Parsons and Morris are supplying different congregations in the country. With a view to promote the growing prosperity of the institution, the Rev. J. Colclison was appointed Assistant Tutor to the Rev. Mr. Simpson; and we have the pleasure to add, that upwards of twenty promising young men, are now prosecuting their studies under the patronage of the society.

**ROTHERAM ACADEMY.**

WE have the pleasure to learn that the students under the care of the Rev. Dr. WILLIAMS, have increased to the number of twelve, which is very encouraging, considering the infancy of the institution.

We are likewise highly gratified to find, that the other seminaries of Youth intended for the ministry, among dissenters of different denominations, are in a flourishing condition; and that the number of pious students in both our universities is also upon the increase.

**BENEVOLENT SOCIETY, SURRY CHAPEL.**

ON New Year's Day last, the Rev. Rowland Hill, according to his annual custom, preached a Sermon for the benefit of this excellent institution, and collected 100*l*. By the accounts of the Society, it appears, that from the time of its institution, January 1, 1784, they have relieved 6418 cases of temporary sickness and distress, at the expence of 3546*l*. beside the incalculable good which has been derived to the souls of the afflicted, of which, through the divine blessing, many happy instances have occurred.

**DEAF AND DUMB CHILDREN.**

ON Monday, January 8, a general half yearly meeting of the subscribers to the Asylum for Deaf and Dumb Children of the poor, was held at the Paul's Head Tavern, Cateaton-street; for the purpose of electing five children to receive the benefits of support and education.

On this interesting occasion, the names of 28 candidates appeared on the list of nomination, all of whom possessed strong claims on the pity and generosity

nerosity of the subscribers: but the state of the Society would only admit five, which were received by ballot; viz. —

Michael Callaghan, aged 13 years. His father a smith, with five children, two of whom are also deaf and dumb. — George Coleman, aged 12. His parents poor working people with eight children, five of whom are in the same affecting situation. — Ann Rutherford, aged 10. Her father a schoolmaster in Scotland, with seven children, three of whom are also thus afflicted. — Robert Fisher, aged 9. His father a poor shepherd, with ten children; three of whom are also deaf and dumb. — Lucas Hobby, aged 9, a remarkably fine and sprightly boy. His mother a widow.

Such are the pitiable objects which this institution embraces in its benevolence, and assists with its exertions. There are now 23 children in the Asylum, and since its formation in 1792, four children have received such essential benefit from the instructions of the Tutor, that they can speak, write, and read; and having left the Asylum, are severally learning such trades, and serving in such capacities, as will fit them to be useful members of society.

May the Author of all beneficence and mercy, continue his blessing on the means made use of by these, and every Society instituted either to propagate his precious gospel, or relieve the distresses of his creatures!

#### READING CHAPEL.

ON Sunday, Jan. 14, a Chapel, situated in the parish of St. Mary, was opened, according to the established mode of worship, for the temporary accommodation of the late Mr. Cadogan's hearers, until such time as a new one can be erected. The Rev. Rowland Hill preached morning and evening, and the Rev. J. Eyre in the afternoon. The place, being incapable of seating more than 4 or 500 persons, was much crowded, and the congregation remarkably serious and attentive.

#### PLYMOUTH DOCK.

THE Rev. J. Jones, late of Uley, has accepted a call from the church and congregation in this place, formerly under the pastoral care of the late Rev. Mr. Kinsman, and has removed hither.

#### VILLAGE PREACHING.

*Extract of a Letter from a Minister in Hampshire, relative to the success of Village Preaching in that county.*

"At ———, we have encouraging prospects. There is a truly godly, experimental Christian found out, who has had no other means of public instruction till of late, but the common prayers of the establishment; no other private, but from the Pilgrim's Progress and his Bible. He was filled with wonder and delight, when he found another person in the world who felt and thought as he did. He is a respectable man in the place, and has a large family; so he may be, and I trust will be, the instrument of much good. Some persons are under hopeful awakenings, and are set on enquiring in a proper way after eternal things."

*Extract of a Letter from a person in the North of Scotland to a friend in England.*

"Remember us as we remember you, that the north may give up, as, blessed be God, the south does not seem to keep back. We cannot omit mentioning, we saw our friends and brethren at ——— lately, where there is the strongest evidence of the Lord's presence, and approbation of their distinguished



tinguished attachment to the Missionary work, and great success among the young people. It would warm the hearts of any of our English friends to see the majesty and purity of doctrine, the zealous and judicious measures unremittingly and indefatigably carried on there, to forward the cause of Christ, and especially the number of intelligent and pious young and middle aged persons, whose very souls are in this work. We pray the Lord of the vineyard to encrease your usefulness and talents, and that to him that hath may be given, and more abundantly.

R. M.

## DISTRIBUTION OF PROFITS.

ON Tuesday, Jan. 2, a meeting of the Trustees was held for the distribution of the Profits of this Magazine, and the following cases, being properly recommended, were attended to and relieved.

| <i>Widows.</i> | <i>Denominations.</i> | <i>Recommended by</i>   |      |
|----------------|-----------------------|-------------------------|------|
| H.             | Established Church.   | Rev. R. Hill & M. Wilks | £. 5 |
| M. W.          | Presbyterian          | Mr. Kingsbury           | 5    |
| A.             | Seceder               | Mr. Waugh               | 5    |
| D.             | ditto                 | ditto                   | 5    |
| C.             | ditto                 | Mr. Duncanson           | 5    |
| H.             | ditto                 | ditto                   | 5    |
| M. C.          | Methodist             | Dr. Haweis              | 5    |
| H. A.          | ditto                 | Mr. Brewer              | 5    |
| B.             | Independent           | Mr. Eyre                | 5    |
| P. C.          | ditto                 | Mr. Lambert             | 5    |
| M. T.          | ditto                 | Mr. Raby                | 5    |
| E. M.          | ditto                 | Mr. Kingsbury           | 5    |
| M. H.          | ditto                 | Mr. Beck                | 5    |
| H. S.          | ditto                 | Mr. Burder              | 5    |
| M. A.          | ditto                 | Mr. Eyre                | 5    |
| D.             | ditto                 | Mr. Greatheed           | 5    |
| L.             | ditto                 | Mr. Bogue               | 5    |
| H.             | ditto                 | Mr. Mends               | 2    |
| A. M.          | ditto                 | Mr. Fuller              | 5    |
| P. M.          | Baptist               | Dr. Ryland              | 5    |
| E. W.          | ditto                 | ditto                   | 5    |
| S. H.          | ditto                 | ditto                   | 5    |
| J. B.          | ditto                 | ditto                   | 5    |
| A. W.          | ditto                 | ditto                   | 5    |
| A. B.          | ditto                 | Mr. Pearce              | 5    |
| B.             | ditto                 | Mr. Cracknell           | 5    |
| M. B.          | ditto                 | Mr. Eyre                | 5    |
| M. A.          | ditto                 | Mr. Parsons             | 5    |
| A. P.          | ditto                 | ditto                   | 5    |
| G.             | ditto                 | Mr. Fuller              | 5    |
| M. T.          | ditto                 | ditto                   | 5    |
| P.             | ditto                 | ditto                   | 3    |
| E. R.          | ditto                 | ditto                   | 5    |
| T.             | ditto                 | Mr. Pearce              | 5    |
| I.             | ditto                 | Mr. Wilks               | 3    |
| G.             | ditto                 | Mr. Townsend            | 5    |
| E. M.          | ditto                 | Mr. Eyre                | 5    |
| E. J.          | ditto                 | Mr. Greatheed           | 5    |
| E. M.          | ditto                 | ditto                   | 5    |
| J. H.          | ditto                 | ditto                   | 5    |
| S. D.          | ditto                 | Mr. Wilks               | 5    |

OBITUARY

( 78 )  
 OBITUARY.

PATTY TRAER,

In a Letter from a young Lady to the Brother of the Deceased.

St. Columb, August 5, 1797.

I HAVE been a witness to a sweet, solemn, and affecting scene. O may it leave a lasting remembrance on my mind of the Lord's tender love, and faithfulness to his promise, in his care and kind compassion, even in the last trying season, to those who have put their trust under the shadow of his wings; to those who have tasted that the Lord is gracious! A truth we have seen most sweetly exemplified, in the abundant consolations experienced by dear Patty Traer. You have heard, no doubt, of her extreme sufferings\*, from her friends at Truro. And also that the Lord was her help, who strengthened her to endure great and continual pain, with a great degree of patience and submission; but he reserved the *best wine till the last*, even the full assurance and triumph of faith. I have visited her frequently during her confinement, and found my regard greatly drawn out towards her. She expressed great affection for me, and always appeared delighted to see all her friends during her affliction. But her days now are nearly drawn to a close. Her trials, temptations, and sufferings are nearly ended, and her views of the promised land most bright and clear. O how sweetly has she expressed the triumphs of her soul, in the near views of death!

"On Wednesday evening I was told she was dying, which made me hasten to her; before I reached her room, I heard her repeating Dr. Watts's psalm.

"O glorious hour! O blest abode!

"I shall be with and like my God;

"And flesh and sin no more controul

"The sacred pleasures of my soul."

"Her words were so weighty, and to me so animating, that I wrote down some of the sentences when I came home, that my treacherous memory might not let them slip. And as I think you may be pleased to hear the account of the Lord's gracious dealings with her soul, I will transcribe what I have recollected for your perusal.

"A sweet heavenly smile sat on her dying countenance, whilst she expressed the joys of her soul. She continually dwelt on these words: "What! to be with Jesus! ever with the Lord! ever with the Lord!" Again, "I know that my Redeemer liveth, and at the latter day he shall stand upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and my eyes behold, and not another. The Lord is, I trust, about to deliver me. He is the strength of my soul, and my portion for ever.

"Rock of ages cleft for me,

"Let me hide myself in thee.

\* Which she experienced from a cancer in her breast; in order to eradicate which, it was conceived the taking off her breast was necessary. She submitted to the operation; and, though she was obliged to be incised at least four times, she bore it with such amazing fortitude, that a repining word was not heard during the time—to the astonishment of the doctors and all around her! Such wonderful support is the grace of God capable of affording in every time of need!

"Our

" Our light afflictions are but for a moment, and I trust we shall meet around the throne to praise redeeming love for ever. My dear friends, believers in Jesus, what a glorious meeting! we must die to live." And, after praying for a speedy removal, added, " But it is the Lord, let him do as seemeth good in his sight. His time is the best time: clothed in his righteousness, washed in his blood, and saved in him with an everlasting salvation." She repeated innumerable times, " The Lord will never leave me, nor forsake me; he watcheth over me night and day, lest any should hurt me. She added,

" In darkest shades if he appear,

" My dawning is begun;

" He is my soul's bright morning star,

" And he my rising sun."

" Excuse my poor faulty tongue, but I shall sing aloud above. My God shall supply *all* my need out of his riches in glory by Christ Jesus. He is a promise-keeping God; he is with me in the *dark valley of the shades of death*.

" And when I parted with her that evening, she took my hand and prayed that the Lord would strengthen, support and lead me on, in a most sweet and striking manner.

" The next evening, finding that the Lord yet delayed to take her home, I again visited her dying bed with my dear mother, and found her in the same sweet frame of mind, her hopes blooming, and full of immortality; dwelling on that rich text in Job, ' I know that my Redeemer liveth, &c.' ' *that*,' said she, ' is strongly impressed on my mind, there is my trust, he is now interceding for me within the vail, and he *will* deliver, he *doth* deliver. I cannot express the joys I feel. I shall be with Jesus. He is all my salvation, and all my desire—He is worth suffering for. I go

" Where congregations ne'er break up,

" And sabbaths never end.

" I am built, settled, established on the rock of eternal ages. What an unspeakable mercy!

" Blest'd Jesus, what delicious fare;

" How sweet thy entertainments are!"

She expressed great joy at the sight of her friends, particularly Mr. Cooper, who had been absent the day before. She begged him *once more* to spend a few minutes in prayer with her! which he did, and when led to pray that the Lord would enable her to say, " Come Lord Jesus,"—she immediately added, " come, and come quickly." She took a most affectionate and tender leave of all her friends, saying, " Well, if we do not meet again in the flesh, we shall meet around the throne." She has gradually weakened since, but still continues to speak *the honours of her God and King*. The Lord most mercifully has removed all pain from her wounds, and her dying moments are sweet and pleasant beyond description. I saw her again last night, and though her eyes were dim, her tongue faltering, and every faculty weakening, yet still she dwelt on those words:

" No more—no more controul,

" The sacred pleasures of my soul."

" My dear friend, ere this, all is over, and the disembodied spirit of our dear sister is safely landed on the blissful shore, beyond the reach of sin and sorrow, ever in the presence of that Jesus, whose presence was so sweetly and so graciously with her, even while passing through the river of Jordan, and



and in dying moments enabled her to shout victory through the blood of the Lamb. The last words she uttered before the happy spirit fled to join the heavenly choir, were, "the mighty God, the everlasting Father, the Prince of Peace."

"Join me, my dear friend, in praying that the Lord in his infinite mercy, be my teacher, guide, and portion for ever; and that he would carry on an effectual work of grace on my heart, blessing this late testimony of his never failing love, most abundantly to my soul. I am, &c."

#### MARY BULLEN.

THE following account is not only interesting in itself, but may be useful to encourage the Benevolent Societies, which are formed in various places for the visitation of the sick.

M. B. in her childhood had a remarkable love to the scriptures, which she preferred to all the usual amusements of youth. This was the more remarkable, as she had no advantage from parental instruction or example; but it proved eventually a happy circumstance. Through poverty, nine years attendance on her parents, and hard labour for her own support, she became a perfect recluse, being seldom without the door of her habitation, and but twice at a place of worship in her whole life. This neglect, however, she deeply lamented at last. Yet it appeared to the visitors, that from the Lord's enlightening her mind in the knowledge of the scriptures, she was made truly and deeply acquainted both with her fallen guilty state, and with the only way of a sinner's salvation. Her memory became a fund of most useful knowledge, when, for a long time, her eyes were so diseased that she could not read.

When the visitors attended her, she was brought, as it were, into a new world. Not having heard the gospel, or ever conversed with experimental christians, their prayers, singing hymns, and useful conversation enraptured her soul. When Christ, his love, offices, and characters were mentioned, she discovered great animation, and would say, "she had not been accustomed to the sound of those precious words, they were heavenly music in her ears." She was favoured with delightful anticipations of glory, which she expressed in a remarkable manner. On taking a little wine, she said, "this comforts my body, but what is this to the sweet consolation which Christ now affords me." The night before her death, she told her friends that on the following day the great change would come; a few hours before which, she exclaimed with joy, "My death warrant is come: blessed Jesus! open thy gates and let me in; open thine arms to receive me." The sense she enjoyed of the love of Christ was almost too much for her weak frame. Some time before she departed, she closed her eyes, saying she would open them no more, lest outward objects should abate her joy, or draw off her thoughts from that Saviour who was her life in death. Thus she departed full of faith, and of the Holy Ghost.

August, 1797.

#### ANN EWINGS.

(This case may serve also to the great encouragement of religious societies for the visitation of the sick, which cannot be too strongly recommended.)

ANN EWINGS, of Charles-street, Hatton-garden, died of a consumption, on the 4th of October 1797, aged only fourteen; the Good Samaritan Society

ciety meeting in Shoe Lane, was led in Providence to visit her. Her mind appeared quite ignorant of the things of God, though she had been brought up under the care of religious friends. The doctrines of original depravity, and justification by the imputed righteousness of Christ, were explained to her from the epistle to the Romans, by the first visitor. She heard with attention, though not as yet benefited. After a few visits, her mind was opened by the Holy Spirit, to receive and experience the truth of the message. Through the conversation of the visitors, and reading the word of God, the Lord taught her the worth of her soul, the necessity of the new birth, the nature of the atonement, and the importance of having the righteousness of Christ for her justification before God. She rapidly grew in experience and divine knowledge. She told one of the visitors, that "she was sure that God's love to her was the cause of his afflicting her; and that his design by it, was to bring her to the knowledge of his name." She again said, "The Lord did her no wrong, and that she was thankful for her affliction though it was so severe." Upon being asked whether she would like to get better and enjoy her young friends again: "No," she replied, "it was better to die and go to Jesus; and added, all her former little pleasures were only vanity." Then taking the ear-rings from her ears, and giving them to her aunt, "take these baubles, (said she), I shall want them no more." Upon being asked whether the mind was always at peace; "No, (says she), I feel sometimes great opposition in my mind, sometimes the enemy tempts me to swear, and to blaspheme the name of Jesus, and 'tis as if he spake in me." She was then, she said, in great darkness and uneasiness of mind, but found some degree of peace and joy in prayer, though not a deliverance from her temptation.—In reply to the question whether she was as great a sinner as those of riper years who stood by. "Yes, (says she), I am as vile as the thief upon the cross, but Jesus died for sinners, and I am a sinner, therefore he must have died for me;" and with a sweet emphasis repeated, "particularly for me." When reading to her the 17th John, at the third verse, she said with much earnestness, "I do know him, I know he has died for me." Being asked why she loved Jesus, she replied, "Because he first loved me, and died for me." In answer to the question, whether she should be happy in heaven if she saw her father and uncle there, (who died in the faith) and Jesus not present; she replied, "I should like to see them very well, but to see Jesus is my desire, for they did not die for me, but Jesus did." When her aunt complained of the trials and difficulties she met with, she sharply rebuked her, saying, "For shame aunt! Jesus is all sufficient for you." She often requested those who visited her, to pray that she might be kept from an impatient spirit, for her complaint she said sometimes made her very fretful. On the sabbath before she died, her soul was filled with divine joy, and though in much pain, she could not help singing,

" Could I but climb where Moses stood  
 " And view the landscape o'er;  
 " Not Jordan's streams nor death's cold flood  
 " Should fright me from the shore."

And collecting a little more strength, she again sung audibly, though before scarcely to be heard,

" Death cannot make my soul afraid,  
 " If Christ be with me there."

On the Wednesday morning following, she was seized with strong convulsions; about ten at night she had a short interval; then she exclaimed, "O my dear Jesus, I long to be with thee! come Lord Jesus, come  
 VOL. VI. M quickly,

quickly—do not be angry with my impatience—come Lord Jesus!" The convulsions shortly returned, and about twelve o'clock she went to glory.

### AWFUL DEATH OF A MURDERER.

THE following awful fact has been communicated, and is inserted, as an instance what an evil and bitter thing sin is.

A young woman, being upon a visit to her sister, at Littleton in Middlesex, fell into a strong convulsion-fit. On recovering from it, she exclaimed, "I am damned!—I see, I feel the flames of Hell all around me!" Her friends concluding that a sudden frenzy had seized her, medical aid was immediately sent for; she assured them that she was *not mad*, but that she was a MURDERER! This (as she had always been a young woman of remarkably good character) confirmed the opinion that it was frenzy; when she began the following shocking tale: "This time three years I came over from my father's to attend my sister here while she lay-in of that fine child below. Very soon after she was brought to-bed, I fell in labour. I went out into an out-house, where, in little more than an hour, I was delivered of a fine beautiful boy. I looked at it some little time, then pinched its throat till I killed it. I then wrapped it up, carried it into the house, and locked it into my box; went to my sister, asked how she did, then went down to the nurse and assisted her. After a fortnight I took my murdered infant out of my box, and threw it into the common horse-pond by the road-side, where it was soon trod to pieces; and I have never had one happy, no, not one easy, minute since; and *now* the sight of my sister's sweet little lively child playing about distracts me! for, I think that, if it had not been for my dreadful wickedness, I might now have had one also. But I murdered it; and I am going to Hell for it." Upon recollection and conference it appeared that she had been missing an hour and a half at the time she mentioned, and could not be found. She also told them, that, in consequence of her milk, she had two broken breasts; for cure of which, she applied to a surgeon in the neighbourhood, who said to her, 'If I did not know you, and know that you are a young woman of such extraordinary good character, I should swear that you had borne a child.' She soon after married a young man who had courted her some time. She said, that, some time after her marriage, her husband asked her what became of her pregnancy previous to their marriage? To which, she said, she replied, "*It never came to good.*" It surely came to evil for all parties. Immediately upon this, several ministers were sent for, one of whom, in particular, earnestly exhorted her to fly to Christ, endeavouring to show her the gracious promises of the Redeemer to ALL who will come to him—"Him that cometh to ME I will in NO wise cast out"—Though your sins be as SCARLET, they shall be white as snow; though they be RED as crimson, they shall be as wool." But, alas! for her, poor, unhappy woman, she was not enabled to come; for, her uniform reply was, when she was entreated to cry to the Lord Jesus for mercy and pardon, "I cannot *even name his name!*—I cannot utter it!—I am damned to all eternity!—I see, I feel the flames of Hell within and all around me!" Thus died this unhappy woman—of, as said all about her, *no* disorder but a wounded spirit; not having, as the medical men who attended her said, any bodily disorder—only the horrible agonies of her mind!—How strong a proof this of the wise man's aphorism: "The spirit of a man can sustain his infirmities—but a wounded spirit who can bear?"

REVIEW



## REVIEW OF RELIGIOUS PUBLICATIONS.

*The Works of the late Rev. W. Romaine, A. M.* 8 vols. 8vo. 2l. 8s. boards. Chapman.

THE six first volumes of this neat and uniform edition of Mr. R.'s works, contain those which are most popular, and which have long since received the stamp of the public approbation. The two last contain the Author's life, by Mr. Cadogan, a valuable collection of letters to his most intimate friends, an answer to considerations on the Jew bill, and his well known essay upon psalmody.

The common remark, that an author's character appears no where so justly drawn as in his private letters, is eminently just when applied to Mr. R. There his temper and experience, his daily communion with God, and his growing acquaintance with his own heart—his zeal for divine truth, and especially for the honour of the Lord Jesus Christ, are depicted in the strongest and most glowing colours.

But the tract which we would more immediately point out to the attention of our readers, is Mr. R.'s answer to considerations on the bill for naturalization of the Jews, which so greatly agitated the public mind in the year 1753. There never was a time, the Editor thinks, when this could be brought forward with more propriety than the present, "when the Dutch Republic has granted the Jews an Act of Naturalization, and when the attention of society has been called to some attempts toward their conversion in this metropolis."

Mr. R. endeavours to prove, That the Jews are not natural born subjects, but aliens and vassals, having no property, and no rights of their own; or in the words of an old law of Edward the Confessor, that "the Jews and all they have belong unto the king." For this Mr. R. quotes some great law authorities, and it cannot be denied that many of our kings acted in perfect conformity to this opinion. But when Mr. R. argues the same thing from the authority of scripture and the nature of the case, he is certainly less happy. He urges the curse of excommunication against the avowed enemies of Christ, and insists upon the Apostolic principle of not being unequally yoked with unbelievers. We agree however with Mr. R. in his conclusion, that Jews, as such, ought not to be naturalized, and incorporated with us, because we believe the Lord has wise ends to answer in keeping them distinct and separate; but we are very happy to see a different method taken to recommend Christianity to them, and that the bowels of Christians are moved for them, to pray and attempt their conversion in the true spirit of the gospel.

The following curious anecdote from Raguet's history of Cromwell, in page 321. will probably gratify many of our readers.

"About the time Rabbi Manasseh Ben Israel came to England to solicit the Jews' admission, the Asiatic Jews sent hither the noted Rabbi Jacob Ben Azahel, with several others of his nation, to make private enquiry, whether Cromwell was not that Messiah whom they had so long expected. Which deputies, upon their arrival, pretending other business, were several times indulged the favour of a private audience from him. And at one of them, proposed buying the Hebrew books, and manuscripts belonging to the University of Cambridge, in order to have an opportunity, under pretence of viewing them, to inquire amongst his relations in Huntingdonshire, where he was born, whether any of his ancestor could be proved of Jewish extract.

"This project of theirs was very readily agreed to, (the University being at that time under a cloud, on account of their former loyalty to the king) and accordingly the ambassadors set forwards upon their journey. But discovering by their much longer continuance at Huntingdon than at Cambridge, that their business, at the last place, was not such as was pretended; and by not making their enquiries into Oliver's pedigree with that caution and secrecy which was necessary in such an affair, the true purpose of their errand into England, became quickly known at London, and was very much talked of; which causing great scandal among the saints, he was forced suddenly to pack them out of the kingdom, without granting any of their requests."

*Sermon the first, with an Introductory Address to the People of Israel throughout the world. By T. Haweis, L. L. B. and M. D. Price 6d. Button.*

THIS is the first of a course of Sermons to be published monthly, during the year 1798, by the Rev. Dr. Haweis, Dr. Hunter, Mr. Love, Mr. Greathead, and other ministers; addressed to the Jewish People, as well as to Christians in general.—The public attention has been already considerably excited to these discourses; and the first, which is here printed, is an excellent specimen of the spirit in which they are composed. The particular object of this discourse is to state the articles in which Judaism and Christianity agree, in order to prepare the way to a statement of those in which they differ.—We cannot but cordially wish success to every attempt to extend the Redeemer's kingdom, and we trust that the hearts' desire of all the Lord's people now is, that Israel may be saved; and therefore cordially unite with Dr. H. in recommending it to our Christian friends to endeavour to circulate these discourses among the Jewish people.

*The Beauties of Henry, selected from his Commentary, with Memoirs of the Author, by W. Geard. Hitchin. Vol. I. 12mo. 4s. 6d. Button.*

Mr. Henry's work hath been long admired for the many pithy and practical remarks with which it abounds; but its usefulness hath been hitherto impeded by its voluminousness and expence: the public are, therefore, much obliged to Mr. G. for his labour in reducing the most interesting parts of this work to a convenient form and easy purchase. The present volume contains a faithful abstract of Mr. H. on the historical books of the Old Testament, from Genesis to Job inclusive; and we wish Mr. G. much success in the prosecution of his design. If we have observed any fault, it is in too strict an adherence to the words and phraseology of the author; a fault however, which most of his readers will be very ready to forgive.

*Village Sermons; or twelve plain and short Discourses on the principal Doctrines of the Gospel; intended for the use of families, Sunday Schools, or companies assembled for religious instruction in country villages. By George Burder. Matthews and Chapman, &c. London; Luckman, and Meridew, Coventry. 12mo. 148 pages. Price 1s.*

IT is well known that the value of a book does not depend upon its bulk; and it may reasonably be asserted, that neither the merit of its composition, nor even the importance of its contents, is that which principally constitutes

tates its worth. The first question that our author should put to himself; is, "What need hath the public for the work which I have in contemplation?" and the next should be, "How may I execute it, so as best to supply that need?"

This small volume will stand the test of enquiry in both these respects. We look upon it as one of the greatest mercies of the rising generation, that the call for such a work is obvious and general. Much good has been, and we trust much more will be done, both near the metropolis and at a distance from it, by the zeal of private Christians, which has excited them to apply their knowledge of Christ to the advantage of their ignorant and carnal neighbours. They have been admitted to pray, and read sermons in houses, where ministers could not gain access to preach; and have thus, in various places, trodden a path, which the gospel has quickly pursued in the fullness of its blessing. But wherever considerable exertions of this kind have been made, there has been a sensible want of proper discourses to read to such auditories. "Though," as Mr. B. observes, "there are hundreds of admirable sermons extant, yet, as most of them were originally calculated to edify intelligent and well-informed congregations, and were published on account of some superior excellence in style or composition, they are ill suited to the instruction of a rustic and untaught people. This has induced the author to attempt a few VILLAGE SERMONS—very plain, and short, yet on the most interesting subjects, and with frequent appeals to the conscience."

Each of the sermons is printed on one sheet, the pages of which are numbered separately from the rest; in order that each may be disposed of in the most useful manner, after having been publicly read. The subjects are—the jailor's conversion, the broad and the narrow way, the law, Christ the end of the law, the fall, redemption, the new birth, repentance, work of the Spirit, holiness, death and judgment, hell and heaven. The leading truths of the scriptures are strongly distinguished, familiarly illustrated, and sometimes powerfully enforced. As they are likely to be read for the greater part, to persons, who, though destitute of all religion, profess to be of that *established* in this country, suitable appeals are occasionally made to the articles and homilies of the Church of England. Brevity was indispensably necessary; and each sermon may be read aloud in twenty-five minutes. This circumstance rendered it impossible to exhaust any of the subjects, and must greatly have increased the difficulty of executing the work. Clearness of thought, and plainness of expression, have evidently been Mr. B.'s principal aims; and in these, we think, he has remarkably succeeded.

He observes that "These discourses may be useful to families, especially those who cannot procure more expensive volumes," and that "teachers of Sunday Schools, where the means of grace are not enjoyed, may read them to the children." He intimates also his thoughts of publishing another volume, if the present should prove acceptable and useful. As we are confident of the need, and the useful tendency, of this cheap and well executed publication, we strongly recommend it to our readers, and earnestly pray that the blessing of God may give it the most extensive success.

*The Danger of neglecting the great sacrifice.* A Sermon, preached at the assizes at Cambridge, August 22, 1797. By the Rev. Charles Simeon, M. A. Fellow of the King's College, Cambridge. 8vo. Pages 17. Price 6d. Deighton, Cambridge; Matthews and Dilly



Dilly, London ; Cooke, Fletcher, and Hanwell, Oxford ; Ogle, Edinburgh ; Brash and Reid, Glasgow.

THIS discourse is strongly characterized by loyalty to the existing government, and faithfulness to the Saviour: Its style is forcible and manly, and its sentiments are highly evangelical. It attracted the notice and approbation of the Lord Chief Baron Macdonald, to whom it is dedicated. After a short, but beautiful explanation of his text, (1 Sam. ii. 25) Mr. Simeon observes, that the dispensing of justice, by persons duly qualified and authorized, is an unspeakable blessing to a nation ; appeals to our own country in exemplification of the remark ; praises the equity and mildness of the government, and pays a fine compliment to Lord Kenyon, for his fortitude and integrity in stemming the torrent of iniquity even in the most opulent. But as there are many moral evils which are not cognizable by human laws, he very properly directs the attention of his hearers to that awful tribunal, where the sins of thought and desire, as well as those of purpose and act, will be charged on every impenitent transgressor. Hence he takes occasion to exhort them to seek pardon by confessing their guilt and pleading the atonement offered up by the Son of God ; and enforces his exhortation by praying that the neglect of Christ will be found, at that day, to have been the most fatal of all offences, since it leaves the sinner exposed to all the consequences of offended justice, without the least excuse for his conduct, and without the possibility of escaping deserved punishment.

*The Constitution and Order of a Gospel Church*, by the Rev. John Fawcett, M. A. 12mo. 58 pages. Price 6d. Wills. Johnson. Button.

THE worthy author of this tract is known to the world by several useful publications. The work before us is distinguished by the same accuracy of thought, neatness of style, and steady attachment to the gospel, which are apparent in the other labours of his pen. A church of Jesus Christ is here described on the congregational plan ; and an enquiry is made concerning the proper officers of it, with their respective duties ; and the discipline necessary to be observed. The whole is discussed with great candour, and contains much useful information. We do not think it inferior to any thing on the subject, within the like compass, which has fallen under our notice.

*A Sermon addressed to the General Baptists, on the causes of their declension, and the means of their future prosperity.* Preached at the Baptist Meeting, Portsmouth. By J. Kingsford. Pages 32. Price 6d. D. Taylor.

THE selection and application of this text, (Eccles. vii. 27.) though ingenious, must have made many of the hearers smile ; but it is a faithful sermon to persons of his own denomination. He enquires into the causes of a decay in religion among the General Baptists, and those which he assigns appear to us perfectly satisfactory. Their ministers have not insisted on the guilty and miserable state of man—the necessity of regeneration—the person, work, ability, and love of Christ—the work of the Spirit in man's salvation—the devotional part of religion, from an idea that 'it savours of enthusiasm—the progress of religion in the soul—the obstructions which Christians in general experience in the spiritual life—and such a love for the souls of men, as will produce an unconquerable zeal for their conversion.

POETRY.

## P O E T R Y.

*A MISSIONARY HYMN.*

## CHRIST'S UNIVERSAL KINGDOM.

WHILST Europe flames with bloody wars,

And ransack'd cities lie in dust,  
Whilst mortal conq'rors in their cars,  
In armed thousands put their trust;  
Display the banners of our King,  
Whose peaceful throne for ever stands:  
Angels and men triumphant sing---  
"He reigns, he reigns on Heathen lands!

Whilst floating on the foaming flood,  
The furious vessels meet the fray,  
And dreadful scenes of human blood,  
Tarnish the glories of the day:  
See from afar, the willing tide  
Bears the benev'lent Herald's o'er,  
To spread the tidings far and wide,---  
"He reigns, he reigns on Afric's shore!

Whilst sinners rise in glitt'ring show,  
And shoot their branches to the sky,  
At length cut down in endless woe,  
To weep with ever hopeless eye;  
The righteous in the Saviour's love  
O'er wrecks of worlds undaunted soar,  
And sing in endless bliss above,  
"He reigns, He reigns for evermore.

Whilst Rome's proud priests presume to boast

Their Idol Gods with fronts of brass,  
Their temples levell'd with the dust  
Shall fade away like summer grass:  
But Zion's priests on heav'nly plains,  
In everlasting glories dwell;  
And thus attune th' immortal strains,  
"He reigns, he reigns o'er death and hell.

SERENA.

## THE BACKSLIDER'S RETURN.

O Thou, my God, who from thy throne  
supreme,  
Art mindful of the penitential tear,  
Kindly dispersing, with thy mercy's beam,  
The gath'ring clouds of darkness and despair;  
Lord, lend thine ear! O hear a sinner's cry!  
And save a wretch thy law condemns to die!

Long has thy gospel sounded in mine ears,  
And once I thought, I made thy ways my choice;

But now, alas! o'erwhelm'd with gloomy fears,

I scarce can hear my heav'nly Shepherd's voice.

Oh shine again! revive my drooping heart!  
Subdue my foes, and bid my fears depart!

Entangled with the world's delusive charms  
Mine enemies against my soul prevail;  
Prevail to thrust me, wretched, from thine arms,

Whilst guilt and unbelief my hope assail.

O God, my God, display thy guardian care,

Nor let me fall a victim to despair!

Does not thy promise bid me rest secure?  
And can I trust thy faithfulness in vain?  
Shall not thy truth from age to age endure?  
And wilt thou not thy people's cause maintain?

Then shine again, my fainting soul restore,  
And hold me with thy hand to fall no more.

J. D.

## LINES

ADDRESSED TO MR. AND MRS. M-----  
on the DEATH of their CHILD.

WEEP not, fond Parents, for your darling son,

But acquiesce in what your God has done;  
'Tis the kind hand which does one infant save,

That sends another to an early grave.

With grief you view'd the little, breathless form,

And wish'd him back to life's tempestuous storm.

Ah! cruel wish! to change his heav'nly dress,

And wrap him round in sorrow and distress!

O could your wat'ry eyes behold him rise,  
And soar aloft thro' yonder brilliant skies;

Fond as you are, you could not wish to rob  
The new-form'd angel of his crown and God.

Behold him take his golden harp to praise,  
Hear him already tune immortal lays:

Then

Then cast his radiant crown at Jesus' feet,  
And raptur'd fly thro' each celestial street,  
Well-pleas'd each new inhabitant to meet,  
(Perhaps the guardians of his infant years)  
And hail their entrance on those happy spheres.

O could he now bel old your tears and grief,  
He'd point you to the Saviour for relief;  
Bid ye pursue Religion's sacred way,  
Which leads to blissful everlasting day.

SARISSA.

## NUMBERS XXI. 4.

*And the soul of the people was much discouraged because of the way.*

HOW many and great are the foes which infest  
The way through this world to the Canaan of rest?

The Traveller ever his Lord would obey,  
Yet oft is discourag'd because of the way.

Tho' Satan, the world, and corruptions combine,  
And try to prevent the poor Pilgrim's design;

They cannot destroy, tho' they often betray,  
And make him discourag'd because of the way.

When good he would do, imperfections abound,  
His graces are weak, and temptations surround;

For many turn back, and would lead him astray,  
Which makes him discourag'd because of the way.

Yet, why should the Christian of Canaan despair,  
Perplex'd or alarm'd with dishonouring fear?

Let him but his map and his Leader obey,  
Nor more be discourag'd because of the way.

In Christ inexhaustible treasures are stor'd,  
And Jesus will suitable blessings afford:

Then why should the Pilgrim be fill'd with dismay?  
Or why be discourag'd because of the way?

Unquenchable love, and omnipotent powers  
Will land him e'er long on the heavenly shore:

There pleasure eternal will amply repay  
For all the discouragements found in the way.

J. E.

## HYMN OF PRAISE.

AWAKE, awake! my soul, to praise  
The great Eternal King;  
Begin, my tongue, some humble lays,  
And his bright glories sing.

Behold, they shine all Nature through,  
In all her works appear:  
Where'er I turn my wond'ring view,  
I see JEHOVAH there.

The sun, the stars, and all the skies  
Bear my dear Maker's name:  
Suns, stars and skies, in all your ways,  
Your God and mine proclaim.

Ye verdant trees, ye fruitful fields,  
Unite in grateful songs;  
Prone animals and soaring birds,  
Tune your harmonious tongues.

And while the Earth and Heav'n's combine  
In this belov'd employ,  
I too, will with the songster's join  
And swell th' unbounded joy.

JUNIUS.

## HYMN FOR A SUNDAY SCHOOL.

CHILDREN of old Hosannas sang  
To praise the Saviour's name;  
We too would join our infant Songs  
To celebrate his fame.

Chief priests and scribes were sore displeas'd  
That Children thus should sing;  
But Jesus own'd their early praise,  
And we our praises bring.

We bless the Lord for all his gifts,  
For life, for food, and friends;  
We bless him for the word of life,  
The choicest gift he sends.

God's sacred word we learn to know,  
Where heav'nly wisdom lies;  
Here too, are kind instructions giv'n,  
That teach us to be wise.

We bless his name, that we are taught  
To keep his sacred day;  
And that we thus are brought to join  
With those who praise and pray.

O! may we prize these favours well,  
Nor let them be in vain;  
Teach babes and sucklings, Lord, to raise  
Their songs to Christ again.

Save us from sin, and make us thine,  
Impart thine early grace;  
That we on earth our God may love,  
And see in heav'n his face.

J.



life

,

,

ine

JS.

L.

s'd

ife

J.

EVANGELICAL MAGAZINE.



*Kilby sculp*

Rev.<sup>d</sup> JOSHUA THOMAS,  
*late of*  
*Exeter.*

*Published by T. Chapman, No. 131 Fleet Street, Mar. 8. 1798.*

MEMBERS OF THE SOCIETY OF FRIENDS  
THE  
Evangelical Magazine,

FOR MARCH, 1798.

---

BIOGRAPHY.

---

MEMOIRS

OF THE LATE

REV. JOSHUA THOMAS, OF LEOMINSTER.

**M**R. Joshua Thomas was born February 22, 1718-19, in the parish of Caio in Carmarthenshire. His father, Mr. Morgan Thomas, was a respectable farmer, and the first of the family whose religious character has come within our knowledge. By what means he was brought to a saving acquaintance with God we have not been able to learn.

Dissenters had been numerous in these parts from the time of the non-conformists, and drank of the cup of persecution in the period succeeding the Commonwealth; but with these Mr. Thomas's family had no connection till about the year 1716, when it pleased God to cause a considerable revival of religion in those parts. At this time Mr. Morgan Thomas, with two of his sisters, and three or four of their cousins, joined a congregation of independents. In 1718, Mr. M. T. married a serious young woman, whose family were dissenters. In the latter part of the last and beginning of the present century, emigrations to America from the Principality were numerous, to which, soon after marriage, Mr. T. was strongly inclined, and took measures accordingly. His son Joshua has since been informed, that soon after he was born, his father, laying hold of his hand, said, "Probably this little hand will hereafter be ridding ground in Pennsylvania:" but he, in whose disposal our times are, had otherwise determined. Instead of crossing the Atlantic,

VOL VI.

N

with



with a view to which he had quitted one farm, another offering at a few miles distance; he engaged and settled in it. Being a dissenter, he was at first received amongst his new neighbours with coldness, and treated with some contempt; but being a man of good sense, and sociable disposition, ever ready to do acts of kindness, and his whole deportment adorning his profession, he, by degrees, grew into repute and was generally respected by them.

The ordinance of baptism having long occupied his mind, he received it from the hands of the excellent Mr. Enoch Francis, (father of the Rev. B. Francis of Horsley) by a blessing upon whose labours, together with those of other ministers invited to preach in the neighbourhood, a large congregation was raised, and a meeting-house erected in the year 1741; chiefly through the instrumentality of Mr. M. T. who had the pleasure of seeing it well filled, and his second son, Timothy, (father of the Rev. Thomas Thomas of Mill-yard, London) an acceptable and very useful preacher in the place of his nativity.

While labouring to promote the best interests of his neighbours, Mr. M. Thomas was not less solicitous conscientiously to discharge the important duties of a parent. His son Joshua appearing to have a good capacity, his father was much inclined to give him a liberal education, but having a growing family, the design was laid aside on account of the expence. At an early age, however, he was taught to read, to repeat passages of scripture, the Assembly's Catechism, &c. and had every advantage that could be derived from the prayers, precepts and examples of truly godly parents.

When twenty years of age, with the approbation of his parents, Mr. J. Thomas went to reside at Hereford: but though great pains had been taken to bring him up in the nurture and admonition of the Lord, he still found, as he was afterwards brought to acknowledge and lament, that *childhood and youth are vanity*. To *morality*, in the vulgar sense of the word, he very strictly adhered; but with the alienation of the mind from God, and the natural enmity of the heart against him he was unacquainted; and of course, had little or no concern to know Christ and him crucified. Hereford (as most of our cathedral cities) has long been a soil unfavourable to the precious seed of the gospel; but not accustomed to spend his Sabbaths in excursions of pleasure, and naturally disposed to a steady, regular deportment, the young man could neither be sneered nor dissuaded out of his form

of

of religion; but regularly attended a presbyterian meeting; though of the doctrine preached he could form little or no judgment at that time, and afterwards recollected scarce any thing more than that the minister was a dull, heavy preacher.

Falling in company with an elderly woman, who had formerly lived near Leominster, and had been a member of the Baptist church there, Mr. Thomas was entertained with long accounts of the people, and many anecdotes of individuals, which occurred in the forty preceding years. Of several worthy members, who had a long time adorned the gospel, but were then gone to rest, she gave a very good account; and mentioned others, who, in various ways, had greatly distressed the church.

Having spent ten or eleven months in England, he now visited his parents, and staid a few weeks with them; but was greatly struck with the change that had taken place, during his absence, in many of his former schoolfellows and acquaintances, to whom he used to consider himself superior in religious knowledge: but now his brother and sister, who were his juniors, and a number of young people flocked together, conversed freely about the things of God, of the kingdom of Christ, and the state of their own souls, and engaged with each other in prayer and other religious exercises, which filled him with such shame and confusion that he could scarce open his mouth in conversation with them. Such is the difference in the effects produced by the utmost efforts the most pious parents can make in religiously educating their children, and those wrought by the power of God in effectually turning them from darkness to light. "I will give them (saith God \*) an heart to know me;" and "out of the abundance of the heart (saith the Saviour) the mouth speaketh.†" This new appearance of things was not suffered to pass off with the transient emotions that result from mere novelty; but it was the mean of impressing such convictions upon his mind, as were never afterwards to be eradicated or effaced. He was now made to see and feel his ignorance, and thirst after divine knowledge. He also saw somewhat of the exceeding sinfulness of sin; and became in some measure acquainted with what Solomon calls, "the plague of his own heart‡," which deeply humbled him under the mighty hand of God. This, he afterwards con-

\* Jer. xxiv. 7.

† Matt. xii. 34.

‡ 1 Kings viii. 38.

sidered,

sidered, as the time when God first took possession of his soul. He now read and prayed, and thought differently from what he had before ever done. Under these new impressions he returned to Hereford, having said little or nothing to any one of the secret workings of his mind; but the work was of God and therefore to be carried on to the day of Christ. Being returned, he again called upon the woman above mentioned, who, with her husband, desired him to read to them on a Lord's day evening, which was to him an agreeable employment. The conversation about the people at Leominster was again resumed; and made him desirous to pay them a visit; this he scarcely knew how to do, as the distance was thirteen miles, and he was engaged in business. However, in December, 1739, at the beginning of the great frost which continued some months in the year 1740, he walked over; but being unknown and very bashful, was not otherwise noticed by any of them than as a stranger, who might have happened accidentally to drop into their place of worship. Here he found that in the ministry of the gospel, which was more suited to the state of his mind than what he had at Hereford; therefore returned with a design to go again. This he continued to do at times during that long and severe frost, by which he contracted some little acquaintance with the people; but found they were not harmonious among themselves; yet being of a thoughtful turn of mind, and quite the reverse of a prying disposition, he paid little attention to their concerns, considering his own of greater importance to himself. He was now much in earnest about the state of his soul, and anxious to know whether he was a proper subject of gospel ordinances, of which he had many fears, and was at a loss to know how to be satisfied. And when satisfied, being very bashful, and pronouncing the English very imperfectly, he was much concerned about giving a reason of the hope that was in him. However, trusting that he was a sincere believer in Christ, and being persuaded that baptism and the Lord's supper were ordinances instituted by divine authority; to regard or neglect which (as may suit their inclination or convenience) believers were not at liberty; he therefore formed the following resolution, "I will give up myself to God, and to his people, and will take the church as instruments in his hand to shew me what I ought to do. If they ask me to relate my experience, that thereby they may be able to form a judgment, whether  
"I have



"I have been brought to the knowledge of the truth as it is in Jesus, though in a broken way, I will do it and be sincere. If they are willing to receive me into their community, I shall reckon it my duty to proceed; but if they refuse me, I shall conclude, that I ought to wait in the exercise of prayer and self-examination." He accordingly proposed himself, was accepted, baptized, and received into full communion with them in May 1740. Such were the leading steps by which he became a member of that church, of which he was destined to be the future Pastor for more than forty years. There is wisdom and goodness in hiding from the inquisitive mind of man the events of futurity. Our great concern is, or at least ought to be, with things, not as they *will be*, but as they *are*.

Having given himself in fellowship to the church of Christ at Leominster, he considered it his duty to unite with them in public worship as frequently as possible, which he continued to do with considerable uniformity till the latter end of the year 1743, when he returned to Wales, with a determined resolution to live and die in his native country. Though he had found many friends in England, yet so strongly was he attached to the Principality, that he deliberately resolved never more to reside in England, nor, if possible, even to set his foot on English ground: but he who hath "fixed the bounds of our habitation," and whose "counsel shall stand," had otherwise determined.

He had engaged with the people at Leominster in their prayer-meetings, though with much diffidence and some difficulty, being as yet very imperfect in pronouncing the English language: and when this difficulty was removed, by his return to his native country, it did not remove a natural timidity which made him backward to engage with others in prayer, though, when called upon, from a sense of duty, he constrained himself to comply.

He was not eloquent, nor possessed of remarkable readiness of utterance; yet such was the soundness of his judgment, his thirst for knowledge, his true humility, his prudence of deportment, and above all, his habitual devotedness to God, that, before he had spent a whole year among them, his christian friends pressed him to make trial of his ministerial gifts. With great reluctance he submitted, and when they decidedly expressed their opinion, that he had such talents, he was still greatly harrassed with doubts and fears, lest he should run without being sent. He, however, made

a beginning, and as preaching in private houses was by this time pretty much practised in those parts, he made choice of the most obscure places, and where the smallest number of hearers was expected. At length his doubts and fears increased to an almost habitual dejection of mind, and induced him to lay aside preaching: nor could he be prevailed upon to make another trial for a considerable time; but after repeated solicitations, he preached again occasionally, though not often.

Having contracted an acquaintance with a serious, godly young woman, (his now mournful relict) they were married in September 1746, and being solicited to engage in business at the Hay, in Brecknockshire, he considered, after due deliberation, the hand of God as providentially directing him, and therefore, with his wife, immediately went and settled there.

As Leominster, where he still continued a member, was not less than twenty miles distant, and another Baptist church with which he became acquainted in Brecknockshire was several miles nearer, he applied for a dismission from the former, and became a member of the latter. By this, and other churches in the neighbourhood, his occasional assistance in the ministry was strongly solicited; and well knowing he had no right to expect an extraordinary revelation respecting his call to the ministry, his fears upon that subject began now to subside, and he considered it his duty henceforward, as circumstances would admit, to give his assistance when required, which he continued to do for six or seven years.

He had now been absent from Leominster about ten years, during which time, though far from flourishing at first, the cause of Christ had greatly declined. They had been without a settled minister five years, and sometimes without an occasional one, four or five months together; beside which, they were far from comfortable among themselves; even the "things that remained among them were ready to die." In 1753, they sent to desire he would visit and preach to them. Having preached but little in English, he, with some reluctance, engaged to do so, and on the 7th of October appeared in their pulpit; when he took for his text, Isa. viii. 17. "I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him." The text was chosen by him, and received by them, as applicable to their case. Former friendships renewed are tender and endearing. Many  
circumstances

circumstances combined to render the present interview affectionate on both sides. Having preached twice, they were desirous of his fixing a time to repeat his visit to them, which, on account of domestic affairs, he could not do before that day four weeks, and afterwards once in two or three weeks through the winter. In the spring they gave him an unanimous and pressing invitation to come and settle with them: but to this many considerations opposed themselves, and some of them very discouraging. The auditory was not only very small, but wanted union among themselves, and cordial affection for each other. Mr. Thomas was strongly attached to his native language and country, his family was increasing, and the support the people could afford him very slender. About the same time he received an invitation from Bridgnorth, and to induce him to give that the preference, some of the above things were urged. His chief concern was, however, in the sight of God to commend himself to every man's conscience, and to have the approbation of his own; the dictates of which, under all discouragements, inclined him towards Leominster, and thither with his family he removed in November 1754, and according to previous agreement solemnly took the oversight of the church there in the succeeding month.

Finding his annual income inadequate to the support of his family, he opened a day-school, which he continued for many years, with considerable encouragement, and attended to it with close application and great constancy; yet not to the neglect of the various duties of his pastoral office, to which he applied with great seriousness, fidelity, and perseverance; nor were his labours wholly without success. He had the pleasure, after waiting some time, of seeing several seals to his ministry; and, under a divine blessing, by his exemplary conduct, wise counsels, and savory conversation among the members of the church, they became more harmonious and comfortable among themselves.

Though he was not a man of natural elocution, nor ever took pains to form himself for a public speaker; yet such was his knowledge of the scriptures, his acquaintance with the deep things of God, his observations upon mankind and what passed within himself, that his discourses being well studied, came with warmth from the heart, and were delivered with an unction, that did not fail, through the course of a long life, to recommend them to the approbation of a judicious auditory.



Notwithstanding, as a minister of Christ, he met with many painful occurrences, yet he was greatly supported and comforted in seeing that his labour was not in vain in the Lord. Whilst some were removed by death, and others in the course of providence, to distant parts, more were called under his ministry to fill up their places, so that for a considerable time the church was gradually upon the increase; and though in the course of more than forty years, it had its various fluctuations, at no time was it in any respect at near so low an ebb, as when he first became the Pastor of it.

Possessing strong, active powers of mind, he was very attentive to the use and distribution of his time. It is believed, that for near sixty years, upon an average, he was not in bed, summer or winter, later than five o'clock. He spent much time in his study, and every part of the day, not according to the inclination of the moment, but in conformity to a plan previously arranged. The time allotted to domestic duties and enjoyments was scarce ever compressed through the urgency of other calls, or so protracted as to exclude business that demanded his attention. In visiting his people, unless upon particular occasions, as illness, &c. most of them knew not only the day, but the hour when they might expect him, and how long he would remain. When in company, how much soever his continuance might be desired, his friends knew that to solicit it would be in vain, when he had signified it was time for him to depart; and used therefore only to express their regret that he could stay no longer. He was, to the last week of his life, a companion truly cheerful and agreeable; and possessed a fund of narrative and anecdotes that served either to illustrate the goodness, and kind interposition of God on the behalf of his people, or to set forth the trial of faith, the exercise of patience, or the reality and meekness of that wisdom which cometh from above. He partook of the momentary pleasure arising from the unexpected ebullitions of wit; but idle, frivolous conversation and foolish jesting was extremely offensive to him, especially in those whose characters demanded the cultivation of a grave deportment. By his most intimate acquaintance it might be said of him, as he used to relate that Burnett said of Archbishop Leighton, that he scarce ever saw him in a frame of mind in which he would not wish to be when he came to die!

The county of Hereford contains but few dissenters. Besides that at Leominster, there is only one Baptist church in it,

it, which is near Ross: but though remote from most of them the church at Leominster was united in association with others, which embraced a circuit from thence westerly, to Hook-norton in Oxfordshire easterly; from Cirencester in the south to Dudley in the north of it. These churches held their annual meeting in rotation from place to place; where no minister more frequently attended than Mr. Thomas. At these assemblies, where no ecclesiastical authority is exercised or assumed, the end is mutual edification, social worship, the cultivation of Christian friendship, among the ministers and members of the respective churches; from each of which the general state of religion is collected, and mutual advice given in cases of difficulty which occur. In these meetings it will easily be supposed his company was peculiarly acceptable; nor can they, who most frequented them, or the families into which upon such occasions he was received, forbear to sorrow that *they shall see his face no more*.

Neither by new connexions, length of absence, nor distance of place, did his affection for his native country suffer the least diminution. Many miles has he ridden in dark nights, through bad roads, and over bleak and inhospitable mountains to attend the more public meetings of his brethren and countrymen, in serving whose interests, either spiritual or temporal, he took great delight; and for the latter of which, being settled in England, and having connections in the Metropolis, he had opportunities, all of which he embraced with great readiness, punctuality and disinterestedness, as many ministers and widows of ministers can testify.

He was laborious and indefatigable in obtaining as exact a knowledge as possible of the rise and progress of religion in Wales. Beside a history of the Welch Baptists, which he published several years since; he has left behind him an ecclesiastical history of Wales in manuscript, that would probably make two large quartos, and another, equal to one volume, of the Baptist churches in the Principality. It is at present designed to deposit these in the library belonging to the Bristol Education Society, where they may hereafter be found, and perhaps, be of use to some future historian.

Though he took numerous excursions to different parts, he told the writer of this, not long before his death, that he believed he never had gone from home a single day, when he did not consider *duty* to call and go before *inclination*. The last of these was in July, or August 1797, to the opening of the new Baptist meeting-house in Worcester, when he appeared  
in

in as good health and spirits, and performed the journey on horse-back with as much ease and pleasure as, perhaps he had ever done ; but the end of this active, useful, and exemplary life was now approaching.

Of his last illness and death the following account is just come to hand by a professional gentleman, a member of his church, dated, Leominster, February 12, 1798.

“ Your’s I received last night and hasten to answer it. —

My ever venerable friend and pastor’s illness was short. As usual he preached three times Lord’s day, 20th of August last. I knew nothing of his illness then ; but observed him several times through the course of the day, as though his mind was particularly affected.

“ On Monday afternoon, as was his custom, he paid me a visit, and then informed me he had not been quite well since Saturday, but was unwilling to take any thing lest it should interfere with his engagements on the Lord’s day. The complaint and supposed cause still continuing, I gave him such medicines as I thought calculated to remove them. At this time his spirits were good, and his conversation, as usual pleasant and interesting. On Wednesday, at noon, he came again to my house, told me that the pain continued, and the cause was not removed. From that moment I began to suspect something alarming in his case, and therefore, without delay, administered the medicines I thought most suitable in an obstinate constipation of the bowels. Still, however, he grew worse ; the pain at times was extremely violent ; and his strength rapidly declining, the aid of a physician was called in ; but all was in vain, the obstruction continued, and about five o’clock on Friday afternoon, he gently breathed his last.

“ His most severe pains he bore with patient resignation, and would now and then say, “ ’tis a mercy it is not worse.” Till the morning of the day in which he died, he did not appear to be apprehensive of danger ; and when he became so, his mind appeared tranquil and composed, in which state it continued, and his senses remained good to his dying moment. During this time many savory expressions fell from his lips. To some young friends who were standing by his bed-side, he said, “ I am almost come to the end of my journey. You are still in the wilderness ; but you have a safe guide. Trust in him, and all will be well.” In the near view of his dissolution, his confidence was unshaken. In answer to one  
who



who asked him, How it was with him? He replied, "I am upon the rock," and added, "I know in whom I have believed, and I know that he is able to keep that which I have committed to him against that day." I might enlarge by a more circumstantial detail, but am apprehensive you will not think it necessary.

"When his speech failed him, his lips were observed to move, as if employed in prayer to God, till at length he yielded up his immortal spirit without a groan, into the kind hands of his divine Master, in the seventy-eighth year of his age.

Such was the upright *life*, and such the peaceable *death* of this good man, that scarce any one who had a knowledge of the former, and has been made acquainted with the latter, but will join with the writer of the preceding narrative in praying "*Let me die the death of that righteous man, and let my last end be like his.*" Amen!

#### SPIRITUAL DISEASE AND REMEDY.

*Copy of a Letter from the late Rev. R. Hall sen. of A—y, to another Baptist Minister, who had some knowledge of Medicine, inviting him to visit a certain small County Town, into which the gospel was then but newly introduced.*

Brother M—,

SINCE I had the pleasure of seeing you, I have been at a certain place where your assistance is very much desired. I am requested in the name of several there to solicit you to go as soon as possible. I shall give you a sketch of the awful state and condition of the people, (I mean, of the town in general) and leave you to judge whether they are not objects worthy the most tender compassion, and speedy assistance. When you ponder their distressed, and truly deplorable condition, I doubt not but your bowels will be troubled for them. That you may the better form an idea of the melancholy story, simply as in itself, I shall not mention the place's name, but only observe that it is a county town, and that there has been an awful malignant disorder there for a long time; but the inhabitants, not being willing to own it; yea endeavouring, all they could, to conceal or make light of it, the matter has not been much talked of abroad. But many are now sensible it is wrong to conceal it any longer; nay indeed they find it impracticable,

cable, therefore they speak now freely of the matter. The opinion of the most sensible is, that they have got the plague; and indeed the best of physicians has given it out to be a plague of the worst kind, and extremely infectious. Yet it operates very differently upon different persons. Some labour under terrible obstructions. Some swell to a prodigious degree, all proper passages being stopt, and appear monstrous. Some have such a heart-burning as if they had fire within them, and drink amazingly. Some are even putrified within, so that their very breath has a stench enough to make you sick, or strike you down, especially when they have their fits of eructation upon them, which are pretty frequent, and exceedingly violent. Some are quite giddy, and cannot walk one steady step for the world. In some it appears principally by a breaking out of the mouth. Their tongues swell to that degree, they cannot keep them in, which appear awfully black, even as a torch; and their lips as hard as steel, and operate like flint and steel when agitated, so that they have no command of them, not so much as to take in the least proper nourishment. These are miserable objects to behold, indeed. Some break out in dreadful blotches, I dare say, full as bad as ever Job's were. Others are in a lethargic way; these seem as stupid as stones, and are always as if asleep. Some are taken with awful tremblings. These commonly soon lose the power of all their limbs, and become entirely helpless. Yet these generally do well. Others have such extreme heats, and anon as cold as if dead, and so alternately. Some are quite raving, scarcely speaking a sensible word for days together. These seem to feel little. Some again are fullen, and will say nothing; while others appear as if raging mad, and would even kill one if they had their liberty. Some are quite insane, but peaceable, and will not hurt any body. These count themselves the most happy creatures. Even some of them, though (they say) they came of beggars, boast of their high birth. These delight to wear rags, and think themselves very fine because their patches are of diverse colours. These are building what we may call castles in the air, having great estates hard by, in the empire of imagination, and immense treasures in the bank of the capital city Fancy. In a word, I could not learn, when there, that any one in the place is quite free from some sad symptom or other. Yet several appeared hopeful, seemed to be restored to their right minds, and felt,

felt their disorder. These complain much of frequent palpitations of the heart, are much troubled with faintings, being brought very weak, partly by their disorders, and partly by taking several severe doses of a purgative mixture; but although they have several heavy complaints, I hope they are past all danger. Others, when I was there, seemed just upon the turn, so that it was hard to say how things would issue, as to them. To close this dreary narrative, I may inform you, that I understand, the inhabitants of the town at this very time (a very few excepted) are supposed to be all dead. But I am credibly informed that several that were even dead, have been brought to life again, by the peculiar skill of a foreign physician, who it seems has paid the town a visit out of mere compassion. I conversed with some of those, who told me how matters were with them when they were dead, and the manner of the dead's conversing with each other, which they can well remember. Again, another thing I observed there, which indeed is not another, and which seems quite supernatural, namely, that the spirits of some who are really dead, appear and converse about various subjects. Though these spirits have a different manner of conversing now, than they had when alive. Yet they do not appear in any frightful forms, except to those who see them in the dark, who are often alarmed by them. These first mentioned, want much to see you, and converse with you, as they have been informed you know how to talk and deal with such spirits, having heard you were once dead yourself. Nay, the souls that appear and act in the same manner, as aforesaid, want much to commune with your spirit, having had intelligence that you are now really dead, as they are. These say the Lord has so limited them that they cannot pay you a visit, but believe their God and yours, grants you a greater latitude, so that they hope ere long to enjoy your company. Some that seemed to be dying want much to see you, having heard your spirit had been employed in directing others in their way to the other world. The physician before mentioned has sent them, (I mean the afflicted people,) a valuable receipt, but as they have not been accustomed to read such writing, they cannot well make it out; and as they hear you are acquainted with his hand, they earnestly desire to see you as soon as possible. They understand the ingredients are to be differently compounded, according as their complaints are, and they are afraid they should make some



blunders that way, as they do not fully understand the terms by which they are distinguished, which you know are hard, being often technical; besides which they complain of great weakness of sight, for you must know, that whenever any person begins to mend of the aforesaid disorders, they find their eyes very weak and tender. They are so dim, that without more than common light, they cannot read at all. And yet when the sun shines, their eyes water, and frequently run much. Before the disorder takes a favourable turn, they are quite blind, owing to a thick dry scale that grows over the sight. But when the eyes begin to water much, it is counted rather a hopeful symptom. Well so it is that they not being able to read properly the said receipt, and hearing you understand such things, are desirous you will speedily pay them a visit.

Put all these things, dear brother, in the balance together, and I hope they will preponderate in favour of a visit to O—.

R. H.

### ON DOMESTIC PEACE.

**T**HE introduction of sin has not only destroyed the friendship which subsisted between God and man, but it has also laid the foundation of discord in nations and families. Hence, man who should be the counsellor and helper of his brother man, rises up against him to defame, injure, and destroy. The page of history is full of the most calamitous proofs of this remark; nor has experience, obtained at the expence of much treasure and blood, yet instructed human governments in the true policy by which they ought to be guided.

The demon of war, which has spread desolation and ruin over the most fertile plains of Europe, will, perhaps, continue to exhibit these awful scenes in the world until that glorious and long-predicted period, so beautifully described by the Prophet, "They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more\*."

The strife and discord which agitate the great world, is seen also upon a smaller scale in too many families, in which

\* Isaiah li. 4.

almost

almost every day furnishes a proof of that scripture, "The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law †." The passions, prejudices, and interests of persons belonging to the same family, often predominate above reason and judgment, and hurry them into intemperate discussions and reproachful recriminations, which destroy the friendship and harmony of those whom the laws of nature and the ties of common interest should unite in indissoluble bonds.

This is not much to be wondered at in families where the religion of Jesus Christ is neither known nor professed. But alas! it is a melancholy truth, that the remark applies to too many professors of religion. Yes, there are families who are called by the name, and profess the gospel of Jesus Christ, who sit down at the table of the Lord together, and offer the sacrifice of prayer upon the same family altar, and yet, (O shame!) there are among these "Debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults ‡."

The genius of the Christian religion is mild and gentle; its natural tendency is to subdue the unruly passions of the human heart, and hold them under a powerful and constant restraint. Of course every Christian family should so understand the doctrine of Jesus, and act under its influence, as to be an epitome of that glorious place above, where all is harmony and concord. Strife and discord are odious in their nature; they come from beneath, and ought not so much as to be named among Christians; but peace and unity are beautiful, and come down from the Father of lights, who is the God of peace, and the God of order.

David draws a beautiful picture of that family, and of that church, over which peace extends her balmy wings. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment: as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore ||." Joseph's parting injunction to his

† Luke xii. 53.

‡ 2 Cor. xii. 20.

|| Psalm cxxxiii.

brethren when they were going to fetch Jacob into Egypt, was, "See that ye fall not out by the way §."

He that would preserve peace and harmony in his family must cautiously guard against all occasions of strife: and should the hydra-headed monster appear, he must strangle it while in its infancy. Thus did Abraham; he no sooner saw the seeds of division springing up between his own servants and those of his nephew, than he flew to Lot, with all the meekness and dignity of a true saint, and breathed forth this request, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we be brethren ¶." He enjoyed peace in his own soul, and walked in friendship with God, and that led him to follow peace with all men, but more especially with all the branches of his own family.

There is nothing feigned in this address of Abraham to Lot. He proves the integrity of his mind, and the ardour with which he desired to perpetuate their friendship by the sacrifice he is willing to make. He might have claimed precedence on many accounts, but he waves them all; he is neither tenacious of his own opinion, nor governed by any regard to his worldly interest. *Peace* is his estimation, a jewel of such immense value as abundantly to repay the loss of any other advantage. Hear his language on this occasion: "If thou wilt take the left hand, then I will go to the right; or if thou wilt depart to the right hand, then I will go to the left \*." Abraham's pacific disposition is adopted, and they part in friendship; nor does either of their minds appear to be tinged with the secret leaven of prejudice. The truth of the last remark is peculiarly observable in the conduct of Abraham towards Lot: for when he hears the awful doom pronounced against Sodom, and that Lot is thereby exposed to loss and danger, instead of feeling any of that malicious satisfaction which too often arises in the breast, from a view of the distress of any who have differed with us: he is alive to all the feelings of genuine friendship, and becomes a strenuous advocate with God for the preservation of that guilty place; and among the many motives by which Abraham might be influenced on such a prayer, we may naturally conclude that regard to his relation was one.

Who can but admire such a temper of mind? Who can

§ Gen. xlv. 24.

¶ Gen. xiii. 8.

\* Gen. xiii. 9.

but



but commend such a line of conduct as that pursued by Abraham? and with what propriety may the writer and the reader charge it upon their own souls to go and do likewise? If the temper and disposition of the Father of the faithful was more universally cherished in all Christian families, how much strife and contention would be prevented. But alas! there is in some professors such a tenaciousness of their own opinion, so much self will, and so great a regard to every thing which concerns either their imaginary honour, or their worldly interest, that they would rather sacrifice the peace of the family for years, than yield one *iota* of their pretensions.

Christian reader, permit me to deal faithfully with you. Are you at variance with any branch, or with the whole of your family? I urge it upon you to examine your own heart, if you have not kindled this unhallowed fire? or at least whether you have not enlarged and encreased it? if so, be the first to make reparation for the mischief you have done, by acknowledging your error, and making such concessions as will tend to seal the division which has disturbed the tranquillity of your domestic circle. Let neither pride nor shame deter you from this necessary line of conduct: it will be as profitable as it is praise worthy.

The peace and friendship of a family once destroyed, there is so much to blame on all sides, that it is difficult to ascertain on whom to fix the crime of having first violated that great Christian doctrine, "Be at peace among yourselves †." Nor is it less difficult to root out this bitter weed of contention, though it both defiles and destroys, seeing all the parties involved in the dissention generally contend they were not the aggressors, and consequently are neither bound to propose, or make concessions in order to produce a reconciliation. Real Christians ought not to reason in this manner. They may, or they may not be the first aggressors in domestic broils, but they are sure to be right; yea, they assume the most honourable post, if they stand forward as the restorers of peace and unity. Let Christians look to the doctrine and example of their heavenly Master. He never saw any signs of a hasty or quarrelsome disposition in his disciples, but he checked and reproved them in such language as this: "Ye know not what manner of spirit ye are of ‡." Remember also that wise and beneficial maxim of

† 1 Thess. v. 13.

‡ Luke ix. 55.

the Saviour's: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift ||." His own temper and conduct were in harmony with his precepts, "Who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously §."

Oh ye families of the righteous, who name the lovely name of Jesus, be more earnest to imbibe the spirit, and imitate the example of your divine Master! Hear his solemn injunction to you, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls ¶." Seriously meditate on the evils which arise out of strife and contention. Your own spirits are grieved, your communion with God is interrupted, your usefulness to each other is hindered, and in proportion as your want of union, and meekness is discovered by the world, the glory of your profession is tarnished, and the truth and excellency of the Christian religion questioned; whilst, on the contrary, how heavenly are the fruits of Christian friendship and love! "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Nay, the good Lord breathe into all our souls a spirit of gentleness and peace, and enable us to adorn the doctrine of God our Saviour, to whom be glory and dominion for ever and ever! Amen.

J. J. B.

### FALL OF MAN PROVED

*From his present situation, contrasted with the moral perfections of the Deity.*

**I**N this age of free inquiry, the doctrine of original sin is very generally exploded, and is pronounced both unworthy of God, and extremely degrading to humanity. It is considered as the cant of schoolmen, and the implicit tenet

|| Matt. v. 23, 24. § 1 Pet. ii. 23. ¶ Matt. xi. 29.  
\* 1 Cor. xiii. 4, 7.

of the vulgar. By the worldly-wise it is declared inadmissible, and denied a place in the fashionable creed of free-thinkers. These men, with an intention to avoid the difficulties which accompany this doctrine, reject it altogether, without ever thinking of the unexplicable difficulties which attend its denial. That is neither fair nor candid. That natural and moral evil exists, must be granted, or the testimony of experience and of the most stubborn facts rejected. That this was the original constitution of things must be proved consistent with the nature and the *perfections* of the Almighty before it can be admitted; for God can create nothing that is contrary to his nature, or inconsistent with his perfections. Let us then suppose for a moment that man was created a sinful creature, as experience now attests him to be, and see if the supposition will agree with *them*: if it will, it may go a considerable length in establishing the position, that man is now in the situation he was when created; but if not, we have no doubt of proving that he hath lost his original dignity. By stating then the perfections of God, and attending to their operations, and opposing to these the real character of man as described in the scripture, and attested by experience, the conclusion will be obvious.

God is infinitely good. Goodness is expressly stated as one of the essential perfections of God, Psalm xxxiii. 5. "the earth is full of the *goodness* of the Lord." But proofs from scripture need not be multiplied on this part of the subject. Freethinkers admit God to be good, and allow the operations of this perfection to be consistent with his nature. On this perfection they rest all their expectations; but granting this will compleatly overturn their system; for if God is infinitely good, will the operation of this perfection tally with the situation of man, if his original apostacy be denied? For instance, is it agreeable with our notions of a being who is good, and delights in the communication of goodness to place his creatures in a state of calamity and distress—to behold his offspring agonizing with pain from their birth to the hour of dissolution, visited with sickness in a vast variety of forms and circumstances—labouring with vitiated minds, and tormenting one another from principles of pride, vanity, envy, and malice; from the influence of lust, ambition, and avarice, engaging in ruinous and destructive wars, which thin nations of their inhabitants, and hurl continents into wild uproar and confusion; causing the groans of distress and the shrieks of anguish to penetrate the



the hearts of friends and relations, and making the tears flow from the eyes of the father, the widow, and the orphan. That such things exist—that such evils prevail—cannot be denied. Now, if God is good, and delights in the communication of goodness, could he create man with such dispositions? the supposition is impious. How then is the difficulty to be avoided? They who allow the original apostasy of man are furnished with sufficient reasons, and can easily account for all these appearances. They who deny it may attempt it, but may well find that the rejection of the doctrines of scripture, from the difficulties which may attend them, will be accompanied with difficulties still more considerable.

God is infinitely *holy*. God is holy in his nature, and the necessity of holiness in his creatures is drawn from this consideration, "Ye shall be holy, for I the Lord your God am holy." The operations of all the divine perfections are beautified with holiness, Psalm cxlvi. 17. the Lord is righteous in all his ways, and holy in all his works. Holiness is expressive of the beauty of the divine character, entitles God to the worship and reverence of his creatures, and renders their religious homage dignifying and honourable: so valuable is this perfection in the estimation of the Almighty, and so offensive is every thing in opposition to it, that in scripture it is affirmed, "He is of purer eyes than to behold evil, and cannot look upon iniquity;" and reason perfectly agrees with the assertion. Now, if such is the nature of him, is it possible that man was created in the same circumstances in which we now find him placed? His understanding sees no beauty in the character of God; he rebels against his authority, and will not subject himself to his righteous precepts: his heart is filled with enmity against him, and altogether alienated from a life of holiness: the powers of his mind are placed under the absolute controul of sinful dispositions, irregular affections, and turbulent passions. Happiness is sought for, not in the enjoyment of God, but in the indulgence of lusts, and in the gratification of carnal appetites. That this is the real character of man, is attested both by scripture and experience. Could God then originally form a creature the very reverse of his own character? could he form him the very opposite of his own nature? the supposition is blasphemous; even reason revolts at it. Let then the opposers of original sin attend to the difficulty. Let them reconcile man's present condition with the  
the

the holiness of the divine nature if they can; or else, let them admit the doctrine of the scriptures, that man hath apostatized from God.

God is infinitely *just*. Justice is an essential perfection in God. "Shall not the Judge of all the earth do right." Justice is as essential to God as goodness and holiness: the eclipse of this perfection would as effectually fully the glory of the divine character as the loss of any other attribute. Even throwing aside the Bible, and viewing God as the moral governor of the world, the possession of justice is absolutely necessary; without it, he could neither vindicate the rights of his government, nor manage his administration. Admitting then this principle that God is just, let us try if it be possible to reconcile this with the position that man is in the same situation he was in when first created. Can it be imagined that God implanted principles and dispositions in man at his creation, which infallibly and necessarily lead him to reject his authority, and trample upon his precepts? That man naturally pursues such a conduct cannot be denied. If these principles and dispositions then were implanted by God—if such conduct necessarily flows from them—then can God be just in punishing his creatures for the possession of those principles and dispositions which himself implanted, or for that sinful conduct which necessarily flows from them? The supposition would place the divine character in the most odious point of light, and render the great God an object of aversion; not of love, admiration, and esteem. If such contradictions cannot be reconciled, then the conclusion is obvious, that man hath lost his original dignity. Upon no other principle can these difficulties be removed. In scripture the fact is clearly stated, (Rom. v. 12.) "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." If this solution of the difficulties be rejected; men may quibble, but all their reasonings will be in vain. For if the universal bias to iniquity, which prevails, is not derived from our connection with the first man who violated his engagements with his God in the first covenant transaction, it is impossible to account upon any other principle for the inclination of evil in infancy, and the death of those who have not sinned after the similitude of Adam's transgression.

It is matter of regret that men in general are more disposed to vindicate themselves, and to account for the intro-

duction of natural and moral evil into the world upon principles different from the express declarations of scripture, than to bewail their original depravity, and improve the gospel method of salvation. All such attempts prove that pride is the reigning principle in the hearts of men, and that the glories of rich grace shining in the salvation of sinners through Jesus Christ are despised; for in proportion as men think of their situation, they will form their opinions of the worth of redemption. If they flatter themselves with innocence of character, and find an excuse for every act of transgression, they will see no necessity for the atonement of the Redeemer. If they allow themselves to be guilty in some respects, but still able to make some atonement for their offences, the love of the Redeemer in giving himself a ransom will make a slight impression upon their hearts; for slight notions of sin proceed from ignorance of the nature of God, and the spirituality of his law; and never fail to sully the glories of rich grace, which shine in the redemption of sinners.

### ON THE OTAHEITAN SACRIFICES.

THE occasions of sacrifices and oblations are multitudinous, as from the day a person is born, a number of Amoas, or offerings, are necessary, at various stages, to render them capable of eating with their different relatives, and on a variety of festal seasons; as the building of war canoes—the sacred canoes—meeting of chiefs, &c. The general oblations, are hogs, fish, cloth, and a variety of roots and fruits, with the plaintain, &c. These are all performed at the Morais, and attended with much feasting.

But the most singular are the human sacrifices, which on many occasions form an essential part of the service. These always accompany warlike preparations to engage their Deities to prosper their enterprises, or to deprecate their wrath under any great calamities: and are especially numerous on the accession of a new monarch. A transaction of this sort, reported by one present, will convey the strongest idea of the horrible ceremony.

The succession of inheritance is known to be singular, as the child supplants his father, and as soon as he is born becomes the head of the family. The present king of Otaheite is the son of Otoo, who on the accession of his son, became Pomarree,



Pomarree, and sunk down into one of the chieftains, to give place to his child. On the day of his inauguration, the greatest preparations were made, and the feasting immense.

The Royal Maro, or badge of sovereignty, is a sash of network, and thrummed with red and yellow feathers. This is placed on the Morai, and from thence, with solemn prayers brought by a chief Priest, and bound round the young king, who is carried on men's shoulders.

His uncle, a chief of Eimeo, first harrangued his majesty, acknowledging his supreme dominion. He then produced three dead human victims, which were solemnly conveyed from the canoes to the Morai. A chief Priest, with a young plantain tree in his hand, scooped out an eye from each of the victims, and with a long train of ceremonies presented them to the young king. The bodies were then conveyed away, and buried in the Morai. The same ceremony was repeated by the Chieftains of the seventeen districts into which the island is divided; some offering one, and some two human sacrifices, according to the extent of their district.

These were followed by a large drove of hogs, and immense quantities of turtle fish, and vegetables, on which the chiefs feasted in the greatest abundance, and continued for two months. The reason assigned by their Priests for offering the eye of each victim to the King, was, that the head of a man being reputed sacred, and the eye the principal feature, this was the properest to be presented; as the king holds his mouth open during the presentation, additional strength and discernment is supposed to enter into him thereby; and as his tutelary Deity receives the soul of the sacrifice, his own is supposed to be in consequence greatly enlarged.

The destruction of the human species by this inhuman custom cannot but be great, and its abolition among the mercies to be sought in conveying to them the gospel.

The mode of selecting the victims has been somewhat differently reported, though probably reconcileable. One says, that whenever a victim is required, the Priest, with five or six other persons, goes round the district, and that the man whom the Priest fixes upon, is immediately knocked down with a club, by a person coming behind him, unsuspected, and suddenly.

But a person who more explicitly describes the process may perhaps be more exact in the mode, and as some circumstances take off a little from the horror of the proceeding, I should hope the facts may be credited.

When a human sacrifice is demanded, the chief of the district convenes the Ratirras, or principal landholders, and none are permitted to be present but such as are nobles by birth. After stating to them the purpose of the meeting, they confer together, upon the most criminal, and the most worthless subject in their district; fixing usually upon a culprit, who has been guilty of blasphemy, a notorious thief, or who hath fled into that district from another, on account of his crimes. This decision, once formed, is kept a profound secret, and probably the only one of the kind. Persons are appointed to execute the sentence with the greatest privacy. They are to watch their opportunity, usually at night, and when the victim is asleep. The weapon used on this occasion is a stone adze: and they are especially careful to strike on the nape of the neck, and kill with a blow, without disfiguring the body, as the Priests may not offer any body which is mangled. And if a woman even bites a man to draw blood, he is thenceforth profane, and cannot be offered in sacrifice, nor admitted to any sacred services of the Morai. The dead body is immediately put into a basket of cocoa-nut leaves, and carried to the canoe to be conveyed to the Morai.

But it is not always that the chief can find a man, who is judged deserving of death, nor can he oblige the Ratirras to pronounce sentence, if they think the requisition improper, or find none deserving death for their crimes; for this seems the only way in which criminals are executed, as they never bring any person to trial face to face, lest his friends should interpose, and attempt a rescue: but no notice is taken of his death in this case, and every one supposes it was just.

On such occasions, they who are conscious of guilt, shelter themselves on the sacred ground near the Morai, where they may not be slain, unless trepanned from their retreat. If the Ratirras will grant no human victim, a hog is then substituted.

This, with the horrible custom of murdering the newborn infants, a frequent usage, forms the most forbidding feature of these otherwise mild and gentle islanders. We hope to teach them a sacrifice, that will put an end to these atrocities; and set them examples of paternal love, that will make them cherish their offspring.

T. H—s.

ANSWERS

(6 113 24) WORKS  
ANSWERS TO QUERIES.

No. I.

"How does God *speak peace* to his people: Or, in what way  
doth he say to a soul, *I am thy salvation?*"

THIS question is founded upon two passages of scripture, namely, Psal. lxxxv. 8. *I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints.* And Psal. xxxv. 3. *Say unto my soul, I am thy salvation.* The meaning of these passages requires to be ascertained from the context. The 85th Psalm appears to have been written after the captivity; and on account of the Jews having fallen into sad declensions, which had brought on fresh troubles. In the foregoing part of the Psalm, the writer acknowledges God's great goodness in their restoration; and grounds a plea from thence, that he would again turn them from their sins, and cause his anger to cease. And having offered up this petition, *Shew us thy mercy, O Lord, and grant us thy salvation*, he sets himself, as it were, upon his watch-tower, to receive an answer, which his confidence in the divine goodness presumed would be an answer of peace. The word *Shalom* in the Old Testament commonly signifies *prosperity*. This was the object for which he had been praying; and when he says *God will speak unto his people*, he means, *I take it, that he will bestow prosperity upon them*: for to speak peace with God, is the same thing as to bestow it; because he speaks, and it is done; he commands, and it stands fast. The meaning of the other passage is much the same; it is a prayer of David, that God would save him from his enemies; as if he should say, "*Speak but the word, I am thy salvation, and all my enemies will be disappointed.*"

Concerning Christians of the present day, the question amounts to this: *In what form or forms does God communicate peace, and the knowledge of interest in his salvation, to our minds?* There is no doubt but that true Christians do possess, though not without interruption, peace of mind, joy in the Holy Ghost, and a solid and well-grounded persuasion of their interest in eternal life: and some have represented these enjoyments as conveyed to the heart by immediate revelation from heaven, or by the suggestion of some passage of scripture to the mind, the import of which seems to include the happy intelligence. Suppose, *e. g.* a person to be under  
great



great dejection and fear respecting his interest in Christ, and while he is poring over his case, the passage above alluded to is suggested to his mind, "*I am thy salvation*;" some would suppose that this was no other than the voice of God speaking peace to his soul, and that for him to question the goodness of his state after this would be unbelief. If this be God's way of manifesting himself to his people, then revelation is not perfect; but God is making new revelations, and revelations of new truths too continually: for as to the interest that any individual has in spiritual blessings, be it ever so much a truth, it is no where directly revealed in the Bible; nor is there any possible way of proving it from thence, unless it be by *inference*. There is not a passage in the Bible that says concerning any one of us, *I am thy salvation*. The scripture speaks only of *characters*, and if we answer to these characters, we can prove that the things promised belong to us, but not otherwise. I own I consider all such suggestions, wherein it is not the truth contained in the passage itself, but a presumption of its being immediately sent from God to the party, that affords the comfort, as real enthusiasm; and as destitute of all foundation in the word of God. I do not deny but that many godly people have been carried away by such things; but I have seen evils, more than a few, which have arisen from them.

Those persons who ground their evidences for heaven on impressions of scripture on their minds, are generally favoured, as they suppose, with many other revelations besides those which relate to their interest in eternal life. They are often *directed* as to present duty, and *foretold* of future events.—If they are in a state of hesitation as to the path of duty, they pray to the Lord, and so far they do well: but in addition to this, instead of inquiring into the mind of God, as revealed in his word, they expect some immediate suggestion from him. And if, while they are thinking of the conduct in question, such a passage as that in Isaiah xxx. 21. *this is the way, walk ye in it*, occur to their minds, they immediately conclude that this is a direction from God to follow that particular course which at the time occupied the mind; and which generally, if not always, proves to be the course to which their hearts were previously inclined. By such means many have been deluded into great errors, to the dishonour of God, and the ruin of their future peace.

By the same means others have been led to suppose them-

selves

selves in the secret of God concerning *future events*. They have been praying, it may be, for the conversion of a favourite child, and some such passage as this has been suggested to their minds; *I will surely have mercy upon him, saith the Lord*; from whence they have concluded that the child would some time be converted and saved. And this their confidence has been communicated, till the child himself has heard it; and being willing to catch at any thing that might buoy up his vain hope he has presumed upon a future conversion while living in a course of sin. At length, however, the parent has witnessed the death of the child, and that without any signs of a change. The consequence has been despondency, and a calling in question his own personal religion. If, says he, this promise did not come from God, I have no reason to think any other did; and so all may be delusion.

But this not the worst: godly persons are not the only characters who have scriptures impressed upon their minds, and that with *power*, as it is often termed. The most abandoned sinners, if they have been used to read and hear the word of God, can talk of such things as these. I have seldom known persons of this description but who have some such false hope by which they quiet their minds amidst a career of iniquity. Twenty or thirty years ago, they will tell you, they were under strong convictions, and they had a promise; and ever since they have had some hope that they should at last be saved; though they must confess their life has been very far from what it should have been.

But the question will again be asked, "In what way does God speak peace to his people; or say unto a soul, I am thy salvation?" If I were to answer, *by best wing gospel peace upon them, or enabling them to discern and approve the gospel way of salvation*, it would be a just application of the passages where these expressions are found. And this accords with other scriptures: the Lord directs poor sinners, saying, *Ask for the good old way, and walk in it, and ye shall find rest for your souls*, Jer. vi. 16. Our Lord takes up this language, and applies the good old way to himself; saying, *Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls*, Matt. xi. 28, 29. Thus it is by an approving view of God's way of salvation, such a view as leads us to *walk in it*, that we may obtain peace; and it is thus that God speaks peace to the soul, and saith unto it, I am thy salvation.

It

It is very indifferent by what means we are brought to embrace the gospel way of salvation, if so be we do but embrace it. It may be by silent reflection, by reading or hearing the word, or by some suitable part of scripture occurring to the mind, by means of which the soul is led to see its lost condition, and the only door of hope opened by the gospel. There is such an harmony in divine truth, that a proper view of *any one branch of it* will lead on to a discovery of others; and such a connection, that we cannot cordially approve of a part, but the whole will follow. And no sooner is the gospel in possession of the heart, but joy and peace will ordinarily accompany it; for if we behold the glory of God's way of saving sinners, and approve of it, we must in a greater or less degree be conscious of it; and knowing that the whole tenor of the New Testament promises eternal life to believers, we cannot but conclude ourselves interested in it. Believing on the Son of God we are justified; and being thus justified, we have *peace with God through our Lord Jesus Christ*, Rom. v. 1.

GAIUS.

#### THOUGHTS UPON CHRISTIAN EXPERIENCE.

A CONSIDERABLE part of Christian experience may be comprehended under those effects produced in the mind, by believing the doctrine of Christianity; and this opinion varies according to the circumstances of the person believing, or the truths he believes.

The experiences of believers are so boundless in their variety, that only a small specimen can be given in a paper suited to the plan of a magazine. Language is almost inadequate to express the happiness of an awakened sinner when first brought to the foot of the cross; it surpasseth all enlightened understanding. In consequence of his former rejection of Jesus, he was compleatly miserable, a fearful looking for judgment consumed his spirit; he died, as it were, a thousand deaths. But now his mind is opened to perceive the mystery of God; the proclamation of divine mercy and forgiveness is attended with such evidence, that inattention and disbelief are rendered impossible; he hears and believes the joyful sound; he rejoices because of the tidings he believes; the suitableness and welcomeness of the tidings raise his ideas of their Author.—He loves him; he praises him;



him; he recommends him to every one, for he knows none like him! Thus he begins to experience love and joy in God.

He finds it recorded in scripture, that the blood of his Saviour cleanseth from all sin. He believeth it. This belief not only calms, but purifies his conscience; because of this purification, through the blood of Jesus, he experienceth a peace unutterably precious, which ten thousand worlds could not purchase. Now, his conception of the atonement of Jesus are conformed to the revealed mind of God. He is freed from the labour of self-righteousness, and all the pungent disappointments which daily arose from dependance on this mutable, misgiving foundation.

The scriptures reveal the power and malice of the enemies to which he is exposed; at the same time they promise him the support, defence, and direction of the Holy Ghost. He believes these testimonies; he meets enemies; he depends upon the promises; the Lord deals with him in a manner answerable to his confidence: according to his faith, so is his triumph. Thus he has experience of the faithfulness of God.

While a Christian continues believing the truths of God, he is absolutely invulnerable; but the moment his faith fails, he is defenceless. While he triumphs in Christ as his strong rock, high tower, &c. he is fully fortified against every weapon that can be used against him. Indeed he is conscious of it.

When the Holy Spirit takes the revealed doctrines of Christ, and shews them to his mind with the full force of their evidence, the belief of them is so simple and easy, so naturally and necessarily animating and transporting, that he is disposed to think his belief shall continue uninterruptedly the same to the end. The absolute necessity of strict watchfulness over his spirit and walk, may not strongly appear in its indispensable importance. This oversight may lay him open to yield to some marked temptation; and such a compliance will mar his confidence with God. But lo! he reads what is the testimony of Christ to *all* his servants—“Without me ye can do nothing.” He believes it, and by it he is cautioned against relaxing his dependance on the promised power of the Saviour. He is not sorry because of his weakness; he rather rejoices in the promised strength of his Lord. Instead of desponding, he learns, like Paul, to glory

in his infirmities, that the grace of God may be glorified in him.

He reads many promises of the Lord, to be present with him in his allotted afflictions, in order to sweeten and sanctify his trials; to support under, and at the proper time to deliver from them. He believes the testimony. His faith frees him from unnecessary anxiety before they arrive, it renders him happy while bearing them; and when they are over, blessed effects are found to be produced. Thus he experiences more of the loving kindness and faithfulness of God; thus his peace is more permanently established, and the perfections of God more gloriously demonstrated.

He finds from scripture that the Lord attends to his temporal concerns, that he appoints his lot in the wilderness, that in his perplexities and straits he is a present help; that he is the hearer of prayer in every case. He believes all this: But to prove him, the Lord brings him into difficulties, then he calls upon his God, persuaded he will hear, and to his sweet satisfaction he perceives his prayers are answered: this forms an addition to his experience, and extends his views of God. By means of it he learns to talk more largely and feelingly of his character and glory. By these various experiences he is rapidly ripened for glory and immortality. He is rendered more conversant with the plans and procedure of the Most High. The truth appears more valuable, and more necessary to be believed, loved, and practised.

He reads that Jesus is the bread of life—that his doctrine is to the soul, what bread is to the body. He believes it. When he feels faint and feeble in his mind, he has recourse to the testimony of Jesus; by the faith of it he is revived, and rejoices in hope of the glory of God. Hence he experiences the truth of that declaration, that Christ is the true bread: he understands it better, and afterwards feeds upon it with more filial freedom. Such experience tends to turn him from self, and to make Jesus more the foundation of his faith and hope.

The perpetual presence of temptation, the risings of corruption, his omissions of duty, and unwilful commissions of sin, sometimes seem to threaten his destruction. But he reads the answer to Paul's prayer for the removal of his thorn, "My grace is sufficient for thee." He believes the truth, which the answer contains. Immediately his fears are removed; he depends on omnipotent grace for his honourable perseverance in holiness and comfort. "Need I be discouraged?" says he; "the work is not mine, but the Lord's—his

his honour and faithfulness are concerned in my case!—he cannot, because he will not deny himself. I know this,—I cannot but trust in him, and hope in his mercy! According to my confidence in his faithfulness, so is my progress in holiness. The consciousness of this, disposes me triumphantly to run in the ways of wisdom, which are pleasantness; and in her paths, which are peace.”

These I consider as the most prominent parts of Christian experience. They resemble the operations of my own mind upon truth. In this way I have learned Christ. Yet I am far from holding them up as infallible touchstones to any. If, however, we say, we believe the doctrines of the gospel, and yet have none of the consolations they are designed and calculated to give, how can we be said to know the truth?

But we cannot experience all these things at once. No: it is a work of time: we experience them as we travel along the tract which infinite wisdom hath chalked out for us in the wilderness. They combinedly tend to the perfecting of the saints; each of them having an influence in promoting the establishment of our knowledge and faith in God—our assurance of the truth of his doctrine, and consequently of our eternal enjoyment of himself. They make us more and more ready to give, to those who ask, a reason of the hope that is in us—not that we refer them to our experience, but to the grand truths, the reality of which we believe and feel.

HEMAN.

ANECDOTE.

SENECA speaks (fabulously no doubt) of certain Witches, who used their eyes only occasionally. When at home, they laid them aside, and consequently were totally blind: but whenever they went abroad, they put their eyes in their heads, and saw every thing perfectly.

Just so it is with many persons, who are always blind to their failings; but abroad are sharp-sighted, and can discover in every body else, abundance of faults.

Solomon tells us, (Eccl. ii. 14.) “The wise man’s eyes are in his head,” where they should be; and there he keeps them, at home and abroad.



## RELIGIOUS INTELLIGENCE.

*Extract of a Letter from Springfield, New Jersey, dated Nov. 1797.*

FRIEND A.

IF I were to apologize sufficient for my neglect, I might fill the sheet, therefore I omit it. In all places where I go there are thorns and briers; the blessing is here, and also the curse. We enjoy many national blessings under our constitution, but it is much feared they will not long remain undisturbed. The poor here, if industrious, cannot fail of provisions; the farmer reaps the whole of his labours, nor bows to an impetuous landlord; but (oh, sad to tell,) high as he estimates his own freedom, he binds his fellow creature to the yoke, and makes him tremble at the despotic lash; and too often even he, who proclaims liberty to the spiritual captive, has his slave at his feet, for whom he hath never proclaimed a jubilee, even a fiftieth year. We have the gospel in many of our places of worship, but often very much adulterated; and the ministers thereof, though free from state shackles, are very much straitened in themselves. There is a general profession of some sort of religion, and most think it their duty to attend a place of worship. The church indeed has rest, but not prosperity, in these days; some of the poor oppressed Indians, whose forefathers were plundered and murdered by the whites, have received the gospel, and solicited the New York Baptist Association for assistance in the farther spread thereof. The occasion of their writing was this: A Baptist Minister, named Elkanah Holmes, an American, found it in his heart last year to visit his poor benighted, oppressed brethren, which he did, met with a kind reception, and found, to his surprise (at Brothertown, about 190 miles from New York, which was the first Indian town he came at), that some of them had already received the word, and were baptised, but had no minister; he was obliged to have an interpreter to repeat his sermon, as very few understood the English tongue; they heard with great attention, and, he says, sang in parts with a pleasing harmony. Their order in public worship is admirable; he says, he scarce ever saw an instance of a person moving from his seat, or looking round at another, during the whole time of worship; and being appointed one evening to preach a sermon to children, he was surprised to see them in such order.—This may suffice to shew, that Christ does not want worldly Philosophers to aid his gospel; here it appears in its primitive simplicity, not yet being spoiled by the traditions of men. Elder Holmes is a poor, but good man: he is now gone to visit them again, having no Missionary support, but a little cash to start with, collected amongst his friends; yet he purposes, if Providence will help him, to go through the tribes. On his return, or receiving letters from him, you may perhaps hear further.

I long to hear from you,—send me a line soon,—tell me how M— friends go on, ever precious to me, go where I will; give my love to them all. I rejoice daily in the prospect of meeting you on the celestial shores. O Brother! what joys await us: Why are we so anxious about these little things, who are heirs to crowns in worlds of light? Blessed be God who makes me rejoice daily in hope of his glory, and gives me to mourn daily in the dust on account of my sins, and to see them all cancelled by the precious Blood of the Lamb.

Mrs. O. joins me in love to you and yours, especially to my old friend and acquaintance Mrs. A.—My spirit is with you. Farewell.

W. O.

ORDI.

ORDINATIONS.

NOVEMBER 2, 1797. The Rev. A. Dixon was ordained to the pastoral office in the independant church at Milbourn Port, in Somersetshire. The Rev. Mr. Herdsman delivered an appropriate discourse both to the pastor and the people, Rom iii John ver. 4. and the Rev. Messrs. Mosen, Edwards, Underwood, Warlow, and Grey, engaged in the other parts of the service.

REV. MR. ATTLEY.

FEB. 1, 1798, the Rev. Henry Attley was settled over the independant church and congregation in Hornchurch-lane, Romford. Rev. J. Douglas, of Chelmsford, began the service with reading suitable chapters and a short prayer. Mr. Platt, of Holywell-mount, described the proper subjects, and the glory of the church of Christ; and proposed the usual questions. Mr. Brooksbank, of Haberdashers'-hall, engaged in the general prayer. Mr. Matthew Wilks, of the Tabernacle, preached to the minister and people on Ezek. xxxvii. 16 and 17; and Mr. Buck, of Princes-street, concluded by prayer. Messrs. Douglas, Humphrys, and Gold, gave out the hymns. In the evening Mr. Douglas prayed, and Mr. Brooksbank preached.

OBITUARY.

MISS INGHAM.

ON Sabbath evening, July 16, 1797, died at Nottingham, Miss Elizabeth Ingham, eldest daughter of the Rev. G. Ingham. Miss I. had long discovered a considerable attachment to the public worship of God, and was observed to discharge private religious duties with conscientious exactness; but had not made a public profession of the faith of Christ. During her illness, which was long (a pulmonary consumption), she read the scriptures with much attention, listened with pleasure to the conversation of christian friends, and, when reduced very low, used much pains to be always present at family prayer. When conversing on the great concerns of the soul (which in consequence of natural reserve she did freely but with few), she expressed a very proper conviction of their importance—suitable views of the salvation of the gospel—and an anxious concern to be found in Christ; but complained of much darkness of mind, and the want of that love, joy, and peace which she conceived to be the genuine fruit of faith; hence, as might be expected, she was subject to bondage through fear of death. On the morning of her dissolution she prayed earnestly that her darkness might be removed; this supplication appeared to be very graciously answered, and she departed expressing by words, and by tokens when unable to speak, her faith in Christ, solid peace, and lively hope of immortality. Earnestly exhorting her sisters and friends to attend to the one great concern, she recommended to them the gospel which now proved so firm a support for herself; expressing her gratitude to those who had prayed with her in her affliction, she now desired them to join with her in thanksgiving and praise.

ANN PARROTT

DIED, on Thursday Sept. 14, 1797, at Blechley, in the county of Bucks, aged 23 years (after a short but painful illness). She was a pious young

young woman, who in the most peaceful manner breathed her soul into the hands of her Redeemer, and had an abundant entrance into the joy of her Lord. Her disposition was naturally cheerful: true piety and integrity of conduct were the leading features of her moral character. In her deportment she was affable and serious, and a true lover of the gospel of Christ; the openness of her temper excellently discovered that experience of the grace of God which she professed, and the manner in which she left the world plainly shewed such a peaceful and unshaken dependance on her Redeemer, who had bought her by his blood, that it was a confirmation to her surviving relatives and friends of the blessed effects of living by the faith of Jesus, in promoting holiness of life, removing the fears of death, and anticipating future happiness and glory.

#### MR. THOMAS BAGEHOT.

WAS born at Great Torrington, Devonshire, in the year 1774. His grandfather was a Dissenting Minister, educated under Dr. Doddridge. His father and mother both dying very nearly together in a consumption, left Mr. T. B. and his brother to the care of an uncle, who was a Dissenting Minister at Torrington, and he also dying soon they fell into other hands; and the meeting being shut up, they went to church with their trustees. Mr. T. B. was always thoughtful and well inclined, but was little known till the late Rev. Mr. Reader, of Taunton, sent his students to preach there occasionally. He then eagerly caught at the opportunity of hearing the gospel, and made himself known to the preachers, who finding him a person of good capacity and great seriousness, encouraged him to go to Mr. R. with them. He needed no persuasion, and soon put himself under his care. But he had not been there much above two years, when Mr. R. died. All the churches felt and lamented their loss, but it was more severely felt by Mr. B. as it put a stop to the prosecution of his academical studies. He made some attempts to finish them in other seminaries; but not succeeding, and finding his constitutional infirmities increasing, he endeavoured to improve himself at home, with what little assistance he could get from neighbouring ministers. He was so strongly bent upon doing good, that, there being no minister at the meeting, he collected the very few of the congregation that were left, and prayed and read a sermon to them twice, and generally three times, every Lord's day; and, latterly, would now and then give them a sermon of his own. When any appeared affected under the word (as one or two were remarkably so), his joy was inexpressible. But he could not long continue this labour of love. The symptoms of a consumption increasing rapidly, he was advised to change the air. Accordingly, in September last, he went to Bideford; but was then so weak as not to be able to go abroad, but in a sedan. He was, from the beginning fully sensible of his danger, and reconciled to his approaching dissolution. When the apothecary was flattering him with the hope of things taking a favourable turn, and hesitated to answer some questions, Mr. B. said, "You may speak out, Sir, I am not afraid to know the worst." He had such a strong affection to his native place, that he sometimes expressed a wish to live to attempt to do some good there. But even that he gave up, and submitted entirely and cheerfully to the divine disposal, without the least uneasiness or apprehension. He had taken care to lay a good foundation, or rather to build on that precious and sure foundation which God hath laid in Zion. And though his trials were very great, from the violence of his cough, his difficulty of breathing, and extreme weakness,



weakness, yet none of these things moved him. He knew that God had made with him "an everlasting covenant ordered in all things and sure; and this was all his salvation and all his desire." He was confined to his bed about a fortnight, and was full of admiration and thankfulness for the love and tenderness of his heavenly Father in taking down his tabernacle so gently, pin by pin. "I believe," said he, "I shall never more go to that dear place, the house of God, below; but I hope soon to eat of the heavenly manna above." Being asked if he was comfortable in his soul, he said, "I am not distressed about futurity: no one knows what it is to die till they come to struggle with it. Sickness is a bad time to prepare. I dread the passage, but am not afraid of the consequences."

"Corruption, earth, and worms

"Shall but refine this flesh,

"Till my triumphant Saviour comes

"To put it on afresh.

"What a mercy that I have such a great Saviour to look to! and a precious Saviour he is. Oh that I loved him more! He is my hope, my dependence is entirely on him." And then added, with tears of joy,

"This is the man, th' exalted man,

"Whom I, unseen, adore;

"But when my eyes behold his face,

"My heart shall love him more."

"I sometimes want clearer views, but I would not part with the hope I have for twice ten thousand worlds. The Comforter is promised, but I am so weak that I could not bear much comfort. Pray for me, I am so weak that I can hardly pray for myself. 'Tis a mercy that God hath given me such patience. My sighs do not proceed from murmuring, but weakness. What should I do now without the consolation of the gospel?" To one who expressed an uneasiness that he could not distinctly understand him, he said, "'Tis a mercy for me that God hears whispers." He was much pleased with that hymn, and would have it often read to him,

"When languour and disease invade

"This trembling house of clay,

"'Tis sweet to look beyond our cage

"And long to fly away."

He was heard in the night to say several times, "Oh how I long for heaven!" And when his end drew near, being asked how he was, he said, "*almost home.*" Thus died this excellent young man, Nov. 12, 1797, aged 23.

#### MRS. BAR.

MRS. ELEANOR BAR was a character highly respected, though in a low estate. She was chapel and vestry-keeper of the Lock Chapel, near Hyde Park Corner, about forty years; during all which time she was well known to a great multitude of God's people, and held in cordial estimation by them. She was awakened early in life among the Methodists. About 20 years of age an impostumation and caries of the os humeri, or upper part of the bone of the arm, brought her to St. George's Hospital, where nothing, on a consultation of surgeons, was judged capable of saving her life but the dissection of the arm at the articulation with the shoulder; an operation in surgery that, if I remember right, had hardly then ever been

been attempted. Their decision was communicated to her as the only possibility of preserving her life; and she, on reflection, resolved to submit to the terrible sentence. That eminent surgeon, and excellent man, Mr. Bromfield, was appointed to perform the operation; and it was five and twenty minutes before it was completely finished: during which the admirable skill of that great anatomist in so unusual an operation, was only exceeded by the astonishing patience and fortitude of the gentle sufferer, who never once complained, or manifested the least impatience; and when she was conveyed from the theatre to her bed, burst out in singing, "Praise God from whom all blessings flow," &c. To the astonishment of many she was restored to perfect health. Mr. Bromfield bore her the kindest friendship; and as there were few occupations in which she could be placed for a provision, he, who was the father of the Lock Hospital, and the great instrument of bringing the gospel, with all its blessings, there, made her chapel-keeper, which office she held with great fidelity to her dying day.

It is not my intention to enter into the particulars of her life and conversation, but having heard of her happy death and departure about a month ago, I send you the inclosed letter, which was sent to the minister of the chapel, who engaged to preach the funeral sermon. May my last end be as happy and triumphant.

T. H.

Rev. and Dear Sir,

Understanding you mean to mention something on Sunday evening concerning the death of my dear mother, by your desire have sent an account of her glorious end.—She sweetly prayed for friends that had been kind to her, that the Lord would reward them and theirs, not forgetting even her enemies! Being in great bodily pain till the last day and night, her time was chiefly spent in prayer for faith and patience to hold out a little longer. Once she cried out, "Cut short thy work, O God! yet in thine own good time," and then repeated the first verse of that hymn,

Jesu, lover of my soul, &c.

Mrs. H. a neighbour, hearing how happy and perfectly sensible she was, came to see her; to her she said, "I am going home; shout—rejoice," and then added,

"He is a God of sovereign love, who promised heaven to me," &c.

On Mrs. H. taking her leave, the deceased said, "Don't weep; we shall soon meet again."—To another she said, "Don't go back—press forward—look to Jesus."—In the dead of the night she broke out singing,

"Freely, fully justify me, give me eyes thy love to see."

When she saw one of her children crying, she said, "Weep not for me—rejoice, rejoice! I am going home—this is not my home. Into the hands of my ever dear Jesus I commit the five children which he gave me: fear him, trust him, love him, and we shall meet in his kingdom." To another she gave her blessing, and said, "I have a good hope for you, that I shall meet your spirit in the realms above, and be for ever with the Lord." Frequently she would say, "I am coming, Lord! I am coming."

To an old Christian friend she said, "'Tis almost over—what a precious Saviour, to have paid the ransom for unworthy me by dying in my place!" and added, "Present me to thy Father, and my Father—to thy God and my God! Ah! this triumphant spirit of mine will triumph over this corruption of flesh, and the worms too."

"Pre-

"Prepare me, Lord, for thy right hand,  
Then come the joyful day!"

Dr. Underwood coming to see her the night before she died, he said,  
"My old friend, I did not expect to see you so bad;" to which she said,  
"I have got the start of you, Doctor, and am going home;" adding,

"Where all the ship's company meet,  
Who sail'd with the Saviour on earth," &c.

Dr. U. desired that if she was alive in the morning, we should send to your house, with his compliments, and say if you wished any thing that would do your own soul good, or the souls of others, to come and see her: but early that morning she sweetly slept in Jesus.

Nov. 30, 1797.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*Proofs of a Conspiracy* against all the Religions and Governments of Europe, carried on in the select meetings of Free Masons, Illuminati, and Reading Societies. Collected from good authorities, by *J. Robison*, A. M. Professor of Natural Philosophy, and Secretary to the Royal Society of Edinburgh. 8vo. Price 7s. Cadell and Davies.

PROFESSOR R. informs us that, after being early initiated in the mysteries of Free Masonry in England, he visited many of the most celebrated lodges on the Continent, where he "learned many doctrines," and saw "many ceremonies," which have no place in England: and that, beside perusing the most authentic and interesting publications on this mysterious subject, he was so happy as to gain possession of some very curious MSS. From these various sources he has derived the proofs here offered of a conspiracy against government and religion, of which we shall give our readers a brief analysis and review.

Chap. I. *Schisms in Free Masonry*. Mr. R. traces the origin of these societies in the friendly association of artists and mechanics employed in architecture; and finds the first certain instance of admitting persons, who were not builders by profession, in the case of Mr. Ashmole, the antiquarian, and Col. Mainwaring, into the lodge at Warrington in 1648. From England this custom soon spread abroad, and obtained generally in all the foreign lodges: whence originated the distinction between *free* and *accepted* masons. Of the latter class was our King Charles II. who condescended to frequent the lodges; but his brother James was of a graver cast, and no admirer of these frivolities. In his time, however, the English lodges became the fashionable resort of his courtiers; and after his abdication the French lodges served them as places of rendezvous, and afforded the means of correspondence with their friends in England.

Masonry received a vast number of embellishments and refinements from the gay and speculative turn of the French philosophers; and it is not at all wonderful that, under the veil of impenetrable secrecy, their societies became the nurseries of infidelity. Whenever religion becomes the topic of conversation in convivial societies, it will be either boldly denied, reduced to superstition and formality, or refined to unintelligible mysticism; for the Bible is such an enemy to vice, that wicked men can never cordially esteem it. The mischievous tendency of these meetings was the greater on



the continent, as the church prohibited free enquiry in all other places, and christianity itself was known only in the form of Popery. Indeed it is but too evident, that churchmen themselves, when admitted into these societies, joined in the ridicule of their own profession, and were, many of them, as gross infidels in their hearts as the most licentious laymen.

In the course of this chapter the author considers the various schisms and parties of free-masonry; and shews that the principal authors of the revolution were distinguished characters in the masonic science, and that at that memorable period many of their lodges were converted into Jacobin societies.

Professor R. however, candidly acknowledges, "I do not mean by all this to maintain, that the mason lodges were the sole corruptors of the public mind in France—No. In all nations that have made much progress in civilization, there is a great tendency to corruption, and it requires all the vigilance and exertion of magistrates, and of moral instructors, to prevent the spreading of licentious principles and maxims of conduct. They arise naturally of themselves, as weeds in a rich soil; and, like weeds, they are pernicious only because they are, where they should not be, in a cultivated field."—(P. 55.)

The following remarks are also just and candid:—"But all the evils of society do not spring from the discontents and the vices of the poor; the rich come in for a large and a conspicuous share. They frequently abuse their advantages. Pride and haughty behaviour on their part rankle in the breasts and affect the tempers of their inferiors, already fretted by the hardships of their own condition. The rich also are luxurious, and often needy. Grasping at every mean of gratification, they are inattentive to the rights of their inferiors, whom they despise, and, despising, oppress. Perhaps their own superiority has been acquired by injustice. Perhaps most Sovereignities have been acquired by oppression. Princes and rulers are but men; as such they abuse many of their greatest blessings. Observing that religious hopes make the good resigned under the hardships of the present scene, and that its terrors frequently restrain the bad, they avail themselves of these observations, and support religion as an engine of state, and a mean of their own security. But they are not contented with its real advantages; and they are much more afraid of the crimes of the offended profligate, than of the murmurs of the suffering worthy; therefore they encourage superstition, and call to their aid the vices of the priesthood. The priests are men of like passions as other men; they are encouraged to the indulgence of the love of influence natural to all men, and they heap terror upon terror to subdue the minds of men and to darken their understandings. Thus the most honourable of all employments, the moral instruction of the state, is degraded to a vile trade, and is practiced with all the deceit and rapacity of any other trade; and religion, from being the honour and safeguard of a nation, becomes its greatest disgrace and curse.

When a nation has fallen into this lamentable state, it is extremely difficult to reform. Although nothing would so immediately and so completely remove all ground of complaint as the re-establishing of private virtue, this is, of all others, the least likely to be adopted. The really worthy, who see the mischief where it actually is, are the last persons to complain. The most worthless are the most discontented, the most noisy in their complaints, and the least scrupulous about the means of redress.

"Perhaps there never was a nation where all these co-operating causes had

had acquired greater strength than in France. Oppressions of all kinds were at a height. The luxuries of life were enjoyed exclusively by the upper classes, and this in the highest degree of refinement, so that the desires of the rest were whetted to the utmost. Even religion appeared in an unwelcome form, and seemed chiefly calculated for procuring establishments for the younger sons of insolent and useless nobility; for numbers of men of letters were excluded by their birth, from all hopes of advancement to the higher stations in the church. These men frequently vented their discontents by secretly joining the laics in their bitter satires on such in the higher orders of the clergy, as had scandalously departed from the purity and simplicity of manners which christianity enjoins. Such examples were not unfrequent, and none were spared in these bitter invectives. Religion suffered, and its defence is too feeble when not supported by the blameless lives of its leaders. The faith of the nation was shaken; and when, in a few instances, a worthy curé uttered the still small voice of true religion, it was not heard amidst the general noise of satire and reproach. The misconduct of Administration, and the abuse of the public treasures, were every day growing more impudent and glaring, and exposed the Government to continual criticism. But it was still too powerful to suffer this to proceed to extremities; while, therefore, infidelity and loose sentiments of morality remained unpunished, it was still very hazardous to publish any thing against the State. It was in this respect chiefly that the mason lodges contributed to the dissemination of dangerous opinions, and they were employed for the purpose all over the kingdom. This is not an assertion hazarded merely on account of its probability; abundant proof will appear by and by, that the most turbulent characters in the nation frequented the lodges. We cannot doubt that, under this covert, they indulged their factious dispositions; nay, we shall find the greatest part of the lodges of France converted, in the course of a very few weeks, into corresponding political societies.—(P. 57—61.)

In Germany Mr. R. dates the rise of masonry somewhat later. The first German lodge he states to have been at Cologne, in 1716. This serious nation, instead of copying the gay fripperies of the French, gave a mytic turn to the societies, and professed wonderful secrets: hence arose the Rosycrucians, who pretended to the philosopher's stone, and formed their discipline on a system analogous to that of the Jesuits. Here, however, many schisms arose, and a great variety of orders one above the other, none openly denying christianity, but gradually refining it, till its spirit totally evaporated. Among the means employed to disseminate those sentiments more generally, our Professor particularly mentions the literary journals of Nicolai, and Basedow's grand Deistical Academy, under the flattering title of a *Philanthropine*.

Chap. II. *The Illuminati*. These are represented as a higher order of masonry, founded by the ingenious professor Weishaupt, and which admitted of degrees minor and major; the former refining christianity into mere natural religion, or rather deism; and the latter refining this into spinosism, or atheism. Jesus Christ, in the first instance, is represented as the great "preacher of brotherly love, and the grand master of masonry," and then allegorized into *reason*. Reason is supposed to be "destroyed and entombed;" Philosophy discovers "where the body is hid;" Reason rises again, and Superstition and Tyranny disappear, and man becomes free and happy.—(P. 156.) In some of the passages here quoted, our divine Saviour is also represented as having, like many of the heathen philosophers, both a hidden and a secret doctrine, which he wrapped up in the veil of parables. "Liberty and equality" are supposed to express

the first pure state of human nature; and "subordination and civil bondage" are the *fall and original sin*: "the kingdom of grace" is restored by philosophic illumination and morality, called in scripture the *new birth*. Thus Jesus is made the "redeemer of slaves" to liberty, and the gospel a philosophical romance. (See the letter of Spartacus to Cato, p. 160, 164.) But the doctrine of the highest classes (Magus and Rex), and the great secret of all, is asserted to be, that the *soul of the world*, or "the general mass of intelligence," (from which human souls are borrowed, and into which they are returned) is the only Deity; and that the highest perfection of society is that of the *Patriarchal State*, in which the only princes and rulers were the heads of families, every man being prophet, priest, and king in his own house. That "all religion is the contrivance of ambitious men," and that "all subordination must vanish from the face of the earth," before it can be restored to its primeval happiness.—(See p. 200.)

In the course of this chapter (p. 138), our author mentions the plan of a society of *illuminated females*, in which the peculiar virtues of the softer sex were to be attempted to be refined away, like the doctrines of christianity. But this was not established.

Chap. III. "*The German Union*, for rooting out superstition and prejudices, and advancing true (*i. e.* masonic) christianity." By this union our author means a secret association among the *literati* and booksellers in Germany, by reading and literary societies, to lead the public taste and sentiment to infidelity. Not "indeed a formal revival of the order under another name;" yet he considers the members as virtual "*illuminati* and *minervals*," or candidates for illumination.

Chap. IV. *The French Revolution*. Here Professor R. endeavours to shew how far the preceding societies of masons, *illuminati*, &c. were active in preparing the public mind for, and producing the Revolution, with the melancholy events which have succeeded. This chapter is too political for our department.

*Postscript*. Here the author candidly corrects several mistakes relative to things and persons into which he had inadvertently fallen—justifies the general tenor of his publication—exonerates the English masons (with some exceptions) from the charges brought against foreign lodges—and earnestly cautions his countrymen against being betrayed by the specious pretences of illumination and reform into anarchy and infidelity. If the facts are true, they certainly deserve the most serious attention; and that they are so in the main, we are authorised by many circumstances to believe, till they shall be refuted.

*General Union recommended to real Christians*, a Sermon preached at Bedford, Oct. 31, 1797, by S. Greatheed, with an introductory account of an Union of Christians or various Denominations, which was then instituted to promote the Knowledge of the Gospel; including a Plan for the universal Union of Christians, formed at Bedford. Price 1s. Conder, Button, and Chapman.

IT is among the most pleasing features of the present day to observe the spirit of love and of a sound mind expanding its blessed influences on every side. The discourse, and the association which gave rise to its delivery, cannot but add a new link to the chain which should bind the hearts of all who love our Lord Jesus Christ in sincerity, in one body of concentrated exertions for his glory; as every member acknowledges we are all one in Christ Jesus. And if the noble efforts of the author produce  
not



not powerful effects, it will not be through the weakness of his arguments, or any defect in the admirable temper and manner with which they are enforced; but because the god of this world hath blinded the eyes of those who believe not, and hath spread the mists of bigotry and prejudice over the minds of those who profess to hold the same truths, but hold them in lukewarmness, and are only almost persuaded of them.

The introduction details the steps taken at Bedford to form *an Union of Christians*, of which we gave a particular account in our Magazines for October and December last.

The Sermon is founded on Psalm cxxxiii. v. 1. "Behold how good and how pleasant it is for brethren to dwell together in unity." The subject is treated under the following heads:

1. The character—*Brethren*. One in blood, but nearer, one in God through Christ, united in mutual relation and general resemblance.

Here Mr. G. observes, that amidst a great diversity of sentiments on particular points of doctrines and forms of worship, in *experience*, all true christians are like strings in unison.

"The bonds of christian union," he adds, "subsist not only between the members of one society, or of one denomination of Christians, but between all who love our Lord Jesus Christ in sincerity, without any distinction arising from the circumstances wherein they differ."

The author proceeds, adly, to recommend this union from our Lord's emphatic prayer, and from the handle given to adversaries when we cultivate not this *oneness* of spirit. In the loss of this spirit began the apostacy; and compulsive *uniformity* of worship subverted all *unity of spirits*: this led to popery and all its abuses. The Reformation suffered by the same want of union and brotherly love. Sects multiplied, and disputes for particular doctrines, not essential to salvation, and modes still less essential, rent the church into parties, and weakened the efforts of all.

Mr. G. then shews a more extensive union of *all* good men desirable, and points out the means that their labours may be *universal*, and *every* individual active.

Such is the general analysis of this excellent discourse. In which will be found abundant matter deeply interesting to every *real christian*, and strongly reflecting on those sons of *Meroz* who come not to the help of the Lord in these days of rebuke and blasphemy.

"There is a distance," he says, "*assiduously promoted*, between different parties of Christians, especially between pious people *within* and those *without* the pale of the religious establishment of this nation." This he considers as a master-device of Satan at the present juncture. Who could have supposed that in exact proportion as infidelity prevails, any one class of serious Christians should become more and more averse to join in any good work with the rest of their brethren? "The fact, however, is notorious, both to the friends and the foes of the gospel; but they behold it with very different feelings. The evil has increased awfully within five years past—it is increasing to this day—would to God it may be diminished before it is yet too late!"

Men and brethren, are these things so? At whose door lies this criminal charge? It need be solemnly considered, and cannot be too soon amended.

On the whole, we highly recommend the perusal of this Sermon, full of information, and evidently flowing from a heart breathing truly christian love, and warm with zeal for the glory of Immanuel, and for the souls of men.

*Rules for the Composition of a Sermon*, chiefly extracted from Claude. By the Rev. J. Eyre, M. A. Second edit. Price 6d. Chapman.

AS this impression does not differ from the former, except in the correction of two typographical errors, and a small improvement in the execution, and especially as it was reviewed in the supplement of our last volume, it is sufficient simply to announce it.

*Sermon the Second.* Christianity and Modern Judaism discriminated; or a View of the leading differences of sentiment between Christians and Jews: delivered at Bury-street Meeting House, for the instruction of the Jews. By John Love, Minister of Artillery-street Meeting, &c. 8vo. Price 6d. Button.

THIS discourse is founded on an allegorical application of Gen. i. 4. "And God divided the light from the darkness," to a discrimination between truth and error. The controversy between Jews and Christians Mr. L. remarks relates to "the holy perfections of Deity, the moral law, the Levitical Ceremonies, the condition of fallen man, the exclusive authority of the inspired scriptures, the Mosaic and prophetic delineation of the Messiah, and the fulfillment of that delineation in Jesus of Nazareth." After some enlargement on each of these topics, Mr. L. concludes with an animated and affectionate address to the children of Abraham in the flesh.

The next discourse by Mr. Nicoll, will consider Jesus of Nazareth as claiming the character of the Messiah, and making good his claim: and a like connection will be preserved in the whole series of the discourses.

*Mercies in Judgment.*—A Sermon preached on the General Thanksgiving, Dec. 19, 1797, in the Parish Church of St. Andrew, Wardrobe, and St. Ann's, Blackfriars. By the Rev. W. Goode, A. M. 8vo. 21 pages. Price 3d. Rivingtons and Matthews.

BEFORE Mr. Goode enters upon the immediate subject of his discourse, he endeavours to obviate an objection which he had felt in his own mind, and heard from others; namely, "that the present situation of our affairs rather required a fast, and a spirit of deep humiliation, than the dispositions implied in the exercises of a day of thanksgiving." He acknowledges the times are critical; the aspect of providences gloomy, the judgments of God abroad in the earth, and the issue uncertain; but nevertheless he is convinced the objection is *not founded in truth*; for, since of the Lord's mercy we are *not consumed*, he contends, that it is greatly incumbent upon us not to forget the tribute of gratitude and praise. A precedent for this he supposes may be found in the Jewish nation, just returned from captivity, who being in straits and surrounded with enemies, observed a solemn fast to the Lord; and celebrated a day of cheerful thanksgiving for mercies received. Allowing the propriety of our thanksgiving for not being consumed, we cannot see the validity of the precedent adduced, and we are persuaded that Mr. G. by a re-examination of the eighth and ninth chapters of Nehemiah, will perceive that the Jews were assembled together with no other view than to celebrate the feast of tabernacles, and the fast, which was twenty-four days after, and not before it, was observed on account of their sinful marriages with strangers.

The religious character of the king, the dispersion of the fleet destined against Ireland, our naval victories, especially the last, and the striking contrast between our happy island and the countries desolated by the French, are briefly touched upon, with a view to excite thankfulness, and encourage us "quietly to wait for God under the necessary burdens that may arise from so unprecedented a situation."

## P O E T R Y.

## LINES

*Addressed to a Youth on his entrance into the World.*

AS when a trav'ler on his way, attains  
A height which overlooks the neigh-  
b'ring plains,  
While Sol declining gilds the ample scene  
With splendid rays, enliv'ning and serene,  
His mind revives as he pursues his way,  
In hopes t' attain his home by close of day;  
And there to his lov'd family impart  
The joys which cheer'd, and pains which  
pierc'd his heart.

So I, long wand'ring in this vale of tears,  
Tho' oft assail'd by threat'ning foes and  
fears,

With home in view, would thankfully  
survey

The toils and comforts of life's chequer'd  
way;

And whilst with glowing gratitude I raise  
An Eben-ezer to my Saviour's praise,  
Would point to erring inexperienced youth  
The path which leads to happiness and  
truth.

Attend my *Theron* to a parent's voice:  
Tis thine to make his trembling heart  
rejoice;

To soothe with tenderness his life's last  
stage,

Or point with double force the pangs of  
age.

Oft hath he mark'd thy way with anxious  
fear,

And watch'd thy growing progress ev'ry  
year.

Yet ere thou enter on a world of pain,  
Where thoughtless mortals seek for bliss  
in vain;

Which spreads its snares, and with delu-  
sive joy,

Like the feign'd Syren, smiles but to de-  
stroy.

Ere yet we part, perhaps no more to meet  
Till we shall stand before the judgment  
seat;

O lend an ear, whilst I in love impart  
The last best counsel of a parent's heart.

Soon as the morning light salutes thine  
eyes,

To Heav'n present thy grateful sacrifice;

And thro' the Mediator's precious blood  
Implore the grace and blessing of thy God.  
Thrice happy they who venture near his  
throne,

And in the surety claim him for their own;  
Their Father, Portion, Counsellor, and  
Friend,

Whose mercy, like his nature, knows no  
end.

Dear to the soul be ev'ry sacred page,  
Youth's noblest monitor—the staff of age:  
Whate'er the scoffing infidel may say,

“Retire and read thy Bible to be gay.”  
To guide thy feet, peruse each sacred line,  
To cheer thy heart, its promises divine.

With holy reverence keep God's hal-  
low'd day,

Nor in forbidden paths with sinners stray;  
With willing feet to Zion's gates repair,  
Where kindred spirits join in praise and  
prayer;

And prove the Sabbath a delightful rest,  
Of all our days the brightest and the best;  
Wherein the saints, with ecstacy of heart,  
Can “sing together, tho' they dwell apart.”

To Wisdom's voice a fix'd attention give:  
“For sake the foolish, and thy soul shall  
live.”

Allur'd by vanity's fantastic show,  
They grasp the shade, and let the substance  
go.

How vain is all their restless search to find  
A good to satisfy th' immortal mind!  
Man form'd for God at first, can know no  
rest

Till grace divine reanimate his breast.

But, while the giddy herd with careless  
feet

On pleasure's flow'ry plains destruction  
meet,

Flee the enticing ruin, and attend  
The invitation of the Sinner's friend:

“Give me thine heart, my son,” the Sa-  
viour cries,

“And learn divine realities to prize:

“My ways are pleasantness, my paths are  
“peace:”

“The treasures I bestow can ne'er decrease.

“More choice than finest gold, or rubies  
“bright,

“Than health more sweet, more cheer-  
“ing than the light—

“My



" My powerful arm shall all thy foes con-  
" troul,

" And endless glory crown thy heav'n-  
" born soul."

Yield then thy heart to him, no longer rove  
From the blest centre of eternal love;  
Acknowledge him in all thy future ways;  
And be thy life devoted to his praise.

Seek first the Saviour's grace if thou  
would'st know

True peace with God, or happiness below;  
That grace enjoy'd, thou wilt be truly blest  
Howe'er by men despis'd, or sorrow prest;  
United to the Lord by faith divine,  
Pardon, and life, and righteousness are thine.

Sav'd from the pow'r of sin's detested reign,  
Nor longer bound by Satan's cruel chain,  
The favour'd soul true liberty shall prove,  
And gladly urge its way to joys above.  
Thro' devious waites, and dangers yet un-  
known,

Thy gracious Comforter shall lead thee on  
Till, the last conflict won, thy spirit rise  
To join the holy triumphs of the skies!

There shall be shining hosts unite to sing  
The reigning grace of Christ, their God,  
and King;

And with increasing joy the theme pro-  
long,

While ceaseless hallelujahs swell the song!

J. A. K.

#### HYMN.

Isaiah xliii. 25. *I, even I, am he that blot-  
teth out thy transgressions for my own  
name's sake, &c.*

**O**PPRESS'D with guilt, and torn with  
grief,

And tortur'd with foreboding fear,  
I eager sought around relief,

But no deliverer was near;

Some gave advice, some pity gave,  
But none had pow'r to cheer or save.

Upward I turn'd my longing eyes,  
And blindly thus in anguish pray'd,

" Ye purer spirits of the skies,

" Say, can ye give a sinner aid ?

" O say, can all of ye sustain

" A sinner's punishment and pain ?

I search'd the learned schools in vain,  
My case perplex'd the casuist's pride;  
Some said religion turns the brain,  
And some would pious grief deride;  
Some said, " You over righteous are,"  
And some, " Your guilt has brought de-  
" spair."

I try'd by arduous works anew  
To make for past defects amends,  
But as the sun dries up the dew,  
Each vow in fruitless sorrow ends;  
Corruptions strong would oft prevail,  
And prove my best of doings frail.

I drank of pleasure's sparkling cup,  
But found the dregs of poison there;  
I hoarded wealth insatiate up,  
And overwhelm'd my heart with care.  
I sought the soothing charm of fame,  
And reap'd applause with conscious shame.

Thus self-condemn'd and self-abhor'd,  
And shudd'ring o'er the pit beneath,  
" Ah! who (I cry'd) can aid afford  
" To snatch a sinking soul from death?  
" To rescue from the fearful doom  
" Of endless fiery wrath to come?"

Love whisper'd to my inmost soul,  
" The promise broken heart believe,  
" I can alone thy sins controul,  
" I can alone thy sins forgive,  
" Lift up thy weeping eyes to me,  
" Thy bleeding victim on the tree.

I saw the agonizing pains,  
I saw the purple current flow;  
The blood that wash'd away my stains,  
The stripes that heal'd my sinful woe;  
The conquest that my foes subdu'd,  
The death that gave me life renew'd.

Peace brought my troubled conscience rest,  
And gratitude inspir'd my praise;  
Love warm'd with holy flame my breast,  
And sweet obedience claim'd my days.  
And now, my God, I gladly own,  
Thou freely sav'd'st, and thou alone.

ALIIQUIS.

**ERRATA**—In some copies of our last Number the following errata escaped cor-  
rection.

Page 45, line 13 from the bottom, *delete the 2d are.*

ib. 11 for *Ged* read *God*.

69 read the name of the Otaheitan Deity uniformly *Eatooa*,

86, line 19, for *praying*, read *praving*.

are.

me.

,

th?

e,

,

roc;

e ref,

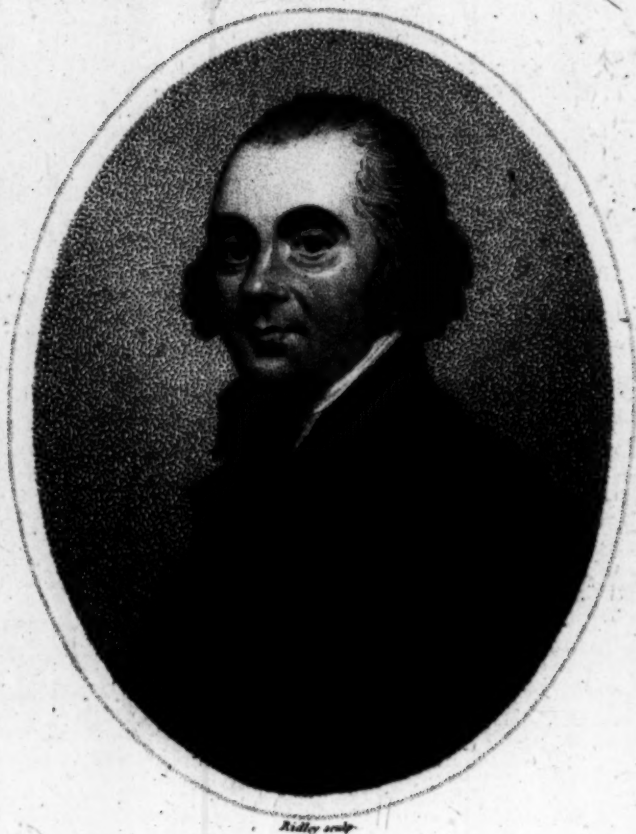
breast,

days.

QUTS.

ed con

EVANGELICAL MAGAZINE



*Ridley sculp.*

*Rev. George Townsend;  
Ramsgate.*

*Published by T. Chapman, 131 Fleet Street, March 31. 1798.*



THE  
Evangelical Magazine,

FOR APRIL, 1798.

---

BIOGRAPHY.

---

MEMOIRS

OF THE

LIFE OF THE REV. JOSEPH MILNER, A. M.

VICAR OF THE PARISH OF THE HOLY TRINITY, HULL.

THAT God, who raises up pastors according to his own heart, and qualifies them for the important stations they are designed to fill, having employed them for the accomplishment of his good design, in the advancement of the empire of Jesus Christ, has a right, at what season he sees best, to dismiss them from their service on earth, and introduce them to their everlasting rest in Heaven. Sometimes he does this, while his people are looking up to them with high expectations, concluding that a very large sphere of usefulness is yet before them. "God," says one, "gives men of the most eminent abilities their dismissal, at a time when the Church can least spare them, that the dependence and trust of the Churches may be *wholly* in himself." While, therefore, we remember those who once preached to us the word of life, and while we call to mind their holy conversation and exemplary conduct, may we never forget that it was with Christ's gifts they were enriched, with his grace they were adorned, and that it was in the brightness of his truth they shone! When these stars are removed, we should be concerned to dwell under the beams of the Sun of Righteousness, who is "the same yesterday, and to-day, and for ever."

The Rev. Joseph Milner, the subject of these memoirs, was born at Leeds, in the West Riding of the county of

Vol. VI.

T

York.

York. His parents, though neither great nor noble in this world, were ornaments in that station in which an all-wise Providence had placed them. Under the ministry of the Rev. John Edwards of that town, his mother frequently attended, and it was her endeavour to inculcate upon the mind of her son those important truths, which even then, impressed his memory, and were afterwards the delight and glory of his soul\*.

His early discovery of a taste for literature induced his friends to send him to the Free Grammar School, and afterwards to Cambridge, where he made such proficiency as to obtain an honorary prize, the reward of his classical attainments. Upon his entrance into the ministry, there appeared in him great integrity and earnestness. At this season his religious sentiments were orthodox rather than evangelical. Convinced, however, that religion was more than a form, the ministry, more than an office of honour and emolument, and that "without holiness no man can see the Lord," he laboured with much assiduity, if possible, to establish his own righteousness; and, as he sometimes remarked, few persons could possible conceive what a difficulty it had been to him to unlearn what before it had cost him such pains to acquire. His prevailing desire was to be right; and, therefore, in him was verified the truth of our Lord's remark, that "if a man will do his will, he shall know of his doctrine whether it be of God." Comparing his religious sentiments with the word of truth, he began to suspect that all was not right; the deeper he searched, the more his suspicions were increased and confirmed. This gradually brought him, with the simplicity of a little child, to sit at the feet of Christ, that he might learn the truth from his mouth. The light he had now received tended to discover the former darkness of his mind.

About this time Luther's comment upon the Epistle to the Galatians fell in his way; a work which was not only then rendered peculiarly useful to him, but for which he retained the greatest respect to the day of his death. He now saw himself to be in that very state, in which the word of God represents all the unregenerate; and with him it was not a speculative nicety, but a subject of infinite im-

\* His mother, after he settled at Hull, lived with him, and had the happiness to see, not only her prayers answered, but her labours crowned with success, in the holy walk and abundant usefulness of her son. He survived her only about two years.

portance,

portance, how a guilty sinner could be justified before a holy God. The truth as it is in Jesus, accompanied with its divine evidence and energy, gradually prevailed against those strong holds of prejudice with which his mind had been hitherto fortified. He received it as "a faithful saying, and worthy of all his acceptance, that Jesus Christ came into the world to save sinners, even the chief of sinners." This important change of sentiment and of heart took place some years after he had been settled in Hull, as Lecturer and Master of the Free Grammar School. Indeed, the wisdom of God was manifested in this, especially toward the people to whom he ministered; for, had he at first been introduced to them, with all that splendour of divine truth in which he afterwards shone; it might have overpowered their minds, or have excited prejudices against his doctrine, not easy to be surmounted. Instead of this, as he received it of the Lord, so he delivered it to them, discovering error by a gradual display of truth. It might be said of him, both as a Christian and as a minister of the Gospel, that "his path was as the shining light, which shineth more and more to the perfect day." So forcibly and so effectually did he commend himself to every man's conscience, as, in the sight of God, that his greatest opponents could not but revere his honest sincerity. To all it was evident, that whether they supposed him right or wrong, he was in earnest; and, *that because he believed,* therefore had he spoken. His whole heart was in his work. In the cause of Christ he feared no man, but was bold as a lion; in the service of the Gospel he was assiduous and gentle, as a faithful shepherd seeking the good of all. While in the graces of the Christian he flourished as the palm-tree; he was deep rooted in knowledge and experience as the cedar of Lebanon. To know Christ and him crucified, was his daily study; and to make him known, was the grand subject of his public ministry. He preached Christ Jesus the Lord, and held himself the servant of the people, for Christ's sake.

The doctrine of human depravity, of atonement for sin by the sacrifice of Jesus Christ, of justification freely by grace, of imputed righteousness, and of the Spirit's work in regeneration, sanctification, and comfort, were subjects upon which he insisted frequently with great clearness and energy: and his labours, so far from being vain, were crowned with abundant success. Sinners were converted,  
the



the fearful encouraged, and believers were built up in their most holy faith \*.

For many years he rode every Saturday afternoon to Welton, where in the evening he prayed, and expounded the Scriptures, and the people flocked to the house where he lodged, to hear him. On the Lord's-day morning, he preached at North Ferriby, of which he was Vicar †, and afterwards returned to Hull, where, in the afternoon, he published the Gospel to a very crowded and attentive audience. Every other Wednesday forenoon he delivered a lecture in the church; and on a Thursday, he read prayers and expounded the Scriptures in Lister's Hospital. Not only the poor upon the charity, but persons of great respectability attended. His labours in this place were, perhaps, as much owned of God for general and abiding usefulness as any in which he engaged. Here he delivered himself with the greatest freedom, faithfulness, and affection; and a peculiar favour and blessing attended the word. He was amongst his people as a father with his children, and such was his love to them, that, with holy Paul, he was "ready not only to impart to them the Gospel of Christ, but his own soul also."

In whatever he engaged, he made it evident that conscience was concerned. As a preceptor, his aim was at once to furnish the minds of his pupils with useful knowledge, and to cultivate their hearts. Every possible opportunity was seized to enforce good morals, and to illustrate truth, by leading their minds to God as the source of all science, and to Jesus Christ as the fulness of all truth. Several eminent characters were formed under his tuition, who now shine both in the Senate and in the Church.

In conversation he was so affable and instructive, that probably he never left any company, but they were constrained to admire either his learning as a man, his piety as a Christian, or his fidelity as a minister. In every place, and upon all occasions, his concern was to diffuse the favour of the knowledge of Jesus Christ, his master.

\* The Spirit of God had led Mr. M. into very deep and extensive discoveries of the depravity of the human heart. He possessed a happy talent, almost peculiar to himself, in describing and detecting the pharisaic professor in all his subterfuges. In this subject he seemed only to have to review what he had formerly found in himself.

† It was through the interest and patronage of Mr. Alderman Wilberforce, grandfather to the present member for the county of York, most of his preferments in the church, in the earlier part of his life, were received.

But

But with all his excellencies, like others, he had his imperfections. Perhaps some of his greatest conflicts were with himself. For he not only preached, but *felt* the deceitfulness and depravity of the human heart; and his natural temper being rather irritable, though this might be seldom visible to any but himself, yet he found by experience, that it required all the influence of Divine grace to soften and meliorate his spirit.

As an author, his works being now before the Public, a list of them may suffice. In 1781 he published "*Gibbon's Account of Christianity considered, with some Strictures on Hume's Dialogues on Natural Religion.*" About 1785 appeared, "Some remarkable Passages in the Life of *William Howard*;" and, in 1789, "*Essays on Religious Subjects, particularly on the Influences of the Holy Spirit.*" The first volume of his "*History of the Church*," was published in 1794; the year following appeared the *second* volume; a *third* is said to be nearly ready for the Public; and, as we are informed, he has brought that work down to about the time of the *Reformation*, we hope it may appear hereafter.

Upon the death of the Rev. Thomas Clarke, D. D. Mr. Milner was inducted to the Vicarage of the Parish of the Holy Trinity, Hull. This he enjoyed but a very short season; for, scarcely had he entered upon his new residence before he was called up to his heavenly mansion. The catarrh under which he had frequently laboured, greatly increased; and, attended with other complaints, threatened a speedy dissolution. However, some time after he revived a little; and during this interval, in the week before his death, a minister who had been many years acquainted with him, being introduced into his chamber, and expressing the joy he felt upon finding him apparently so much better, and a hope that his mind had been happily supported during his illness, Mr. M. replied, "I have reason to be thankful in that respect; but those doctrines we have preached so many years, particularly that of the atonement, can alone support a soul in such a season as I have experienced." Upon its being further remarked, that many were pleading with God for him, not only in the established Church, but out of it, that he might be spared for greater usefulness, he rejoined, "God's people may differ in lesser things, but there is one spirit in which they are all united;—however, as to usefulness, at our time of life, we are not to expect great things, but must be thankful for what God has wrought, and it will be well to see that work stand."

During his illness he was much in prayer for the flock committed to his charge ; and though for a season he had great soul conflicts, to an intimate friend he afterwards said, " Satan cannot bring one charge against me now, but I am able to answer it." Toward the close of life he slumbered much ; and, on Wednesday, Nov. 15, 1797, in the 53d year of his age, he finally closed his labours, and entered into the joy of his Lord.

Thus died the Rev. Joseph Milner, in whose life and conversation the truth and influence of Christianity appeared ; in whose doctrine, the mind, the fidelity, and the gentleness of Jesus Christ were manifested : his walk was exemplary, and his end was peace.

Truly the memory of the just is precious. May the great Head of the Church raise up many such faithful labourers ; and may the people, who have been deprived of this burning and shining light, retain not only the form, but the favour of his doctrine, following him, as he followed Christ, till they shall finally join with him in Heaven, in ascribing " glory to *Him* that sitteth upon the Throne, and the Lamb for ever and ever."

#### INCONSTANCY. A FRAGMENT.

**S**CARCELY had Philander entered his closet to meditate on the sermon he had just heard, when his ears were assailed by a sudden rap at the door ; and he was quickly informed, that some company waited in the parlour to see him. With much reluctance, increased by the conscious impropriety of Sunday visits, he left his beloved retreat : and, upon entering the room, was saluted by the complaisance of Curioso, Mutator, and Ventofus. After the formalities of an unexpected interview were adjusted, Philander, addressing himself to Curioso, said, " Where have you been this morning ?"—" Why, really," replied Curioso, " I can hardly tell ; for to be honest, I have spent a great part of the time in running about."—" Then, I fear," said Philander, " you have not spent the time very profitably."—" Indeed you are much mistaken," answered Curioso, " for I have attended two prayer meetings, and heard three sermons, and it is not dinner time yet."—" How can that be possible ?" replied Philander, with an unusual degree of earnestness. " Why," said Curioso, " I heard Diligens at seven o'clock, and as soon as sermon was over, hastened to a social



a social prayer meeting at a friend's house. After breakfast, I met with some Christian brethren in the vestry of our meeting, and spent some time in prayer before service commenced; then, after hearing our minister, I ran as hard as I could to a certain chapel, and was just in time for the text; so that you see I have made a *good* use of my time." Just as he was pronouncing the last sentence, he was interrupted by Philander, who with a very serious air told him, he much doubted the propriety of his last expression.—"Why so?" said Curioso. "Because," replied Philander, "I think the time could have been better spent."—"Surely," answered Curioso, "it cannot be more profitably spent than in hearing the Gospel."—"Give me leave, friend," said Philander, "to enquire what were the particular subjects you heard insisted upon?" The most tremendous clap of thunder could not have produced a more sudden change in Curioso than did this question. He was mute: but at length, with a faltering accent, he begged that Philander would give him time to *recollect*. "That," answered Philander, "is what I wanted you to *take*. It does not appear to me that you have gained much good by your attendance, when you cannot call to mind even the general outlines of the subject. Had you been satisfied, as I was, to hear *one* sermon, with a mind prepared by serious self-examination, and after that, to retire, in order to apply what you had heard, which was suitable to your case, you would not only have retained in your memory the precious truths which fell from the lips of the preacher; but might, perhaps, have been able to say—They were life and spirit to my soul." Philander, perceiving that Curioso was quite embarrassed, in order to afford him time to recover himself, turned the conversation to Mutator, who, finding he was about to be addressed, was willing to be beforehand, and said, "Pray who do you think I heard this morning?" "Why," answered Philander, "as I know your attachment to Gracilis, it is but natural to suppose you have attended upon him."—"Not I, indeed," rejoined Mutator, "I thought you had known that I have entirely left him." "Surprising!" exclaimed Philander, "left Gracilis! why the last time I saw you, you were extravagant in his praises. His ideas were so original, his voice so sonorous, his action so graceful, and his manner so energetic, you pronounced him the greatest preacher you ever heard."—"I really thought so," said Mutator, "till Eugenio came to town; but he has quite altered my opinion."—"Pray who is Eugenio?"

genio?" enquired Philander.—"I do not much wonder," replied Mutator, "that you are ignorant of him; this is the *first* time of his visiting the metropolis; but when he becomes known, he will eclipse every body else."—"On what account?" said Philander. "Why," answered Mutator, "because——" "I suppose you mean," subjoined Philander, "because he is a different person, a new face, that great *Gospel magnet* of these wondering days."—"Surely," said Mutator, "you are not serious in talking thus; you mean to banter me."—"Not I, truly," replied Philander; "if you could learn the impropriety of such a changeable disposition, and act accordingly, it would much more adorn the profession of the truth than does a zealous, but *transient* attachment to a preacher; not because he is really more eminent than others, but because he is of more recent appearance."—"What, then," exclaimed Ventofus, who had hitherto been silent, "I suppose you wish us always to hear one Minister. This would be lifeless work indeed. Variety and change are essential to improvement." "That I much question," said Philander. "Such a practice may gratify a fickle mind, and may, in some cases, be attended with advantage; but it is not calculated to increase knowledge, or establish the mind. Excuse me for adverting to your case, Curioso," continued he, "it gives birth to the error with which I think you are chargeable, and, perhaps, to several others." Here Ventofus interrupted him by saying, "Really, Philander, I think you are very bigoted. You should remember every person does not think as you do, and therefore give them the same latitude you take for yourself."—"This I will most cheerfully do," said Philander, "and the evil will be cured at once. I embrace the liberty of the Gospel, and wish to extend it to others. Thence I learn that it is *a good thing for the heart to be established with grace*. Now I conceive you pursue methods, which have no tendency to promote this object. You gain no benefit from a minister unless he is popular. If he declines in this respect, you imagine his preaching is dry, insipid, and perhaps *legal*; and concur in the censure of others, that such a person, once a favourite with the Public, is not what he used to be. This clearly proves, either that *he* is changed, or that *you* are mistaken; if *he* is altered, it must be either for the better or the worse. In the former case, you are not justified in leaving him; and even in the latter, you may be mistaken in your judgment; and if so, you carelessly, though inadvertently, leave *him*,  
under

under whom you once profited, and are hereby guilty of a contempt of one of God's messengers. I believe it seldom happens, according to the common course of things, that a minister is the worse for advancing in years. If his knowledge and experience increase, this ought to endear him to the people; whereas, in common, his continuance with them is the ostensible reason for departing from him."

Philander was now assailed by all his visitors, and charged with making unfriendly strictures upon their conduct. "I can only say," replied he, with much coolness, "that what I have advanced on this subject is consistent with reason and fact. Let me appeal to your experience."—"But stop," said Ventosus, "here comes Mnason; we will have his opinion." Upon being introduced, he apologized for his intrusion, which he said he seldom had occasion to do on that day, in which he never paid any idle visits; but he had been to see a sick brother, and finding himself weary, had called in for some refreshment. Philander told him that apologies were needless in his circumstances, at the same time that he perceived the confusion of his other guests at this undesigned, but poignant reproof, which had dropped from Mnason. "We have," said Ventosus, addressing himself to Mnason, "for some time been conversing on a subject, which we will now refer to you. Philander condemns the practice of many persons, in following different popular preachers, and thinks we ought to confine ourselves chiefly to a stated ministry."—"In that," answered Mnason, "I think he is perfectly right. You see I am now old; I have stood for many years a tree planted, I hope, by the Lord's right hand; and though not so fruitful as I could wish, yet I trust not altogether barren. I have for many years sat under the truly venerable Judicator, and find more instruction, and as much satisfaction in him as ever. With him I began my Christian race, and with, or shortly after him, I hope to end it."—"I am sure," said Mutator, "the case is very different with us: we have been but a few years in the good old way yet, and——" subjoined Philander, "have had as many favourites as moons." This sudden interruption quite disconcerted them; and though at first they intended to spend the afternoon with Philander, and the evening at some lecture, they now began to prepare for a departure. When Philander perceived this, he told them that he did not judge it a breach of true hospitality, to reject such visits as these; "and," added he, "as I never expect, so I never prepare for them; but if you will take such



such fare as we have, you shall be welcome; and after dinner we will accompany Mnaſon to hear Judicator." They accepted the offer, and, amongſt other things which were mentioned in converſation, Mnaſon particularly requeſted them to remember, that there were relative duties between a Miniſter and his people, which ought moſt conſcientiouſly to be regarded. On the miniſter's part, by watching for the ſouls of his hearers; and on the people's part, by holding up, and ſtrengthening the hands of their miniſter. Theſe duties," continued he, "muſt be neglected by a conformity to that practice for which you have been contending againſt Philander. There ſeemed a general acquieſcence in this obſervation, and the time being come to go to the place of worſhip, they went accordingly, and were all of them properly ſeated before the commencement of the ſervice: for it was a maxim with Mnaſon and Philander never to diſturb public worſhip by a late attendance, which they conſidered both as *indecent* and *criminal*. They accompanied Judicator in his addreſs to the Throne of Grace; but were not a little ſurprized to hear him read for his text the benediction of David, "*Bleſſed are they that dwell in thy houſe, they will be ſtill praizing thee* \*." From which he took occaſion to ſhew the privilege they enjoyed in having public ordinances to reſort to. The duty of ſuch as have this mercy, as conſiſting in a conſtant, ſtedfaſt, and perfevering regard to them. The peculiar advantage which reſulted from DWELLING in the Houſe of God,—great cauſe for praife, and a diſpoſition correſponding to it. When the aſſembly were diſmiſſed, they departed from the courts of God, acknowledging the benefit they had received from the diſcourſe, and reſolving, in the ſtrength of Divine Grace, to be, in future, more *ſtedfaſt*, and *always to abound in the work of the Lord, which ſhall not be in vain*.

CHIOS.

\* Pfalm lxxxiv. 4.

---

### ON RESIGNATION.

**A** Spirit of reſignation to all the will of God ought ever to be conſpicuous in the life and conduct of every believer in Jeſus. The advantages that reſult from the continued poſſeſſion of it cannot be too much inſiſted upon, ſince our own comfort and uſefulneſs in the Church of Chriſt greatly depends upon our poſſeſſing this Chriſtian diſpoſition.

disposition. Many examples we have in the Word of God of persons living under its benign influence, who, on all occasions, have been submissive under difficulties of the greatest magnitude. Nor is the Sacred Volume destitute of characters indulging a contrary temper of mind, the history of whose lives present to us a scene of discontent and misery.

Let us enter into the meditations of a renewed soul under the influence of the Holy Spirit; suppose him to be deprived of his dearest earthly comfort; is not his language something like this?—"From thy bounteous hand, my God, I received the blessing; when I received it, I blessed thee for it; during the interval of its continuance, I was, in some measure, grateful that it was prolonged to me; and now thou hast taken it from me, I cheerfully resign the gift to thee, the kind benefactor that bestowed it." Is he called to part with the amiable partner of his life, to whose counsels and endearing care he was much indebted? Does he behold, or hear of a brother in Christian fellowship change an abode of misery for realms of bliss? We find him still acquiescing in the Divine disposal, being sensible that

"Such are not lost, but gone before,

"Where sin and sorrow are no more.

But from what source do these lively, yet refined effusions of his mind flow? Surely, they must arise from a firm persuasion that all things shall ultimately work together for his good: thus he is enabled to meet every event of Providence with composure; and he at last resigns his soul into the hands of God, who is able to keep what is committed to him.

M. F.

~~~~~

ANSWERS TO QUERIES. No. II. and III.

"UPON what grounds may persons apply to themselves, or claim interest in what are called *absolute promises*; such as *Isai. xliii. 21. I, even I am he that blot out thy transgressions, for mine own sake, and will not remember thy sin?*"

The sense of this passage, like most others, requires to be ascertained from the context. God is addressing Jacob, or Israel as a nation, and reminding them of their great depravity: from whence he asserts, that all the mercy that was exercised towards them must be free, or unmerited. God often spared them as a nation, when he might have utterly

utterly destroyed them, and must have done so, had he dealt with them according to their sins; and his thus remitting the punishment of their iniquity was a kind of national pardon. See Numb. xiv. 19, 20. Such a pardon was bestowed of God for his *own name's sake*; or as he often reminds them, out of regard to the covenant which he had made with Abraham, Isaac, and Jacob; and was extended equally to the godly and ungodly amongst them. To fulfil the promise which he had made to the Patriarchs, of preserving their posterity in being as a nation, till Shiloh, or the Messiah, should come, it was necessary that many such national remissions should be bestowed: though multitudes amongst them were uninterested in such a pardon as is connected with eternal life.

If the forementioned passage includes any thing more than the above; if it comprehend such a forgiveness of sins as implies the special favour of God, it could belong to none but the godly amongst them. The truth taught in the passage will doubtless apply to them, and to all other godly persons, viz. *that the forgiveness of their sins is wholly owing to the free grace of God.* It is not for any thing in us, but for his own name's sake that he saveth and calleth us, forgiveth and accepteth us. As to calling this an *absolute promise*, all promises of spiritual blessings are in this sense absolute, though made to characters of a certain description; yet it is not *on account* of any goodness in them, but for his own name's sake, that every blessing is conferred. Where promises are addressed to particular characters, as in 1 John, i. 9. *If we confess our sins, he is faithful and just to forgive us our sins*, they are designed to point out the subjects interested in them, and to exhibit encouragements to return to God: where no character is described which is of a spiritual nature, as in the passage in question, the design is to point out the *cause* of salvation. But the Scriptures ought to be taken together, and not in detached sentences. No person has a warrant to conclude himself interested in a promise wherein God merely teaches the *cause* of forgiveness, unless he possess that contrition which leads him to *confess and forsake his sins*: for this would be to *have fellowship with him, while we walk in darkness.* 1 John i. 6.

III. What use may the people of God in all ages make of those promises and declarations of Scripture which were made to particular persons, on special occasions. Deut. xxxiii. 15, 27. *As thy day is, so shall thy strength be. The eternal God is thy refuge, &c.* Josh. i. 5. *I will not fail thee nor forsake*

forfak
water
the tr
not fa
whom
of gen
perlon
were
God i
the Is
God i
stance
rence
it is j
nation
of Ab
would
other
out e
recoll
promi
is the
that C
mises
I n
who
in di
mise
if yo
it; if
it, ab
is un
welc

RE

M
Schol
"An
invol
tion."

V

forake thee: Isai. xliii. 2. *When thou passest through the waters, I will be with thee, &c?* To this I answer, examine the truth contained in each of the promises, and try if it does not fairly apply to your particular case, as well as theirs to whom it was originally addressed. General truths, or truths of general use, are often delivered in Scripture to particular persons, and on special occasions. If the above passages were originally addressed to men considered as the people of God in the highest sense, that is, to the truly godly amongst the Israelites, they are equally applicable to the people of God in all ages of time, when placed in similar circumstances. Or, if otherwise, if they had an immediate reference to God's providential care over Israel as a nation, still it is just to reason from the less to the greater: Dear as that nation was to God, *Israelites indeed*, the *spiritual* children of Abraham, are more so. Therefore, that which to them would contain only blessings of an earthly nature, to the others would include blessings spiritual, heavenly, and without end. There is nothing in any of these passages that I recollect, but what in other parts of Scripture is abundantly promised to all the people of God in all ages of time: It is therefore consistent with the whole tenor of God's word, that Christians, through patience and comfort of such promises of Holy Scripture, might have hope.

I may add one thing which may afford assistance to some who are desirous of knowing whether they have an interest in divine promises. If the blessing contained in any promise of a spiritual nature be such as to meet your desires; if you be willing to receive it in the way that God bestows it; if you would prefer this blessing, could you but obtain it, above any thing and every thing of a worldly nature, it is undoubtedly your own: for every one that thirsteth is welcome to the waters of life.

GAIUS.

REMARKS ON MR. GILBERT WAKEFIELD'S MIS-
REPRESENTATION OF THE ATONEMENT.

MR. WAKEFIELD, in page 36 of his Book on the Evidences of Christianity, quotes a remark of the Scholiast on Aristophanes, expressed in the following terms, "*Amendment is a sufficient declaration that the offence was involuntary: i. e. in opposition to conscience and conviction.*"—And then Mr. W. adds, "For these reasons we

may be indulged, as we pass along, with expressing a more than ordinary surprize, that modern *Christians* should relapse into the very filth of *Heathenism*, and imagine the sacrifice of *Jesus* on the cross absolutely necessary to appease the wrath of God, to satisfy his justice, and render him placable to the human race, as if repentance and reformation were not adequate inducements with our heavenly Father, whose tender mercies are over all his works, to re-admit his alienated children into favour and protection."

As to the remark of the Scholiast, (especially when compared with the explanation that follows) I can scarcely be certain that I rightly understand it. Can he intend this, That if ever a man amends a fault, the amendment is a sufficient evidence, that, even at the time the crime was committed, the sinner performed the act against his will, and was merely impelled to it by Fate? Or, how does he suppose that the feeble remonstrance made at that time, by conscience and conviction, though not sufficient for the prevention of the crime, yet is a sufficient mitigation to entitle the offender to pardon? Will he even say, that it constituted such a title to forgiveness, that God must deserve a greater load of reproach than the sinner, if he does not forgive him? I would not willingly misconceive of any man, much less would I intentionally misrepresent him, but if this be not his meaning, I know not what is.

Mr. Wakefield's following reflections, however, leave but little room to doubt his meaning. But let their justice be examined by every one who values the salvation of his soul. He charges modern Christians with relapsing into the filth of *Heathenism*, on account of their imagining the sacrifice of *Jesus* to have been necessary: though he expresses the ends of that atonement in ambiguous and exceptionable terms. On which I remark,

Though the Heathens had some idea of the necessity of sacrifices, derived, I doubt not, originally, by tradition, from Noah, and kept up by hints borrowed from the Jews, yet they were very far from distinct ideas of their import and design. They had hardly any clear conceptions of the moral government of God; of the nature, extent, and spirituality of the Divine Law; of the importance of supporting its honour and authority; and of manifesting the aversion of the Divine mind to moral evil, even in the very act of forgiveness. But we believe that the original design of God, in instituting sacrifices, was to inculcate these truths; and therefore, the Jews were taught, by those types the great Atonement,

Atonement, that without shedding of blood there was no remission; while the repetition of their sacrifices, year by year, and even day after day, indicated that they could not make the attendants upon that introductory service perfect, as touching the conscience. It was not possible that the blood of bulls, and of goats, should take away sins, nevertheless these offerings usefully represented the benefits they could not accomplish, and prefigured the Lamb of God, who taketh away the sin of the world. And now, we believe, that Christ, by an offering made once for all, and which needs no repetition, has *not* rendered the Divine Being placable, (whose placability and surprizing love appeared in his providing this sacrifice) *but* has manifested and satisfied the *justice* of God, and thus made way for the *honourable* exercise of mercy.

Will Mr. W. who is well acquainted with the writings of the ancient Heathens, presume to say that these sentiments accord with their current opinions? Were they generally persuaded of the existence of a holy moral Governor of the Universe, who forbade all sin under the severest penalties; who declared death to be its righteous wages; and would, on no account, suffer any one to escape the just punishment of his iniquities, unless he could equally support his authority, and discountenance all future transgression, by the provision of an adequate atonement? Had they any notion that the sacrifices they offered were intended to prefigure a greater sacrifice, provided by the sovereign goodness of the Ruler of the Universe, on purpose that, having laid on him the iniquity of all who should be saved, he might exhibit, in the very act of forgiveness, as entire an abhorrence of the crimes, as if the original offender had suffered the full curse of the law? Are these indeed Heathenish sentiments? or nearly related to their opinions? If they are, in what Pagan writings can they be found?

Moreover, Mr. W. is called upon to justify his assertion, that this is not only Heathenism, but "the *very filth* of Heathenism:" the chief cause of all the obscenity and pollution in which the Heathens indulged themselves; and that which naturally tends to encourage sin, in every one who admits the necessity of any atonement, besides repentance and reformation. Is it then possible, that the scheme which represents sin as infinitely detestable, and so worthy of the Divine displeasure, that nothing but an atonement of infinite value can render its pardon consistent with the honour of the Divine character, and the support of God's moral

ral government, should tend more to encourage licentiousness, than that which represents its evil as so trivial, that bare repentance will certainly entitle the offender to complete forgiveness?

In fact, Mr. W. when he brands the doctrine of the Atonement, as the *very filth* of Heathenism, has not only slandered the Calvinist, (who must never expect mercy or justice from a Socinian zealot) but has slandered the Heathens themselves. There might be individuals who hoped to pacify their Gods by sacrifices, though rather under the idea of costly presents, than as offerings to atone for sin, by which the justice of Heaven might be sufficiently displayed in the death of the animal, and so the offender be exempted from personal suffering; but had any Calvinist insinuated that it was the general practice of the Heathen to encourage themselves in criminal indulgences, by an expectation that subsequent sacrifices would make amends for their crimes, I doubt not but Mr. W. has so much more regard for Heathens than for real Christians, that he would have highly resented the charge. I allow that their conceptions, respecting the proper end and object of sacrifices were so beclouded, that the practice did them no good: and that they understood so little of the Divine purity, that many of their religious festivals were attended with practices that may justly be termed *filthy* and abominable. But I know of no evidence, that the *sacrifices* even of the Heathen led them to make light of moral evil as such. And however that might be, assuredly it is impossible for any one who really understands the import of the Great Atonement, and cordially coincides with it, to take encouragement from thence to indulge iniquity.

As to the necessity of repentance and reformation, they who believe in the sacrifice of Christ insist upon it as strenuously as ever Mr. W. can do. We maintain earnestly, that no faith can be genuine which is not attended with true repentance, nor can either faith or repentance exist, without producing immediate and thorough reformation. But if bare repentance, and return to duty would render it unnecessary, and indeed improper, for God to shew any farther displeasure against sin, the Divine Law must be much more lax than any human law ever was. From what evil practice would men be restrained by a law, which should enact that whoever was guilty of the crime therein forbidden, should be certainly punished, if he did not repent? Or, who will say of any law upon earth, which was supposed to be

be just and good, and to the breach of which the original sanction annexed a severe punishment, that the lawgiver is bound to remit the penalty upon the repentance of the offender? Surely, if the law was just, and the repentance genuine, the penitent must be supposed to be convinced of its equity, both as to precept and to penalty, and ready to acknowledge it. But what a plea would this be at any tribunal, "I own I am guilty, and deserve the utmost severity of the law; but because I have made this frank confession, I am certainly entitled to pardon?" Is that system, then, worthy of the name of *rational* Christianity, which would teach a professed penitent to say to the Judge of the World, "I have deserved the curse of the law for my transgressions; but having made this sincere and humble acknowledgment, the Father and Judge of the Universe can require nothing more to my re-admission to his favour and protection?"

After all, there is no doubt but Mr. W. "*may be indulged*," by his *own* party, with "expressing more than ordinary surprize" at those who believe in the Great Propitiation; he may charge them with Heathenism, "the very filth of Heathentism;" if it is not positively applauded, it will will be excused by the Analytical and Monthly Reviewers, and no farther apology thought necessary than briefly to observe, "such is the manner of the man."

S. C.

FRAGMENT OF ANCIENT HISTORY.

[FROM ROLLIN.]

WHEN Alexander was rebuilding the Temple of Belus, he ordered the Jewish soldiers who were in his army to work as the rest had done; but they could not be prevailed upon to give their assistance; but excused themselves with saying, that as idolatry was forbidden by the tenets of their religion, they therefore were not allowed to assist in building of a temple designed for idolatrous worship; and accordingly not one lent a hand on this occasion. They were punished for disobedience, but all to no purpose; so that at last, Alexander admiring their perseverance, discharged, and sent them home. This delicate resolution of the Jews is a lesson to many Christians, as it teaches them, that they are not allowed to join or assist in the commission of an action that is contrary to the law of God.

AN

AN ATTEMPT TOWARDS A NEW
TRANSLATION, AND METRICAL ARRANGE-
MENT OF THE LAST WORDS OF DAVID.

2 SAM. xxii. 1—7.

Ver. 1. NOW THESE WERE THE LAST WORDS OF DAVID,

SAID David the son of Jesse ;
Said the Man who was raised on high :
The anointed of the God of Jacob ;
And sweet in the songs of Israel.

Ver. 2. The Spirit of JEHOVAH spake by me ;
And his word was upon my tongue :

Ver. 3. The God of Israel said ;
By me the Rock of Israel spake.

*There shall be one ruling over men who is just,
Ruling in the fear of God.*

Ver. 4. As the light of the morning, a sun shall rise,
A morning without clouds for brightness,
*When after rain the tender grass springeth out of
the earth.*

Ver. 5. Is not my house thus with God ?
Hath he not made with me an everlasting cove-
nant,
Prepared for all things and sure ?
Is not this all my salvation, and all my desire ?

NOTES.

The two first periods of this beautiful Poem are evidently parallels, consisting of four lines each, two distichs being so connected together by the sense as to make one stanza ; this kind of Hebrew verse is described by Bp. Lowth, in his Introduction to Isaiah, p. 16.

Ver. 1. *And sweet in the songs of Israel.* This line is thus rendered by Cocceius in his Lexicon, Montanus, and others ; the translation is more literal than the common version. זמרות never signifies Singer, but Psalms or Songs, as in Psalm cxix. 54.

Ver. 3. *By me the rock, &c.* Between this and the following line a black stroke is introduced in the MSS. similar to the one above, designed, perhaps, to indicate the transition from the Prelude or Introduction to the Ode itself, or more probably the change of metre from parallels of four lines to those of two.

There shall be one ruling, &c. By inserting " there shall be " instead of " there must be," as in the common version, it is apprehended the meaning is rendered more clear. Datheus adopts this alteration.

Ver. 4. The version of Dr. Grey is followed through this verse.

Ver. 5. *Is not my house thus with God ?* The word which our translators have rendered although, is often used interrogatively. See 2 Kings
xviii.

- Ver. 6. Surely the wicked shall not flourish;
They are all of them to be thrust away like thorns,
Because they cannot be taken with the hand ;
- Ver. 7. But the man who shall touch them
Shall be armed with iron, and the staff of a spear,
And at length, they shall be utterly burned with fire.

Reflections.

- V. 1, 2. There never was a man who had been in a greater variety of scenes than the son of Jesse ; at one time of life, we behold him in the humble capacity of a shepherd, at another " raised on high"—" the anointed of the God of Jacob and the ruler of Israel ;" but in every situation, whether prosperous or adverse, " the Lord was his delight," his " meditations of him were always sweet." To all them that believe, " Jesus ever was and ever will be precious : " the future coming and glorious reign of the Messiah was a subject with which the heart of David overflowed, and concerning which, his tongue was, " as the pen of a ready writer ;" this was the glory of his brightest days, the light of his darkest nights, and the theme of his dying song.

- Happy David ! who descended from his throne in full assurance that it should be filled by one sprung from his own loins, " who should be just, ruling in the fear of God ;" at whose name every knee should bow of things in heaven, and of things in earth, and things under the earth, Phil. ii. 5. and whose reign, like the refreshing showers on the tender grass,

NOTES.

xviii. 34. 1 Sam. xxiv. 18. see also Cocceius' Lexicon, and Lowth's Translation of Isaiah, xxxvi. 7. Both Daheus and Grey have rendered it as an interrogative in this place. This affords a sense very different from the common translation, but apparently more consistent with the connection. David had been foretelling the rising of the Sun of Righteousness and the future glory of his offspring, he now declares the ground on which these high expectations rested, and asks " Is not my house thus with God ? Hath not he made with me an everlasting covenant ? &c."

Ver. 6. *Surely the wicked,* The verse being divided in the middle of the line, instead of the *soph-pasuk* being placed at the end, as it usually is, has led our translators into an error, and they have separated the verb [יִצְמִיחַ] from its nominative [וּבְלִיעֵל. the *vau* before בְּלִיעֵל is wanting in several MSS.]

Ver. 7. *At length, &c.* כָּשַׁב from שָׁכַב he ceased. Daheus.

should

V. 5. should be as beneficial as it was extensive, and cause righteousness to spring up out of the earth. When flesh and heart failed, he found, that the Covenant of his God was sure, and prepared for all things, for death as well as for life, for things to come as well as things present.

Reader, may thy "last end be like his!" in the darkness of a dying hour may Jesus be near thy soul! may he be, "all thy salvation and all thy desire!" and that thou mayst die the death of the righteous, may the Spirit of Jehovah incline, and enable thee to live their life; to submit to the authority of this just One, and to exercise a living faith in him who is able to save to the uttermost. One who hath experienced it, can record his compassion and truth; can bear testimony to the tenderness and love he manifests in the exercise of his authority and his faithfulness to his covenant engagements. But shouldst thou refuse to hearken to his voice, and resist his authority, it will be found that he is as faithful in the fulfilment of his threatenings as his promises; and though the wicked may flourish for a season, yet in the end he will bring utter destruction on those who would not have him to reign over them.

ALEPH.

To the Editors of the Evangelical Magazine.

THE above attempt to illustrate a beautiful portion of Scripture, which in the common translation is peculiarly obscure, is at your service, if you think it not unworthy a place in your Magazine. For the principal variations from the common version, the writer is indebted to the authors referred to in the notes.

I am yours, &c.



To the Editor of the Evangelical Magazine.

REV. SIR,

SEEING lately in your Magazine the want of cleanliness complained of, I wished to mention other inconveniences in some places of worship, which I think of not less importance.

Since

Since the institution of the Missionary Society and its circular Prayer Meetings, the visiting various places has been more frequent, and it being hoped these would promote union among the different churches, every thing that may interrupt it ought, if possible, to be removed. I therefore beg to complain of the inattention shewn at some places to strangers, in not seating and accommodating them as far as convenient; and appeal to those concerned, whether if the persons were invited to their houses instead of their churches, they would not act differently, and instead of locking up all their seats, or sitting at their ease, they would not be assiduous in testifying their civility? I have thought, and heard no reason to the contrary, that on such occasions the places are lent to the Society, and therefore, that all the seats should be opened to persons as they come in; this has been the case at several places, and the principal persons belonging thereto have stood, or found situations which strangers could not. This is something nigher "preferring one another," than one or two persons locked into a pew, sitting at ease, waiting for those who may not come, or taking post in any particular place, and saying, (as one lately did) "This is my seat—I pay for this place—I won't be interrupted."

I beg to suggest further to those who conduct the exercises, that it would have good effect, if they would insist that persons sit down where they have seats, and not suffer, on any account, standing on the seats, by which many are hindered from hearing. I have no doubt but this might be soon brought about, if persisted in, as you may have observed lately*.

Z. Y.

March 9, 1798.

~~~~~

## THE THUNDER STORM.

AN EXTRAORDINARY PROVIDENCE.

[Extracted from a German Magazine.]

**I**N a certain district of Upper Lusatia, there arose, on the Lord's-Day, April 18, 1773, about noon, an alarming thunder storm. The Rev. Mr. G——, the parish minister at E——, immediately on perceiving it, felt some anxiety. He went to church, catechised the children, and intended to preach. But, while the congregation were singing an hymn,

\* Surrey Chapel.



after the catechising, he went out of the church, to look round, and perceived the thunder storm hovering over the village, and lowering over the very church. He seemed to feel an unusual intimation of some impending danger and disaster, but could not, for a considerable time, come to a determination whether he should ascend the pulpit to preach, or close divine service, and dismiss the congregation. It was not till during the last verse of the hymn, when he was to go into the pulpit, that he resolved to drop the preaching. He stepped before the communion table, and addressed the congregation in words to this effect, "That a heavy thunder storm was hanging over them, and it was strongly impressed on his mind, that God was about to visit them on this very day; but it might, perhaps, be most proper for every one to be at his own house; he therefore would now close divine service for this time." Having read the collect, and pronounced the blessing, the congregation sung the usual closing verse, "Bless our going out, O God! when we come in also bless us, &c." During these last words, the minister being upon the point of entering the vestry, a mighty flash of lightning struck into the wall of the steeple behind the organ, and fell upon the gallery, in which about thirty persons stood, chiefly school-boys, and among them three sons of the clergyman. The lightning ran from behind thro' the floor of the organ loft, along a beam towards the front of it, and then downward along a pillar which supported the loft. On both sides of this pillar, on the lower gallery, a number of people were standing. A youth was killed, and another man, stupefied, was fixed immoveable on his seat. From this lower gallery the lightning pierced through the floor into the pews of the women below, where one person was so stunned, that she was carried out of the church for dead. From thence the lightning ran along the ground toward the church-door, out of which it forced a nail and a splinter. The whole church was suddenly filled with smoke and a sulphureous smell, inasmuch, that it could not be discovered whether any one of those in the gallery was still alive. But after most people from the other galleries had, in the utmost confusion, thrown themselves down, as it were, tumbling over each other, on the only stair-case which leads to all the galleries, the Rev. Mr. G—— ventured to go up to the organ-loft, where he found most of the boys, together with his own sons, quite senseless, lying on the floor, or leaning against some object or other. However, they all

soon

soon recovered. Nine of them were curiously marked by the lightning on their arms, hands, thighs, and feet. Some had round red spots, about as large as a half-crown piece. Others had marks like branches of trees on the said parts of their bodies. But in all of them these spots vanished entirely after three or four days. Every one of these retained, for two days, a most loathsome smell and taste of sulphur. The man in the lower gallery, who was stupefied, came soon to himself; and the woman who had been carried out for dead, having been sprinkled and refreshed with cold water and vinegar, was likewise soon restored to her senses. Upon the whole, no one suffered any essential injury but the youth who was killed, who had been in such a lamentable condition, that every one considered his sudden death as a great mercy. For he was not only extremely poor, but so weak in his intellects, that he could not have been capable of doing the least work by which he might have earned a morsel of bread; yea, the minister declared he had not a sufficient capacity to learn how to beg. His mother, a widow, who had maintained him partly by her own industry, and partly by the kind donations she received, was far advanced in years, and her death would have rendered her poor son a most miserable object, and a burthen to the parish. Thus the Lord, amidst the display of that mighty power, which could have inflicted the most awful judgments, was pleased to remember mercy, and we hope he extended it also to the soul of this poor idiot.

~~~~~

A MEDITATION.

I AM surrounded on every side with mercies, and yet feel myself a vile, unthankful wretch. I seem to grow more insensible of them, as they are poured upon me more abundantly from the Lord. Nothing suits my evil nature but a furnace. I am seldom well, except when I am ill. Bitter cups sweeten my heart, strengthen my appetite, and melt my soul. Lord, bless me with a broken heart, and lead me weeping all the way to Canaan—weeping at my own vileness, and weeping at the love of Jesus. Oh! the depth of that mercy which can look on such vileness!—Oh! the riches of that love which has purchased this mercy! Seldom do we think of the agonizing woe of Jesus; and when we do think of it, how little are our hearts affected with it! “They shall look on him whom they have pierced,

and mourn." But, where is this Gospel mourning? We are piercing him daily, but who is mourning daily?—mourning with sweet sorrow, made up of shame and love? Some are mourning for the world—some are mourning for perfection—some are mourning for their own sins, and cause enough they have—yet who is mourning at the sight of a crucified Jesus? Oh! the wonders of that Cross! Here let me lie, and love and weep. Nothing crucifies sin and self like this cross, and nothing kindles humble love like it. J.

ON UNBELIEF.

UNBELIEF is the root from which every other evil is produced. It sets a man's face, yea, more, his *heart* against the Bible—raises a man's prejudice against those who *love* the Bible—inspires light thoughts of sin, and, consequently, light thoughts of the Saviour—allows a man to pursue his inclinations though ever so vile—makes him out-brave all the thunders of the Divine law and eternal vengeance—allows him to sleep at the worship of God, and to laugh at what he does not understand—intoxicates his senses, drowns his reason till he staggers from the truth, and *falls* into perdition. This leads men to forsake God, the fountain of living waters, and to hew out to themselves cisterns, *broken cisterns, which can hold no water*. And where God is forsaken, every device of man will and must fail to yield real happiness. Unbelief made Adam eat the forbidden fruit, and Achan take the wedge of gold; made Peter deny his Master, and many a one since to imitate his crime. It was this made Ananias and his wife unite to coin a base falsehood, and has influenced many since to the same folly. This is *that sin* of which the Holy Spirit alone can convince a man. Dear Reader, may he thoroughly convince thee, and save thee from it! T. H.

ANECDOTES.

ARCHBISHOP USHER was a man of distinguished learning, piety, and diligence. The following circumstance will shew that his humility equalled his other valuable endowments.

A friend of the Archbishop repeatedly urged him to write his thoughts on SANCTIFICATION, which at length he engaged

gaged to do; but a considerable time elapsing, the performance of his promise was importunately claimed. The Bishop replied to this purpose: "I have not written, and yet I cannot charge myself with a breach of promise; for I began to write; but when I came to treat of the new creature, which God formeth by his own Spirit, in every regenerate soul, I found so little of it wrought in myself, that I could speak of it only as parrots, or by rote, but without the knowledge of what I might have expressed; and therefore I durst not presume to proceed any further upon it."

Upon this, his friend stood amazed to hear such an humble confession from so grave, holy, and eminent a person. The Bishop then added—"I must tell you, we do not well understand what sanctification and the new creature are. It is no less than for a man to be brought to an entire resignation of his own will to the will of God; and to live in the offering up of his soul continually in the flames of love, as an whole burnt-offering to Christ; and O, how many who profess Christianity, are unacquainted, experimentally, with this work upon their souls!"

Some months ago, a parcel was sent to George Liele, the Negro Baptist Preacher in Jamaica, containing 50 copies of Christian Instructions; a little piece printed by their Mission Society, 50 Baptist Catechisms, and 12 of Mr. Beddome's Exposition of the Catechism: the ship was taken by a French privateer, but the English Captain relates, that the Frenchman opened the parcel, and distributed the books among his men, who received them very thankfully; and many who could not understand English, were eager to engage others who did to read them to them. The Captain of the privateer also gave two or three to the English Captain, saying, "Here, do you take a copy or two of these books, perhaps they may do you some good."—If a grain or two of that seed which was intended to have been sown among the slaves in Jamaica, should be made to take root in the hearts of French sailors, the angels will be glad, and no Englishman, who is of their mind, can be sorry.

The celebrated Mr. Locke, in the latter part of his life, which he chiefly devoted to the perusal of the scriptures, recommended them in these words: "Study the holy scriptures, particularly the New Testament, wherein are contained the words of eternal life. It has God for its author, sal-

vation

"vation for its end, and truth without any mixture of error for its matter." Dr. Robinson, the natural philosopher, also has this expression: "The scriptures of the Old and New Testament, (says he) contain a system of human nature, the grandest, the most extensive and complete, that ever was divulged to mankind since the foundation of nature."

SELECT SENTENCES.

SINLESS perfection and tearless joy constitute the supreme felicity of Heaven.

The wicked, though surrounded with pleasure, only resemble the Syracusan tyrant's guest, who feasted with a sword suspended over him by a hair.

All the gifts of Providence are in themselves excellent, and only become hurtful when perverted to improper uses.

The difference between a peasant and a philosopher may be scarcely perceptible to the eye of a superior being.

Instability is marked on every object under the sun; for Providence preserves the world by keeping the things of it in a course of perpetual vicissitude.

Sinners reverse the very order of nature: offer pardon to a criminal, he accepts it with joy, they reject it with disdain: offer pleasure to a man of the world, he embraces it with gratitude; place true pleasure in their view, they avoid it as destructive.

Our love to man should be a reflexion of our love to God; nor can the latter be genuine without the former.

The love of the generality of mankind is mixed and vitiated; a commerce of interests or of pleasures; but the universal charity enjoined on Christians has a far different source.

The only way to be happy is to be holy; and it is a libel on religion, which God will prosecute, to say that there is no pleasure in it.

You may go asleep to hell, but not to Heaven; every step thither must needs be a step of difficulty and exertion.

The Old Testament is a treasure locked up, of which Christ alone has the key; without him, the Bible is like the earth without the sun; it has beauties, but they are all invisible.

RELIGIOUS INTELLIGENCE.

AFRICAN MISSION.

ON the 9th of March advice was received of the safe arrival at Sierra Leone, of the Missionaries, who sailed in October last, after a passage of seven weeks, in perfect health, which they continued to enjoy when the Calypso left Africa. The Missionaries speak in handsome terms of the great attention paid to them by Captain Cole during the whole of the voyage, and of the very kind reception they met with from Governor Macaulay, the Rev. Mr. Clarke, the Chaplain, and other christian friends at the colony. The most interesting letter received is one from the governor to the treasurer, in which the particulars of the voyage, and the various circumstances which occurred after their arrival at Freetown are minutely detailed. The above letter is too copious to be given by us, and is the less necessary as we understand the transactions relative to this Mission will be inserted at large in the report of the Directors of the Missionary Society at the annual meeting in May.

We are sorry to introduce this account with saying that the Calypso had not long departed from Gravesend, before a misunderstanding arose among some of the Missionaries, which continued to subsist till they arrived at Sierra Leone; but, by the good offices of the governor, harmony was in a great measure restored, and the Missionaries were stedfastly determined to proceed in their work.

It is well known that the views of the Society in relation to the African Mission, referred principally to the *Foulah Country*; subject however to any alteration which should appear expedient after their arrival at Sierra Leone. The unhappy war which had broken out among the Foulahs, in which their king was massacred, had not so far subsided as to open a free communication between the Foulah Country and the colony; and it was thought most advisable to employ the Missionaries in the countries adjacent to Sierra Leone. This proposition meeting with their concurrence they were separated into three divisions agreeably to the manner in which they were originally classed.—We have therefore now to state the following plan of their destination.

Messrs. Brunton and Greig, from the Edinburgh Society, are at Freeport Factory in the Rio pongs, which belongs to the Sierra Leone Company, and is situate about sixty miles from Freetown.

Messrs. Ferguson and Graham, from Glasgow, are at the Bananas, which are three small islands about 40 miles distant from Sierra Leone, and about 4 from the coast.

Messrs. Russell and Cappe are at present on the Bullam shore, but it is probable some other arrangement will be made respecting them.

These situations afford to the Missionaries the opportunity of acquiring the knowledge of three different languages, each of which prevails over an extensive territory, and a numerous population, and thus opens an enlarged scope for their future exertions. The inhabitants of these countries are heathens; whereas the Foulah people are principally Mahometans, whose prejudice against the admission of christian teachers would probably have been more difficult to surmount. We have indeed the satisfaction to mention that some of the chiefs who reside in the towns adjacent to Freeport Factory, have already expressed to Mr. Greig an earnest desire to receive instruction; and Mr. Cleveland, who is the proprietor of the Banana islands, as well as of an extensive district on the continent, has invited

Messrs.

Messrs. Ferguson and Graham to settle among his people, and has engaged to protect them. May we not, therefore, hope that he who leads the blind by a way which they know not, has over-ruled their destination, for one of more extensive usefulness?

We would recommend it to the friends of this Society to pray earnestly that the great Head of the Church would, by his superintending grace, preserve his servants, that, amidst all their difficulties and dangers, their minds may be kept in a due equilibrium; and their labours succeeded to bring the heathen to the knowledge of his Son.

WE are happy to hear the Missionary flame begins to discover itself among some of the students under the care of the Rev. Dr. Williams, of Rotherham, in Yorkshire; several of whom have offered themselves to be employed in that honourable work.

The Netherland Missionary Society have received applications from several of their countrymen, two of whom have been accepted and tendered by that Society to the Missionary Society in London.

The following Ministers are appointed to preach at the next Annual Meeting of the Missionary Society, on the second Wednesday and two following days in May.

The Rev. ROBERT BALFOUR, of Glasgow.

The Rev. JEHOIDA BREWER, of Birmingham.

The Rev. JOSEPH COCKIN, of Halifax.

The Rev. J. WEST, Rector of Stoke, near Guildford, Surrey.

Notice of the places, and other particulars relative to the Annual Meeting, will be given in our next Number.

WESTERN MISSION.

THE public having been informed, through the medium of our Magazine, of the institution of "A Society for extending the Gospel through the unenlightened villages of Devon and Cornwall," we are favoured with the following particulars of its encouragement and progress.

The General Committee met at Ashburton, Jan. 2, 1798; a considerable number of ministers and laymen were present, who pledged themselves to vigorous exertions, by every proper mean, to forward the object of the institution. Mr. Richards, who has lately laboured in the same capacity in Shropshire, was chosen an Itinerant for six months, the three first to be spent in the southern district of Devon. He has already preached in the towns of Cawfand, Plympton, and Brent, and in the village of Buckfastleigh, with the greatest encouragement, and the most promising appearances of success.

SOMERSETSHIRE.

MR. ROBERT GALE, of London, has been engaged by the Association of the County of Somerset, to itinerate in that county, especially in the neighbourhood of Somerset.

WELCH CHARITY SCHOOLS.

To the Editor of the Evangelical Magazine.

REV. SIR,

PERMIT me, through the channel of your useful Miscellany, to acknowledge my obligations to an unknown Gentleman, who signs himself

G.

G. T. G. for his very liberal donation of Fifty Pounds towards the support and extension of the circulating Welch Charity Schools. I feel much obliged by the confidence he has placed in me. In the great day of account I hope he will find me to have been faithful to the trust. With every other effort let all the followers of Jesus unite fervent prayers for the removal of every thing that opposes, and the speedy hastening of his blessed kingdom. Among other attempts towards promoting that glorious cause, I trust our little Seminaries will not be forgotten in the prayers of the faithful. The Lord has done much for us; but we want, and earnestly pray for a continued blessing. I am, Sir, your humble servant,

Bala, March 22, 1798.

THOMAS CHARLES.

LONDON.

DR. BEILBY PORTEUS, the Bishop of London, has been during this Lent, preaching a course of sermons at St. James's Church, Piccadilly, on the Life of Christ and the Evidences of Christianity. The church has been uncommonly crowded on this occasion, by nobility, gentry and divines of all denominations. His Lordship acquitted himself with honour to his great talents and piety, and much to the satisfaction of his auditory. Great numbers have been obliged to return under the mortification of being unable to get into the church. We hope, in these times of spreading infidelity, his Lordship will present these Discourses to the public through the medium of the press; and that his example will excite a laudable emulation among the inferior orders of the establishment.

On Sunday evening last, the Rev. Dr. Hunter, concluded his course of Sermons (being a continuation of the late Rev. Mr. Fell's) on the Evidences of Christianity. We understand that these Discourses will be printed.

On Sunday, March 25, two Sermons were preached at the late Rev. J. Wesley's Chapel, in the City Road, for the benefit of the Protestant Dissenters' Charity School, Wood Street, Spital Fields; that in the morning by the Rev. John Eyre, M. A. of Homerton, from Galatians i. 3, 9. "But though we, or an angel from heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you, than that ye have received, let him be accursed."—The evening discourse was preached by the Rev. Rowland Hill, A. M. of Surrey Chapel, from 1 Pet. i. 22. "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently."

Mr. Eyre's Sermon is now in the press, and will be published in a few days, by T. Chapman, Fleet-Street. The Public are therefore cautioned against any other Edition.

The same evening Dr. Coke preached at Surrey Chapel; and the preceding evening the Rev. S. Greatheed, in compliance with a friendly and obliging invitation, preached at the City Road Chapel.

WEEKLY REGISTER.

WE are happy to inform our Readers that a Weekly News Paper is announced for publication under the above title, particularly adapted for RELIGIOUS FAMILIES, ACADEMIES, &c. (*the Prospectus of which is sewed in the front of this Magazine.*)

If this work be executed according to the Prospectus, we flatter ourselves it may have a salutary effect upon the morals of the rising generation, and be useful to the cause of true Religion, which will give it a decided preference to other papers.

OPENING OF CHAPELS.

WHITCHURCH.

ON Sunday, Feb. 18, 1798, a neat place of worship was opened at Whitechurch, in Shropshire. In this populous town there has been hitherto no stated evangelical preaching, excepting in a society of Mr. Wesley's connection. Several neighbouring ministers have of late preached occasionally in the town; and a lady, who has been excited to promote the cause of God, built and fitted up the present meeting-house at her own expense.

In the morning the Rev. Mr. Little, of Hanley, preached from 1 Tim. iii. 16. with a view to illustrate and confirm those doctrines of Scripture, which appear inseparably connected with the usefulness of preaching. Mr. Ball, of Westbury in Wiltshire, preached in the afternoon on Matt. ix. 37, 38. The necessity of a laborious ministry, and prayer, the best means to produce such. In the evening Mr. Palmer, of Shrewsbury, preached from Acts xxviii. 30, 31. The attendance all day was remarkably crowded, and many could not get into the place. May these beginnings be succeeded with an abundant increase!

NEWCASTLE.

ON Sunday, Feb. 18, 1798, a chapel, built by the particular Baptists in Newcastle upon Tyne, was opened, the foundation of which was laid on the 17th of July last.

Mr. Hassell, minister of the congregation, began the service with prayer and reading, and Mr. Hague, of Scarborough, preached from Isaiah xlv. 22. In the afternoon Mr. Hassell preached from 1 Cor. xv. 1. and Mr. Whitfield administered the ordinance of the Lord's Supper. In the evening Mr. Lyons, of Hull, preached from 1 Kings viii. 18.

ORDINATIONS.

THE REV. T. HASSELL

WAS ordained, Feb. 19, 1798, at Newcastle upon Tyne.

In the morning the Rev. Mr. Lyons introduced the service with reading the Scriptures, and prayer. Mr. Whitfield proposed the necessary questions, received the confession, and offered up the ordination prayer. Mr. Hague delivered the charge from John xxi. 17. "Feed my sheep."

In the afternoon Mr. Whitfield introduced the worship as usual, and preached from 1 Thess. v. 25. "Brethren pray for us." In the evening Mr. Lyons preached from Psalm xxvii. 4.

MR. WILLIAM BIGGS,

A MEMBER of a little Baptist church at Sunderland, was set apart to the pastoral office on Wednesday evening, Feb. 21, 1798. The Rev. Mr. Lyons introduced the worship with hymns and prayer. Mr. Hague delivered the charge, and Mr. Hassell concluded the service in the usual manner.

REV. JAMES LYONS

HAVING accepted the invitation of the Baptist church, in George Street, Hull, he was publicly set apart to the pastoral office on Wednesday March 7.

Mr.

Mr. Greenwood, of Barton upon Humber, began by reading suitable portions of Scripture, and offered up the first prayer. The farther business of the day was then introduced by Mr. Beatson, by making some remarks on the constitution and order of a christian church, and on the nature of ordination services, and afterwards proposed the usual questions. Mr. Lyons then delivered a confession of his faith, after which Mr. Kinghorn, of Bishop Burton, prayed the ordination prayer, and delivered a charge to the minister from 1 Tim. iv. 16. Mr. Hassell, of Newcastle upon Tyne, preached to the people from Genesis xlv. 25, and concluded the service with prayer.

OBITUARY.

MISS SUSAN HINSON.

MISS H. had a desire from childhood to attend upon the means of grace, and used to walk from Potton to Everton on a Lord's day, when she could get out, to hear the late Mr. Berridge, though often without her dinner, to prevent her being too late. She used also to attend the prayer meetings in the barn at Potton, and if any minister preached, the friends would contrive to let her know that she might slip out to hear him. Three years before she died, Providence removed her from Potton to Kimbolton, into a serious family, which kindness she often acknowledged with tears of gratitude, as it placed her under the means where she could hear the pure gospel, and it was blessed to her soul in a very peculiar manner. The Lord brought her off from all forms, and caused her to depend upon Christ alone for salvation, and gave her an understanding to discern between legal preaching and sound doctrine, in which last she much delighted. When she attended the means she often regretted her own stupidity, and said, "Now I have more opportunities I think less of them; when I get home again I shall know the want of them. Oh! if I could but make better use of them, and remember what I hear, and bring more away; but I cannot retain it." After she had been here a year, she was encouraged to give in her experience and join the church, which she did in October 1795, and was baptized by Mr. Nichols the pastor of it, and for some time went on her way rejoicing, hoping she should doubt no more. But she soon found she was not always to be so comfortable; the enemy began to tell her that she had no right to such privileges, which made her low and dejected, often in the dark, and fearful lest her heart should not be found right with God. In general she enjoyed very bad health, and particularly last summer, when she used to say she thought she should not be here long, as she was inwardly disordered.

About a month before the expiration of the time for her leaving Kimbolton she was took worse, and on Saturday, Sept. 16, she expressed a wish to go home to her friends at Potton. On Monday following her friend took her there in a chaise, where for a few days she was better; but on Saturday, Sept. 30, death seemed to be rapidly advancing. On Monday she expressed a wish to see her friend at Kimbolton once more; accordingly the next day she was sent for to take her leave of one whose affections were knit to her's like David's to Jonathan's. Having staid two or three hours, she said to her friend, "Now you are here, my dear,

I should like to make my will," and informed her friend of every particular respecting it. She was then asked if she had any thing else upon her mind, or any message to send to her minister? she said "Yes, I wish him to preach a funeral sermon from some words my mind has been exercised with since I came home, and will soon be fulfilled to me, and are very pleasing as well as very striking: the words are, "Thou shalt die, and not live." She then asked for Dr. Watts's Hymns, referred them to the 110th in the first, and hymn 66 in the second book, and expressed much satisfaction while they were being read. After this her will was made, and her friends were all amazed at her recollection and composure; her parents then took leave of her for the night; her friend from Kimbolton sat up with her, and she conversed about the things of God and eternity with great pleasure. Part of the night was spent in reading the Scriptures, particularly the 91st psalm, which she said suited her experience above all the others. After a little while she seemed to be dozing, but presently was rather restless, then again composed, and dropping into a sweet serenity of mind began to lift up her heart and voice to the Lord; and in a low soft strain was distinctly heard to say, "Oh, dear Jesus, how I long to see thee! oh when shall I come and appear before thee! admit me into the blissful regions; send thy kind angels to convey me home; grant me the lowest place at thy right hand; yes, the very lowest. Smile upon me, oh blessed Redeemer! set me free, keep me from the power of the enemy. Oh blessed Lamb! draw me out of the enemy's net, my feet are entangled in it; oh draw me out of the mirey clay, set me on the rock. Oh thou enemy! I shall soon be out of thy reach—I shall soon tread thee under foot—sin shall not have dominion over me—I am not under the law, I am under grace. Oh, dear Lord, thou hast said "I will be with thee," be with me through the dark valley as thou hast promised; oh lead me by the still waters; oh take me to thyself, take me this night, if it were thy pleasure; but oh that I may be like Job, wait patiently *till my change come*—don't let a murmur come from my lips—blessed angels ye are come to take me home, where I shall see all my dear departed friends surrounding the throne of God and the Lamb—I shall be no longer under the power of the enemy, but free from sin." After this she was silent a little while, then again broke out and said, "Oh, blessed Lamb, do I see thee? oh glorious sight! such a worthless worm as I am to behold the beauties of thy face for evermore!" She went on for near an hour in the same way, which was very delightful to the hearers, and they began to think she would go off in that rejoicing manner. After a while she lay still, then again was combating the enemy; when at last her friend spoke to her, and she said, "I shall come off more than conqueror through him that hath loved me."—The time drew near when her friend was obliged to leave her, they were grieved to think they must part; but at last she said, "It is a joyful parting to me—we shall meet again—I would not have left you if I had known my time would have been so short—adieu my dear, dear friend!" This was Wednesday morning, and she changed for death a few hours after, and was sensible only at intervals. She survived till Saturday evening, when she was taken to enjoy what she had so long wished for. Sabbath day se'nnight after Mr. Nichols preached her funeral sermon at Kimbolton, where she was a member, from the afore said words, Isaiah xxxviii 1. She died Oct. 7, 1797, aged 22 in August last.

MR. ISAAC UPSDALE.

Extract of a Letter to the Rev. Mr. C.

SIR,

AS you intend to preach at St. Pancras next Lord's day, be pleased to permit me to give you a short account of a poor man who lately died in that parish workhouse; his name was Isaac Upsdale. He was for very many years a near neighbour of mine, having lived in great credit and reputation. This I mention to shew the instability of all earthly enjoyments and possessions. I visited friend Upsdale at the request of Mrs. Upsdale. When I entered the room he seemed to cast a wishful look towards me; I said "Mr. U. you appear to be very ill;" "Yes, Sir (said he with a faint voice), I am very ill, I can keep nothing upon my stomach." I replied, "I hope you have turned your thoughts towards the salvation of your soul." "O yes," he replied, "I have long been the happy partaker of Christ's salvation." "Pray Mr. U. have you any trust in any thing you have done for salvation?" "Oh no," said he, "all my confidence is in Christ. As to my own conduct, I see my most spiritual actions defiled by sin—all my righteousness is but as filthy rags—I have nothing to trust to—I am a poor sinner, and have got a wicked heart. You see me, Sir, in this afflicted state, with all my outward misery about me (alluding to the dirty situation in which he lay), and I have nothing, as you see, but Christ; yet let me tell you, Sir, my wicked heart would leave Christ was I left to myself even now." These words were uttered apparently with very great concern; but I replied, "God will not suffer you to go from him." He said, "Blessed be God, he knew that." I then asked him how he came by such precious experience of the love of Christ? He said, he hoped God had in covenant love directed his feet to Tottenham Court Chapel; it was there the Lord had met with him, and blessed him, a poor unworthy creature. He was, he confessed, in himself considered a hell-deserving sinner; yet, said he, "though I feel this to be true, I also feel Christ to be infinitely precious." I desired him not to speak too much lest it might weaken him, and then read the eleventh chapter of St. John's Gospel, from which I endeavoured to make some suitable remarks. Among other things I observed, that where the Lord had begun a good work he would never leave it until it was consummated. "Sir," said he, "I believe it—I have now sensible believing views of Christ, and I pray and desire to hold him fast; yet my comfort arises from the hold I know he has of me in covenant transactions, and not from my hold of him." Finding this dear man in such a frame, waiting patiently for his dismissal,

"Clad with his starry pinions on,

"Drest for his flight and ready to be gone—"

On perceiving I had quite exhausted his little strength by talking so long with him, I went to prayer; and recommending him to the Divine protection I left him. He lived but a few days after, dying Nov. 12, 1797, aged about 60.

MRS. LEVETT.

ON Tuesday, the 28th of Nov. last, Mrs. Levett, of South Cave, Yorkshire, concluded her Christian course with composure and satisfaction, cheerfully expecting, through her Redeemer, the possession of the kingdom promised to them that love him. Her exemplary conduct during a long

long profession of religion; her love to, her constant and serious attendance upon the house and ordinances of God, justly intitle her memory to the attentive regard of survivors. During her last illness, which was of long continuance, she was for some time exercised in a very painful manner with distressing fears, lest she should be rejected as an hypocrite. Hereby occasion was given her in the most explicit manner to examine the foundation of her hope. To some who remarked, that a person who had walked so regularly and exemplary as she had, could have no ground to fear, she replied, "You hurt me much; for if that was all that I had to depend upon, I should be undone for ever." To which another friend replied, "Your faith and hope are fixed upon what Jesus Christ did and suffered for sinners." "Yes," said she, "that is the foundation on which I rest, and there I am happy." Jesus Christ was much endeared to her soul; in him she found all she could desire, and determined there to rest her all. He was faithful to his engagements, for when she was tried, she came forth as gold; her doubts were happily resolved, her fears entirely conquered; and her soul, with placid serenity, in the exercise of a hope full of immortality, waited its dismissal from the body. In the course of her illness she frequently repeated verses and whole hymns, several of which were from authors with which surrounding friends were unacquainted.

Near the close of her pilgrimage, she became so weak, that for near two days she lay in a praying posture, her hands clasped together, and her lips moving, but scarcely a sound could be heard; at last she exclaimed, "Blessed hope! blessed hope!" When the moment of her dissolution arrived, almost without a sigh, she gently breathed out her life, as on the bosom of her dear Lord. Thus evidencing in her death, as well as in her life, the excellency of that religion which makes it gain to die.

The Lord's-day following, the Rev. W. Tapp preached a funeral sermon to surviving friends and a large congregation, from Proverbs xiv. 32. "The righteous hath hope in his death."

MARY FORISTER.

M. FORISTER, of Hanley, Staffordshire, died November 29, 1787, after great affliction for more than twelve months. She has left behind two small children, being herself no more than 28 years of age. She had been a member of the Independent Church in Hanley for ten years; in which period she gave sufficient proof that she was a plant of the Lord's right hand planting. During the long time of her affliction she was greatly resigned to the will of God: but for some part of it she seemed much alarmed at the thought of death. This, however, was quite removed from her mind, on hearing an account of a Minister, who, when he came to die, exclaimed to another Minister—"Oh, what will you say to me now? I am just going to leave this world, and not one comfort!" The other Minister replied—"What would you think of Jesus Christ, who, when hanging on the cross, cried out—"My God, my God, why hast thou forsaken me?" The dying Minister's mind was greatly relieved by this; and so was our dear sister's, on hearing this relation. Towards her last moments, she seemed to view death not as an enemy, but as a friend: and though she suffered much in body, was ever ready to say—"Good is the will of the Lord:" but when drawing nigh to death, she had great consolation from those precious words—"When heart and flesh faileth, God is the strength of my heart and my portion for ever." She died with great calmness of mind; and the last words she uttered were—"Come, Lord Jesus, come quickly!"

REVIEW

MRS. MARY CHADWICH

DIED December 14th, 1797, at Burgh, in Lancashire. She has left to bewail her loss a mournful husband, six children, and a number of sorrowful christian friends. Her life and death recommend the christian religion to others, and shew its infinite superiority to infidelity. Her first abiding religious impressions were received in a neighbouring parish church, under a sermon preached from Matt. iv. 2. "But unto you that fear my name, shall the Son of Righteousness arise," &c. From the account she gave of herself at that time, she was in some measure prepared for the reception of the word. Her curiosity doubtless had been raised by hearing something of the preacher, (the Rev. J. Bayley, Vicar of Little Stewart, in Cambridgeshire) but the desire to hear which she manifested, seems to have been something more than mere curiosity. The precious seed was deposited in her heart, and by the genial influence of the Son of Righteousness it now sprung up. Her husband on some account or other wished her not to go till the afternoon, when he with some other friends would accompany her. But the time was now come, and she could not stop. In the morning she went alone—*she saw—she felt*. Had she not gone then, she would have been disappointed, as the minister did not preach in the afternoon: this she has been heard to relate many times with admiration and gratitude, wondering at the providence and grace of God therein displayed. She now began to seek the Lord in earnest, and after some time obtained the knowledge of salvation by the remission of sins. She for some time attended among Mr. Wesley's people, but her experience and views of Divine Truth induced her to cast in her lot among the Independents, who then occasionally had preaching in that neighbourhood. She had enlarged views of the deep depravity of human nature, and the deceitfulness of the heart. Salvation by grace was a theme upon which she dwelt with much pleasure. The imputation of the glorious righteousness of Jesus Christ, God-Man, was the only foundation of her hope. Her moral and religious conduct was a comment upon the doctrines she imbibed. She had an habitual reliance for religion, and found it good to wait upon the Lord. In her commerce with the world she studied to keep a conscience void of offence towards God and man. Imperfections doubtless she had, but she was the first to acknowledge them: perhaps we may say not many have fewer. One sin which easily beset her was unbelief: she often mourned when she ought to have rejoiced. But within three months of her death she was in a great measure delivered from this. The means under God was an attentive perusal of Mr. Romaine's Life of Faith.—Her death at this time was what she expected during a considerable part of her pregnancy. By habitually viewing the king of terrors, he was in some degree become familiar to her. During the time of nature's sorrow she remarked she had peculiar support from the Lord, such as she never remembered to have had before, and (as she observed) had she died then, she would have died very comfortably. But the hour was not yet come. Her faith and patience was to have a further trial. On the two following days she was so much better than she expected, that she was not without hopes of recovery. The physician who had attended her on like occasions before, it seems had ever considered her death at this time as inevitable; but the spirits of her friends were elevated supposing all danger past. But, alas, on the Wednesday evening, (the fourth day after her delivery of a fine boy) they were quite alarmed. She continued to grow worse and worse, and death now became evident. In the extremities of pain she said, "It is painful to die, but *sweet*." She spoke of herself as a poor unworthy sinful creature, but she encouraged several

veral christian friends around her not to fear or distrust the Lord, if such a poor sinner as she was saved. "Jesus," said she, "died for sinners, and if I had never come, yet I have a right to come to him *now*. I will take him at his word."—When she continued to speak of death as certain, her husband, who would fain have hoped the contrary, said, "I fear you let down your spirits:"—"No," said she, "I *cannot* let them down." She several times repeated the following lines emphatically:

"Tell it unto sinners, tell,

"I am, I am out of hell."

Her address to her husband was truly affecting. The weighty charge which devolved upon him she described, and pointed out what ought to be his conduct as a parent, and the head of a family. On Mr. C——h's saying they had lived together very happily, that she had discharged her duty, &c. she interrupted him by saying, "Amongst *many* duties, *many* defects." Her last address and dying charge to her children will long be remembered by those who were present. After requiring and receiving from them promises of duty to their father, and obedience to God, she raised her hands, and in a manner worthy the patriarchal age, prayed for and blessed them. She then repeated the following lines:

"Farewell, my flesh and blood most dear,

"I leave you all behind,

"Unto the God of Israel's care,

"Who's merciful and kind.

An undue affection to objects below, though near and dear to her, was now taken away. She saw them for the last time leave her chamber without emotion. She had committed them into the hands of God. She then affectionately remembered her relations and friends, expressing her desires for their salvation. She now addressed her God in the language of the Psalmist—"And now, Lord, what wait I for? *truly* my hope is in thee;" which words she wished to be improved by a sermon after her death. All her desires seemed now to be accomplished, just upon the threshold of her clay tenement, now no longer habitable, but waiting the coming of her Lord, she cried, "Come, Lord Jesus, come quickly!"—but as if she had expressed some degree of impatience, she repeated the term *quickly*, and then added, "Hold out, faith and patience." About three o'clock on the Thursday morning she obtained the final object of her faith and hope.

A sermon on Lord's Day, the 24th, was preached by the Reverend Charles Ely, from the above-mentioned words, to a crowded audience, whose behaviour evinced their concern, and how much she was respected.

ANN OAKLEY.

SINCE she came from the country (April 1797) she had been a constant hearer of the word at Tottenham-court chapel. Going thither on Dec. 10, she was taken ill by the way, obliged to return home, and was not able to go there any more. She had from her infancy been a child of many prayers, from her grandfather and grandmother with whom she lived, but who never perceived that she had, while in health, any experimental knowledge of the truths of the Gospel.

The two last days of the old year she seemed to lie in private meditation, but more so on the last day while we were at prayer by her, in which she joined. In the night of New Year's Day the Lord was pleased to break in upon her soul, by causing her to sing praises to his name. The next day in the morning she called for her brother, sisters, and father to come

to her, and related to them the beautiful vision she had had round her bed, and said, "O how beautiful you are! I'm coming, I'm coming." Her grandmother said, "My dear what do you see that is so beautiful?" She answered, "I see Angels round my bed," "And, my dear, do you see nothing else?" "Yes," said she, "and I see Jesus, and he is so beautiful! and he has got crowns for all his people!" Then I said, "I hope, my dear, the Lord will save your precious soul." She replied, "He has saved it—all is well—Jesus has done all things well." [This we relate on the testimony of her grandfather, Mr. Adams, always wishing to mention such extraordinary circumstances with caution, without laying improper stress on them on the one hand, or limiting the Holy One of Israel on the other.]

Her grandmother, when giving her a drop of wine, said to her, "Our blessed Lord told his disciples that he would not drink any more of that wine till he drank it new in Heaven." She answered, "There wine and oil abound, and milk and honey flow."

With a child-like simplicity, and in a style adapted to their capacities and tender age (the eldest being then only twelve years old), she said to her brother and sisters, "There will be a crown for each of you, if you are good, but not else; for nothing bad can come where I am going." Her grandfather sitting near her bed, she fixed her eyes on him for some time, and said, "There's grandfather, he will have a crown."

After the Doctor's last visit the afternoon before her decease, her grandmother asked her if she was satisfied in her Doctor? to which she answered she was; but desired the nurse to tell him not to send any thing more, as she did not desire to live, but that she had rather go. She bore all her illness with great patience; and, when near her end, wished to see nothing that might disturb her mind.

Her grandmother being with her the last night, when she was much composed, said, "What a mercy it is, my dear, that Satan is not permitted to worry and distress your mind at this time!" She said, "O no, he cannot; he is kept away."

After laying composed for about an hour and an half, early in the morning of the 4th of January she was seized with convulsions, and the Lord speedily received her spirit to himself, without a struggle. She departed Jan 4, 1798, aged 27; and her mortal part was buried in the 11th in Tottenham-court chapel-ground.

REVIEW OF RELIGIOUS PUBLICATIONS.

Periodical Accounts relative to the Baptist Society for propagating the Gospel among the Heathen. No. IV. Price 1s. Button.

THIS Number contains much interesting matter. Its contents are,
 1. An Indian Hymn set to music. 2. Correspondence of the Missionaries from January to June, 1796. 3. Hindoo Fables. 4. Resolutions of a Committee Meeting at Arnsby, April, 1797. 5. Correspondence of the Missionaries, from September, 1796, to January, 1797. 6. Resolutions of the Committee at Kettering, August, 1797. 7. Mission to Cornwall.

We have felt our hearts warmed in perusing these Letters. They breathe the true spirit of Missionaries: diligence, patience, faith, fortitude, and resolution to die in their work, are each conspicuous. They also contain

tain many incidental interesting descriptions of the ignorance, depravity and misery of the Hindoos; with various addresses to them on divine subjects. Our limits only permit us to give a brief statement of the success of their labours.

In Nov. 1795, the hands of the Missionaries were strengthened by the accession of two serious Englishmen, Powell and Long, to their number. From thence they formed themselves into a church.

In Feb. 1796, they speak of "some appearance of the power and effects of the word on some of their hearers: but that it seemed more like the *moving of the Spirit on the face of the waters*, than like any particular acts of creation. My pundit," adds Mr. Thomas, "asks questions, sheds tears, and requires parts of [our translation of] the scriptures. Brother Cary has another or two, and a hopeful letter has been sent us from Dinagpou^r. I can no more doubt that the Lord will bless our mission than I can doubt of the rising of the sun again."

In March, 1796, Mr. Thomas says, "numbers of very creditable Mahomedans paid Brother Carey a visit lately, on purpose to hear the gospel. Another messenger came to him from a village in the neighbourhood, of which are several thousands desirous of hearing the gospel."

In April, 1796, Mr. Carey speaks of the young Bramin, Cassinut Mookhurgee, (of whom favourable mention had been made in Periodical Accounts, No. III. p. 226.) as gone from him, for the sake of employment: but that he has reason to hope that his convictions will and must remain.

In June, 1796, they speak of appearances being more against them than before, in that they had been obliged, for the credit of the gospel, to discharge Ram Boshoo, the Mooshee, for his having been guilty of adultery. This event they considered as very discouraging, as he was a man of good abilities, and of great use in the translation of the scriptures.

In Nov. 1796, the time of Mr. Fountain's arrival, events again brightened up. Mr. Fountain himself gives the following account:—"The first Sabbath after my arrival at Mudnabatty, (Mr. Carey's residence) a letter was brought from Brother Thomas, saying that he hoped a good work was begun at Moypauldiggy, and requesting Brother Carey to come over to see and speak to the people. On the Saturday we went with eager expectation. I was kindly received by Brother Thomas, as I had been before by Brother Carey. On the Sabbath, at sun-rise, worship began. Nearly an hundred people were assembled. Brother Thomas preached from Ezek. xxxvi. 27. and Brother Carey preached from Acts iv. 12. Very great attention was paid by all. After breakfast, three persons concerned about their salvation came again; Brothers Carey and Thomas spent a considerable time. They appear hopeful characters. *They daily pray together*. One of them, (Yardee) is a man of good natural abilities, and seems to possess much christian simplicity. They appeared much affected when I informed them (through brother Thomas) how the people of England were praying for the salvation of their souls. "What," said they, "do they pray for us?" At 12 o'clock Brother Carey preached in English from James i. 6. At half past 3 o'clock the natives assembled more numerous than in the morning. Brother Thomas preached from Acts xvii. 30. and Brother Carey from Ps. lxxxix. 15. In the evening Brother Thomas preached in English from Isa. v. 11. They both declared that I had seen more attention and seriousness my first Sabbath, than they had seen all the three years they had been in India. Brother Carey returned home the fol-

* See No. III. Periodical Accounts, p. 235.

lawing evening, but I staid near three weeks. The congregation increased the two following Sabbaths."

While things were thus going on at Moypauldiggy, the residence of Mr. Thomas, something of a similar nature took place at Mudnabatty. Mr. Carey, in his letter of Nov. 19, 1796, says, "After the Moonshie's fall, my school fell also, as I found my income could not possibly support it; and the schoolmaster going with the Moonshie, it was broken up, nor is it yet resumed, though I much desire it. In this situation I was for some time much dejected; but one Lord's day, although I preached in a very low distressed frame of heart, I was very earnest with poor souls. The text I have forgot; but I now remember that I used the words of the Psalmist with much affection, *Whither will you flee from his spirit?* I had almost lost the recollection of this circumstance the next morning, but walking out on the Monday, three Mussulmen came, and with apparent agitation asked me, "Sir, what must we do to be saved? *Keman par boibo?* How shall we get over? We heard you yesterday, when having shewn us the danger we were in of going to hell, you enquired, *Whither will you go from his Spirit; whither will you flee from his presence?* We know that we were unacquainted with the way of life, and our Peers cannot help us; for if the master be angry, what can the servant do? You have told us of JESUS CHRIST; but who is he? How shall we get over?" I talked much with them, and hoped God was beginning a work. In a short time, however, two of them ceased their enquiries; but the other, whose name is Sookmun, is still in a hopeful state. He has been conversing with me this morning with increasing earnestness; and I have reason to believe "he prayeth."

Mr. Carey adds, with reference to his visit to Moypauldiggy, "There are five or six enquirers there; and I must say I was greatly affected with them. Three in particular gave me much pleasure; Yardee, Doorogotta, and another. Yardee addressed me to this effect:—"Sir, formerly I had not the smallest sense of either good or evil. I neither feared nor cared; but having heard the gospel, I fear much; for I have been a very great sinner: I have been guilty of theft, of lust, and of lying; and I find that my mind has been set on these things: but now I will seek after the knowledge of Christ."

"At another time, speaking of the unfeelingness of the people of his country, he gave the following instance of it. His wife had just lain in, had been exceedingly ill, and was feverish afterwards. One day being alone, and feeling cold, she requested a neighbour to bring her a bit of fire. The other refused, saying, "I bring you fire, no not I;" and she was obliged to give a few gundas of cowries to a person who was going by to bring her a little fire. Yardee, after relating this in my hearing, observed—"This country people are very bad people; but I was just the same; my heart was as hard as a stone: but now I pity the miseries of others." He is talking to all about the way of life, and has been the means of a considerable stir all about Moypaul, so that many scores come to hear the word. He is a man of a sweet natural temper, good abilities, a readiness to discourse with others, and a zeal for Christ: he and I hope some others will be baptised soon. I asked him what he would think if Christ commanded him to do any thing that would expose him to derision? He replied, "I will do any thing for Christ." These enquirers have also begun to taste of opposition for the sake of Christ; but they act firmly at present."

Nov. 24, 1796, Mr. Carey adds, "Yesterday I was much encouraged by conversation with Sookmun. He waited till he perceived that I was alone, and then came into my room, and made a number of pertinent en-

inquiries with unusual spirit and earnestness. He expressed a deep sense of his being a lost sinner before God. I asked if he had any of these thoughts formerly? He answered, "No; formerly I knew nothing, neither feared any of these; but now all my concern is, how I shall be delivered from wrath. Since I have heard the gospel I have become very thoughtful about this matter, and many others." He then enquired, "Who is Jesus Christ? Is he God's friend, (alluding to their opinion of Mahomet's being the friend of God) or what is he?" I replied, "He is God himself; yet God in human form, in human nature; and he so loved sinners as to die for their salvation of his own free will."

"It is now very pleasant to me to hear the natives about the country sing *Kee a roo, O who can deliver, except the Lord Jesus Christ?* which is now become very common."

The tune to which this gospel hymn is sung, and which was composed by a native, has been taken down by Mr. Fountain, and sent over to the Society. It is given at the beginning of this number, with a version of the hymn, by which it may be sung in an English congregation."

Mr. Fuller informs us that other letters, too late for insertion in this number, have arrived. They bear date March 23, 1797. By them it appears that the Missionaries are in good health and spirits—that Yardee, Doorgotta and Sookmun are still considered as truly converted to Christ—that they speak in a very savory manner about the things of God, and grow in knowledge and in grace:—but that so great an opposition had been made to their baptism, that that event was at present retarded—that Mr. Fountain made progress in the language, and helped them much in their work—that the New Testament was now finished, and with another revision or two would be ready for the press—that Mr. Carey proposes printing 3,000 copies, the expence of which will be upwards of 3000l. sterling—that he has already consulted a printer at Calcutta on the subject, and waits for the concurrence of the Society—and that himself and Mr. Thomas have taken a ten days tour into the adjacent nation of Boutan, where they were kindly received by the Soobah, or Governor of that part of the country, and preached several sermons to the people, who attended to what they said with great ardour.

Early Blossom of Genius and Virtue, &c. 12mo. 6s. Heptinstall.

THIS elegant little volume for young people is rather of a moral than of a theological nature; but the morality is evangelical, and as such, an essential branch of true religion. It is beautifully printed, hot-pressed, and embellished with six elegant plates from original designs.

The contents are, 1. An original Essay on Education, with the characters of Eugenio, &c. from Dr. Watts.—2. Letters to Youth and Maxims of Early Wisdom, from Lord Burleigh, Sir H. Sidney, Dr. Cot. Mather, Mr. Hervey, Dr. Watts, &c.—3. Juvenile Biography, with anecdotes of children, eminent for learning, piety, &c.—4. Anecdotes, &c. intended to recommend virtue and learning.—And, 5. Poetical selections, moral and pathetic, with a few smart Epigrams. Upon the whole (without pledging our approbation to every article of its contents) we can cheerfully recommend this as an elegant and suitable present to youth and children, in the genteel ranks of life, for whose use it is particularly designed.

beginning of the year 1797, the author of this volume, Mr. Carey, was in the city of Calcutta, and was engaged in the translation of the Bible into the Bengali language. A Scrip-
ture is inscribed to the memory of a person who died in the city of Calcutta, and was buried in the city of Calcutta.

A Scriptural View of the Millenium, or an Attempt to display the Harmony of the Bible on the Latter Day Glory. By John Baggs, an illiterate Christian. 8vo. Pages 48. 1s. Hazard, Bath; Vernor and Hood, and Matthews, London.

IN an advertisement prefixed to these sheets, by the Rev. Mr. Gauntlett, a Clergyman, in Wiltshire, we are informed that they were put into his hands by the Author, an aged, poor, and pious man, with expressions of earnest desire for their publication. That, on examining the contents, they appeared to him justly to merit it, as being the production of an illiterate person, and as exhibiting the doctrine of the Millenium in a *new view*, considerably different, he believes, from that of any other writer on the subject.

We are sorry that we cannot express ourselves so warmly in favour of this performance as Mr. Gauntlett does. Forty-eight pages of close printing are employed in endeavouring to prove that the 1000 years mentioned in Rev. xx. is the period between the resurrection of the righteous, and the resurrection of the wicked, which he is confident is a literal and general resurrection, and that there is no other Millenium to be expected than this intervening period.

The Insufficiency of the Light of Nature: exemplified in the vices and depravity of the Heathen World; including some Strictures on Paine's Age of Reason. 6vo. 88 pages. J. and A. Arch.

THIS very interesting pamphlet is designed to refute the opinions of that champion of infidelity, who hath lately had the affrontery to assert, that "Revelation is unnecessary," and that "the Deist lives more morally and consistently than the Christian." On the contrary the author has shewn that none of the most refined philosophers, much less the barbarians, ever formed a system of morals and religion, either in respect of purity or consistency, even comparable to the Scriptures: and that scarce any of them lived uniformly with their own principles. The author has trod much of the same ground with Dr. Leland, and some others, and may naturally be supposed to have availed himself of their labours; but his materials are judiciously selected and arranged, and his leading argument appears invincible. The only defect we have observed is the omission of proper references to his authorities, which, though they might lengthen the tract a page or two, and give some trouble to the author, we hope will not be dispensed with in another edition.

An Attempt to account for the Infidelity of Edward Gibbon, Esq. founded on his Memoirs. By J. Evans, A. M. 8vo. Pages 76. 1s. 6d. Longman.

IT seems hardly necessary to write a book to account for a natural man hating the gospel of Christ: nor can we admire Mr. E's method of accounting for the fact. The prejudices of Mr. G's education, connections, and habits of life, might have great influence, but the root of the evil lays in the natural depravity of human nature. *The natural man receiveth not the things of the Spirit of God, neither indeed can be.*

Christ is All. A new Edition. 3d. Chapinan.

THIS pious little tract, by an unknown author, answers fully to its title; Christ is all and in all in it, as also in the appendix added by the present Editor, Dr. Duncan, of Winbourne Minster, Dorsetshire.

A Check to the delusive and dangerous Opinions of Baron Swedenborg, and other Mystical Writers, extracted from the Works of the late Bp. Horne, and the Rev. J. Wesley, M. A. With a Preface and Notes, by the Rev. W. Williams, B. A. Curate of High Wycombe, &c. 8vo. Pages 45. Price 1s. Chapman, &c.

WHOEVER wishes to dip into the reveries of the Swedenburgians, may gratify his curiosity by perusing these extracts. To check the progress of pernicious error is certainly laudable; but those who are in danger of being deluded by the opinions here exhibited have more need of the physician's aid than the polemic's pen.

God's Voice to England. The substance of Two Sermons which were delivered at Dorchester, March 8, 1797, being the day appointed for a General Fast. By J. Underwood. 8vo. pages 51. Price 1s. Matthews and Jordan.

THE author, convinced that God is holding a controversy with England, informs us in a preface, that he publishes these discourses with the design of producing suitable humility under God's mighty hand. We cannot say much in favour of the composition of these discourses, but that their tendency is practical, and the sentiment evangelical.

A Sermon, preached at Great Ouseborne, on Tuesday the 19th of December, 1797, being the day appointed by his Majesty for a General Thanksgiving to Almighty God, for our Naval Victories. By the Rev. Samuel Clapham, M. A. Vicar of Great Ouseborne, near Knarelsbro'. 12mo. Pages 28, Price 3d. or twelve for 2s. 6d. Binns, Leeds; Johnson, &c. London.

THIS discourse is almost entirely political, and better adapted for a County Meeting than a Congregation expressly assembled for the worship of God. It does not contain so much as one religious topic, except towards the conclusion, where the preacher laments the "unhappy change, which, within the course of a few years, hath taken place in the morals of the country at large, condemns the conduct of many of his parishioners for absenting themselves so frequently from church, and hopes his auditory, without regarding what others may do, will recommend themselves to the favour of God," and become good citizens, by a regular attendance upon divine ordinances, and an uniform practice of religious precepts.

That the fact is as Mr. Clapham has stated it, we have no reason to doubt. But, alas! the cure does not lie in empty declamation. Christ crucified is the only remedy for a depraved and guilty world; and those ministers who preach justification by faith in him alone, agreeably to the articles they have subscribed, and the practice of the Apostles whom they are bound to imitate, have seldom need to complain of empty pews or changes for the worse in the morality of their people. For the truth of this remark, we may appeal to the congregations of the Methodist Clergy, and the testimony of Mr. Clapham himself in his visitation sermon, which we formerly reviewed. See Evangelical Magazine, Vol. III. page 125.

P O E T R Y.

THE SUN OF RIGHTEOUSNESS.

DARK was the night, the stormy gale
Howl'd thro' the woods, and in the vale
With desolating sway ;
When, pensive, thro' the cheerless gloom,
And thoughtful of his distant home,
Sylvanus urg'd his way.

Their strength forsakes his wearied limbs,
As o'er the craggy hill he climbs,
With agonizing breast ;
When, lo ! subsides the raging storm,
And Nature paints her varied form
With purple from the east.

At length the radiant sun appears,
Whose light the drooping wand'rer cheers,
And genial warmth bestows ;
His much-lov'd home in prospect lies,
Religion brightens in his eyes,
And thus his heart o'erflows.

" If thou, created orb of light,
" With radiance so intensely bright,
" Such beauties canst display ;
" O ! what is that effulgent beam !
" That blaze ineffable of His,
" Who gave thy dazzling ray !

" As thou dispell'st the shades of night,
" So he restores our mental sight,
" And life and love inspires :
" In humble souls his glories shine,
" The dark he cheers with light divine,
" And warms with heav'nly fires.

" The beam of truth, the smile of grace,
" And love to Adam's guilty race,
" In sweet assemblage join
" In him, the Sun of Righteousness,
" His people's comfort in distress,
" Eternal and divine."

AGRICOLA.

PARAPHRASE ON ISAI. L. 9, 10.

AWAKE, Almighty arm, awake,
Thy two-edg'd sword of vict'ry take :
Th' historic page of antient days
Such conquests of thy pow'r displays,
As moves our wonder and our praise.
Didst thou not Rahab's pride confound,
And the Egyptian dragon wound ?

Didst thou not Pharaoh's legions sweep
To sudden ruin in the deep,
And Israel's tribes in safety keep ?

See once again a threat'ning host
Presume against thy flock to boast—
Bold infidelity appears ;
His head the wily serpent rears,
To his blasphemy in our ears.

Around the world the lion prowls
To feast upon immortal souls :
The dragon from the pit beneath
Extends the yawning jaws of death,
To blast with peccatorial breath.

The rav'nous boar, from out the wood,
Insatiate pants for human blood :
Oppression rivets Slavery's chain,
Mad Persecution laughs at pain,
Wild War adds millions to his slain.

Almighty arm, we see thee rise,
From land to land thy vengeance flies ;
Again our wond'ring eyes behold
Thy mighty Providence unfold
The miracles of days of old.

The charms of superstition break,
Proud Babylon begins to shake :
The long predicted day draws near,
When truth shall shine from error clear,
And undissembled love appear,
And Jesus reign triumphant here.

ALIIQUIS.

JOYFUL GRIEF.

MY God, I grieve because I grieve
So much for earthly toys ;
But if thou grief for sin wouldst give,
That grief would me rejoice.

'Tis strange that joy from grief should
spring,
Or happiness from woe ;
Yet pious griefs more pleasure bring
Than all sin's joys can show.

Good Mary's box of ointment broke,
The house with sweetness fill'd ;
But broken hearts, bruised by thy stroke,
Much greater sweetness yield.

O give

O give me but a tender heart,
As young Josiah had!
Shouldst thou to me a realm impart,
'T would make my soul less glad.

J. LAGNIEL.

THOUGHTS ON PART OF THE EIGHTH PSALM.

LO! yon bright source of day resplendent
glows,
And o'er the earth his glorious mantle
throws;
Arrays the fertile glebe in rich attire,
And chears all Nature with prolific fire:
The lowly vallies chant their grateful lays,
And hills (responsive) shout Jehovah's
praise:
With sweet majestic pomp the Queen of
Night
Reflects with ray serene the solar light;
Thro' the bright hosts purges her silent
way,
And to the Nations brings a milder day.
As the bright planets round their centre
move,
And through the spacious starry concave
rove;
In circling dance the constellations join
To sing their Great Creator's "hand di-
vine."
When these bright glories meet my
wond'ring eyes,
My spirit fill'd with sacred rev'rence cries,
"Lord, why is sinful man's rebellious race
"Become the favour'd objects of thy
grace?
"Why leave thy blissful throne, and con-
descend
"To prove thyself the wretched sinner's
"friend;
"To break his bands, and set the captive
free,
"Thy death his ransom, and thy blood his
plea?"
For such unbounded love let ev'ry
throng
Of souls redeem'd, burst forth in joyful
song:

Salvation to the Lamb their glorious
theme,

The Lamb who dy'd lost rebels to redeem;
Worthy art thou, dear Saviour, to receive
The highest honours earth or heav'n can
give:

Let Saints below combine with those above,
To sing thy praise, and shout redeeming
love.

JOSEPHUS

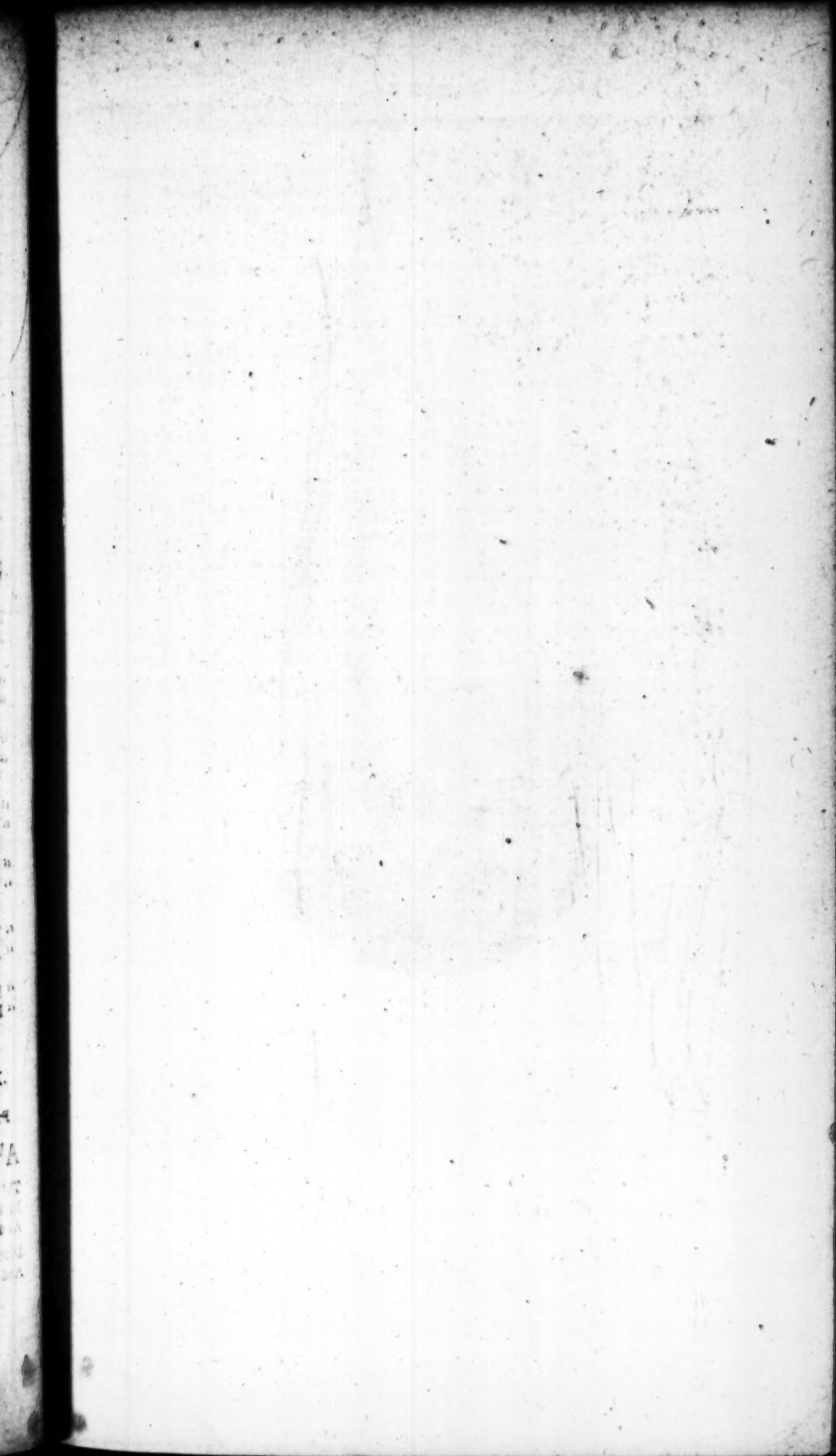
AN EVENING HYMN.

Indelgent Father! by whose care
I've pass'd another day,
Let me this night thy mercy share,
And teach me how to pray.
Shew me my sins, and how to moan
My guilt before thy face:
Direct me, Lord, to Christ alone,
And save me by thy grace.
Speak to my conscience, speak thou peace,
Thro' his atoning blood:
And grant me, Lord, a full release,
From sin's oppressive load.
Shew me my wants, and let me crave
Nothing but what is right;
Help me, by faith, on thee to live,
Then change my faith to fight.
Open to me thy gracious ear,
Great God! my wants supply;
Confirm my hope, relieve my fear,
And bid my murmurings die.
Guide me thro' life's mysterious path,
Nor let me from thee stray;
Preserve my fleeting, mortal breath
Thro' each revolving day.
Let each returning night declare
The tokens of thy love;
And ev'ry hour thy grace prepare
My soul for joys above.
And when on earth I close mine eyes,
To sleep in death's embrace,
Let me to Heav'n and glory rise,
T' enjoy thy smiling face.

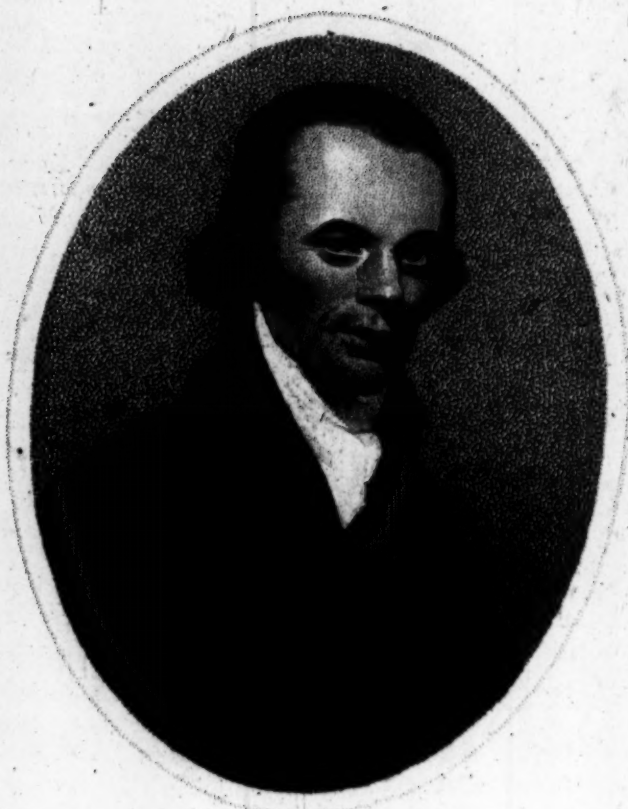
J. K.

ERRATA IN OUR LAST MAGAZINE.

- Page 104, line 22 from the top, *peace is in his estimation.*
 Ib. line 4 from bottom---For *on* read *in*.
 106, line 11 from bottom---For *Nay* read *May*, and dele the comma after it.
 130, line 27 ditto---For *3d.* read *One Shilling*.
 Ditto, line 9 ditto---For *tabernacles* read *trumpets*.



EVANGELICAL MAGAZINE.



Ridley sculp.

Rev.^d WILLIAM ROBY.

Manchester.

Published by T. Chapman, 131 Fleet Street. April 30th 1798.

THE Evangelical Magazine,

FOR MAY, 1798.

MISSIONARY LETTERS.

[We intended to have given a Memoir of the late Mr. VENN, but have postponed it for the purpose of laying before the Public the following Letters, which cannot fail of diffusing the most heart-felt joy among all the sincere lovers of the Lord Jesus. They were recently sent by the Select Committee of a Religious Society long since established at Basle, in Switzerland, to the Rev. Dr. Burkhardt, and by him transmitted to the Directors of the Missionary Society. And though written by them amidst the confusion necessarily attending the revolution of their Government, these holy and zealous servants of God appear tranquil amidst the storm, unmoved by danger, if not unmindful of it, being wholly absorbed in contemplating the enlargement of the kingdom of Christ, and rejoicing in the opening prospects of the conversion of mankind.]

Basle, February 7th, 1798.

REVEREND GENTLEMEN,

Respectfully and heartily beloved Brethren in Christ,

WE have received at the close of last year, translated from the English into the German language, a book under the title, "Sermons preached in London at the formation of the Missionary Society," &c. from which we have learned, with the liveliest joy and gratitude towards God, that the kingdom of our Lord Jesus Christ is, in many respects, in a flourishing state in England and Scotland, where there are so many hundred Evangelical Ministers, and so many thousand faithful followers of Jesus, who think it their highest honor, and pleasure to confess, before all the world, the Saviour, who is despised by many in our age, as their Lord and God and only Redeemer; to embrace him with stedfast faith, and to adore him with the deepest humility, and with their whole undivided love. This, indeed, independantly of any other consideration, has been a great comfort to us, and to many thousands of our religious brethren in Switzerland and Germany.

But it was not less delightful and encouraging to us to learn, that there had arisen among the children of God belonging to different religious persuasions, a sweet and brotherly harmony, which others justly may take as a pattern of imitation, and that you have made so good a beginning, by setting aside all particular opinions, to make the promotion of the kingdom of our adorable Lord and Saviour a common cause; for we are fully convinced that such a measure, such brotherly assistance and encouragement, while it breathes the very spirit of Christian love, becomes a real necessity in our days, when whole legions of learned and powerful men unite against the anointed Christ of God, and propagate their abominable principles among the lower classes of the people.

The account of the new Missionary Society, established in the Metropolis of your country for the conversion of the Heathen, in the present eventful period of dismal occurrences in Church and State, and in the awful expectation of those things which are coming on the earth, has opened to us a happy and heart-relieving prospect that the kingdom of our Great Lord will rise with new lustre, in distant parts of the world, and that thousands of the Heathen, living still in blindness, without God and a Saviour, without comfort and hope in this world, will be enlightened by the Sun of the Gospel, and formed into happy and holy men by the saving knowledge of Jesus Christ.

Yes, dearest brethren in Christ, it is particularly this lively interest which you take in the great concern of the Heathen, hitherto shamefully neglected by so many professed Christians, and carried on with zeal and blessed effect only by a few parties of true followers of Jesus—it is this constraining love of Christ which we observe in you, this courageous spirit, faith, zeal, and perseverance with which you have begun, and indefatigably carried on, in all difficulties, a new work for the salvation of the Heathen—it is the conspicuous blessing of God, which hitherto has attended, and most certainly in future will crown your endeavours, which affords us great joy, which makes us ashamed, that we have done nothing in this particular, but which inspires us with affection, at least to testify to you, venerable Friends of God and of mankind, the sincere interest we take in your great and sacred undertaking, and to assure you that we will join in imploring, for the richest blessings, *that* Lord, who, no doubt, looks down upon your work with divine pleasure, and who, by his divine power which he enjoys in heaven and earth, can
and

and will give effect and success to what human weakness is unable to perform.

But, as you probably have not yet received a distinct account of us and our cause, we inform you, that more than seventeen years ago, by the assistance of the grace of God, and of his heart-changing power, a society has been formed, and still exists, consisting of several thousand members, and affectionate friends, dispersed in Switzerland, Germany, Holland, Prussia, Denmark, and Sweden. The centre of this society is Basle*; and we, the undersigned members, form the Select Committee, to whom the direction and management of its affairs are entrusted. Our intention is to maintain and to promote, as much as we possibly can, the evangelical doctrine of the Bible in its purity, and the practice of true Christian piety. In order to obtain that end, we carry on an uninterrupted mutual correspondence and communication in letters, as well as in written or printed treatises, containing such remarks, memoirs, examples, anecdotes, accounts of the progress of the kingdom of our Lord Jesus Christ, and other subjects, as are of an edifying nature, and suitable to the necessities of our present times. This is done, from month to month, with a view to inspire our hearts with the love and veneration of our great and amiable, ever to be adored, Lord and Saviour; and to encourage and to strengthen our faith and assurance in his word, which is the source of eternal life, in his all-sufficient never-failing expiatory sacrifice, and in his mercy, claiming all our unlimited love, in the unshaken hope and reliance on him and his glorious appearance, and in the faithful imitation of his holy pattern, in doctrine and practice, in words and actions. We have had, during the course of these seventeen years, the pleasure and opportunity, within and without our circle, to enjoy and to impart many spiritual comforts and blessings, and we humbly hope, with joyful confidence, that he, who is the object of our union, will also in future be pleased abundantly to bless us.

We have requested the Rev. J. G. Burkhardt, D. D. Minister of the German congregation in London, to translate this our letter into English, and to deliver it to you, together with the German original.

Accept these lines flowing from hearts full of respect and love towards you, with benevolence and brotherly love, and deign to bestow on us your interest and intercession, for

* See some account of this Society in the Preface of the Third Volume of the Evangelical Magazine, published the 6th January 1795, page 3.

the effectual fervent prayer of a righteous man availeth much.

We will acknowledge it with particular gratitude, if you will be pleased to send us an answer, and some accounts of the kingdom of our Lord Jesus Christ in Great Britain, and of the progress of your mission. We beg leave to assure you, beforehand, that we and our brethren, to whom we would immediately communicate such an answer, will feel the most heartfelt pleasure, and join also in the active support of the glorious work of the Mission. If there are any Gentlemen of your Society that read German books, we will, with the greatest pleasure, send you a set of our printed Journals, as a small token of our respectful brotherly love.

Here we conclude, and are

Reverend Gentlemen,

Most respectfully, beloved Brethren in Christ,

Yours united in Him,

The Members of the Select Committee.

JOH. WERMERUS HERZOG, Doct. and Prof. of Divinity.

JOH. STUD. BURKHARDT, A. M. Pastor.

CHARLES ULYSSES WOLLEB, A. M. Candidate of Holy Orders.

JOH. SCHAUFELIN, Merchant.

ABRAHAM PREISWOCK.

HANS HENRY BRENNER.

C. FRED. STEINTOPF, A. M. Secretary of the Society.

*To the Reverend and much respected Members
of the Directory of the New Missionary
Society in London.*

P. S. If we should be so happy as to receive an answer, we beg of you to be pleased to write on the cover the following direction.---To the Rev. C. Fred. Steintopf, at the Rev. Mr. Burkhardt's, Minister, and Rector of St. Peter's Church, at Basle.

LETTER of the Rev. Mr. C. F. STEINTOPF, Secretary of the Religious Society at Basle, to the Rev. Dr. J. G. BURKHARDT, Minister of the German Congregation, in the Savoy, London.

Basle, Feb. 15, 1798.

REVEREND SIR,

Reverend Friend in Jesus Christ,

IN the name and by the order of the Select Committee of our religious German Society, I take the liberty of addressing

addressing you with this my request. We have learned from an English publication translated into German, (which contains the first transactions of the New Missionary Society, together with the sermons preached on that occasion,) with the liveliest sense of joy and gratitude towards God, what a numerous people our Lord Jesus Christ has in England, and with what lovely zeal thousands have united for promoting the salvation of the Heathen. These our sentiments we express to the Directory of the Missionary Society, in the enclosed letter, which we beg you to translate into English, and to deliver both the translation and the original to the Directors of the Mission.

We apply in a direct manner to you on this subject for two reasons; first, we have found a Christian sense in your late publication, "The History of the Methodists in England;" and then you have taken much interest in the first forming of our Society, the cause of which, no doubt, you still wish to promote. We invite you to encourage us, by continuing your correspondence; for in our times, an intimate communion of the dispersed children of God becomes necessary and beneficial. I assure you, in the name of our Committee, of our brotherly love; and permit me to add the assurance of my own particular regard.

Your Friend and Servant,
United in Christ,
C. F. STEINTOPF, Secretary of the Society.

~~~~~  
ΑΓΝΩΣΤΟ ΘΕΟ.

TO THE UNKNOWN GOD.

Acts xvii, 23.

**W**HAT should we think of an altar thus inscribed at London, at Oxford, at Cambridge, at Edinburgh, or any of our principal cities? Are there any such in Britain, whereon merely nominal Christians profess to worship God, without a spiritual knowledge of him? *There is an altar to "the unknown God."*

The altar that St. Paul observed was at *Athens*—Athens, the eye of Greece; the school of the arts; the seat of the muses; the place from whence the gods themselves were said to come! Much there was in that elegant city to attract the eye and ear of a man of taste, like Paul: but he was not entertained. His soul was vexed within him, and when,



at length, a favourable opportunity presented itself, he thus addressed the venerable court of the Areopagus.—“Ye men of Athens, I observe that in all things ye are too much addicted to the worship of Dæmons.”

Superstitious they certainly were to an unusual degree. An idiot was executed for killing one of the sacred sparrows of Æsculapius: and a little child put to death for accidentally picking up a bit of gold that fell from the crown of Diana!

The erection of this peculiar altar is, by some, ascribed to Socrates, who “wished thereby to express his devotion to the one living and true God, of whom the Athenians had no notion; and whose incomprehensible being, he insinuated by this inscription, to be far beyond the reach of their understanding, or his own.”

Others account for it in a more extraordinary way. “Diogenes Laertius assures us that in the time of Epimenides, (almost 600 years before Christ) there was a terrible pestilence at Athens; in order to avert which, when none of the deities to whom they sacrificed, appeared willing or able to help them, Epimenides advised them to bring some sheep to the Areopagus, and letting them loose from thence, to follow them till they lay down, and then to sacrifice them (as I suppose the words *τῷ προσκυνοῦντι Θεῷ* signify) to the God near whose temple they rested. Now it seems probable that Athens not being then so full of these monuments of superstition as afterwards, these sheep lay down in places remote from any temples, and so occasioned the rearing, what the historian calls *anonymous altars*, or altars, each of which had the inscription (*ἀγνώστῳ Θεῷ*) meaning thereby, the deity who had sent the plague, whoever he were. One of these altars might have been repaired, and continued till St. Paul’s time. Now, as the God, whom he preached, as *Lord of all*, was, indeed, the Deity who sent and removed this pestilence; the Apostle might, with great propriety, tell the Athenians, he declared to them Him, “whom, (without knowing him) they worshipped\*.”

It is our inexpressible happiness, that this glorious God has revealed himself to us, in his sacred word, without which, Britain had remained to this day, as ignorant of him, as Greece then was. “This is eternal life to know thee, the only true God, and Jesus Christ, whom thou hast

\* Dr. Welwood (Pref. to the Banquet of Xenophon) cited by Dr. Doddridge, in his excellent note on this text, which see.

sent!”

sent!" Here we not only learn the unity and perfections of the Deity, but we see a God reconciled to rebels by the blood of the Lamb; we learn the way to approach him with acceptance: we obtain the privilege of access to him in daily prayer; and receive from him, every moment, supplies of grace. We learn to serve and honour him with all our powers; and we hope, ere long, to possess that fullness of joy which is at his right hand, and pleasures for ever more.

Among the ways in which we should prove our gratitude for the knowledge of God, this is one. Let us, like St. Paul, pity the millions of our fellow men who know him not. If there had been neither misery nor danger in the ignorance of the Athenians, Paul might have prudently avoided the disgrace of being accounted "a chattering fellow, and a preacher of foreign deities;" but his spirit within him was greatly moved, beholding the city devoted to idolatry; and neither reputation nor life was counted dear to him, so that he might publish salvation to these perishing, mistaken people. It is to the honour of thousands in our British Israel, that they are like minded with him; and may He who honoured Paul's labours at Athens, by the conversion of Dionysius, Damaris, and others, succeed their laudable efforts with an extensive blessing!

PHILANTHROPOS.

## ECCLESIASTICAL HISTORY.

CENTURY viii & ix.

**W**HILST the grand Impostor of the East, with incredible celerity, traversed the earth; and incalculable myriads of the human race, either compelled by the terror of his arms, or allured by the hope of sensual gratifications, acknowledged him as the prophet of God; christianity, which had been planted by apostolic hands, languished in a state of melancholy decay: and although the eighth century of the Christian æra had commenced, several parts of Europe yet remained in a state of Pagan darkness. All the Normans, who are now comprehended under the name of Danes, Norwegians, and Swedes, were unacquainted with the light of divine truth. In consequence of their natural fecundity, their herds became too numerous to obtain support in their native region: and urged, at first by necessity,

multitudes abandoned their inhospitable country, and directed their attention to more temperate climes. Wherever these Pagan invaders succeeded in their enterprise, their unhallowed hands were lifted up against the Christian name. Invited by the contiguity and fertility of Britain, our native isle became frequently the theatre of their savage depredations ! and our forefathers witnessed enormous exhibitions of their cruelty, in the destruction of their religious houses, and the wanton murder of their numerous inhabitants. Terrible exemplifications of which took place at the abbeys of Bardney, Coldingham, Croyland and Peterborough.

The Saracens, availing themselves of the distractions which prevailed in the empire of the East, ravaged the provinces of Asia, and Africa, and heaped upon the Christians the heaviest calamities. Crossing the Mediterranean, they entered Spain, became victorious, overthrew its empire, obtained a considerable extent of territory, and made that country, and part of France, groan under their oppressive yoke.

Dissensions, considerable in their magnitude, and disgraceful in their nature, agitated the church of Christ. With unpardonable fury, the respective partizans, in the unhallowed contest, wielded those weapons which are expressly prohibited by the Christian lawgiver. Impious fanaticism appealed to the sword ; and under the blasphemous pretence of defending the truth of God, rioted in human blood. This was eminently the case in regard to the subject of image worship, in which contest, the ferocity of savages, was substituted for pious zeal. The origin of this violent controversy is fixed in the beginning of the 8th century, between John, Patriarch of Constantinople, and Constantine, Bishop of Rome. The former employed his power and authority for the destruction of all pictures and images, set up in churches ; whilst the latter, incapable of any control, and impatient even of a competitor in authority, as furiously exerted himself for the establishment of images, and image worship. Civil insurrections were produced. Councils were formed. Decrees passed. The worship of images abolished. And by the revocation of former decrees, again established ; till at last, the Iconoclastæ (the opposers of images) were overpowered ; and the Iconolatæ (the abettors of image worship) prevailed ; and in the ninth century, idolatry became completely triumphant.

Whether



Whether the Holy Ghost proceeded from the Father and the Son, or from the Father only, was a subject which occupied considerable attention; but the former opinion prevailed. The doctrine of the presence of Christ in the sacrament of the Lord's supper, likewise produced important altercations. Some of the disputants asserting, that after the consecration of the bread and wine, the same body of Christ that suffered on the cross, was really, and locally present; whilst others affirmed, that the bread and wine were only the symbols of the *absent* body of Christ. Frequently it happened in this, as well as most other controversies, that the same parties were divided amongst themselves: and individuals at one time affirmed, what they denied at another. Forsaking that sure and certain guide, the plain word of prophecy, they wandered in the maze of ambiguity, and their various expositions only darkened counsel, by words without knowledge: whilst imputations of the most odious nature were reciprocally employed by the respective disputants; and rancour every where triumphed over Christian meekness.

The subject of predestination was again introduced with considerable violence. GODESCHALCUS, who appeared the principal in this controversy, trod in the steps of AUGUSTIN. By the influence of a furious ecclesiastic, RABANUS MAURUS, the doctrine was condemned, and the abetter of it whipped with great severity, and cast into prison, where he finished his calamity. Councils had been called, in which, the opinion of GODESCHALCUS was condemned; new councils succeeded, in which it was maintained, and to the present day, the same doctrine occupies a considerable place in the disputations of Christian theologues.

The enormous power of the man of sin received its consummation in the year 754, by the accession of the Roman Pontiff to the exarchate of Ravenna. PEPIN, mayor of the palace to CHILDERIC III, King of France, had formed the design of possessing the throne of his sovereign, and made the weakness and indolence of CHILDERIC the pretext for effecting his nefarious purpose. A question was proposed to ZECHARY of Rome, "Whether the divine law did not permit a valiant and warlike people, to dethrone a pusillanimous and indolent monarch, who was incapable of discharging any of the functions of royalty; and to substitute in his place one far more worthy to rule; and

and who had already rendered most important services to the state?" Little doubt could be entertained of the decision of an ambitious prelate of the eighth century. It was favourable to the perfidious design of PEPIN; who being released from his oath of fidelity and allegiance, ascended the throne of the deposed Monarch. As a reward for services so important, PEPIN bestowed upon the Roman see the exarchate of Ravenna; by which, Christ's Vicar became a temporal prince. CHARLEMAGNE not only confirmed the grants of his predecessor, but considerably augmented them. Thus an establishment altogether of a worldly nature arose, in the place of that kingdom which its divine founder declared to be *not of this world*. The professed ministers of the blessed JESUS now appeared in all the splendour of earthly pomp and magnificence. Devoid of all conscientious scrupulosity, they led their armies to the field of battle; presided in the cabinets of monarchs; became the arbitrators of the fate of nations; tyrannised in the church of Christ; rioted in human blood; and by acting as panders to the most profligate and abandoned princes, raised themselves to ecclesiastical supremacy.

The ninth century gave birth to an event, from whence originated the account of a female attaining to the Roman Pontificate, and who has passed by the name of *Pope Joan*. Whether the relation be founded in truth or fiction, it is now impossible to ascertain: but it will no more appear improbable, that a subtle learned woman, should have filled the Papal throne, than that monsters, bearing the name of men, have frequently been considered as supreme Lords of the church of Christ; or that a woman in the eighteenth century should, in the habit of a man, have obtained a command in the army, and acted as envoy from one of the first courts in Europe.

In this century, a furious contest between the patriarchs of Constantinople and the pontiffs of Rome, produced a rupture between the Greek and Latin churches, which terminated in their final separation. A contest, like all other ecclesiastic ones of the same period, which originated in ambition, and perpetuated itself by insolence and rapacity. A contest, which, though stiled by an eminent ecclesiastical historian, *fatal*, can be considered in its nature and consequences only as the quarrel of two overgrown monsters in iniquity, and by which real Christianity lost nothing.

Our

Our native isle in this century produced the truly great ALFRED. A name, which, whilst a particle of British spirit continues to animate the bosoms of our countrymen, will be revered, as the first founder of those privileges, which once raised the name of an Englishman above the rest of mankind. The numerous host of foreign invaders being subdued by the arms of ALFRED, and peace established throughout a long distracted country: laws were enacted for the maintenance of right between man and man; and rules prescribed for the promotion of morals. Learning, which was so reduced, that among the clergy, there was not a man to be found in the kingdom of Wessex, who understood the Latin service, was considerably restored. Christianity, which had been languishing to a state of the most extreme wretchedness, experienced the fostering care of the worthy ALFRED, and its dying embers began to revive.

Z.

---

## ON PREACHING THE GOSPEL.

### LETTER V.

DEAR SIR,

ON the topics mentioned in my last, which respect the making and administration of the covenant of grace, how delightfully ought the preacher to display the exceeding riches of the grace of God, and how the whole of our redemption tends to the praise of the glory of that grace; how fit the blessed Jesus is to rescue us from the broken law, from sin, death, and hell; how altogether lovely, precious, rich, liberal, and gracious he is; and what exceeding great and precious promises are given to us, as the New Testament in his blood. More particularly, 1. He ought plainly to set forth God's redoubled gift of his own Son, as a ransom to obey and suffer for us ungodly sinners; and as a husband, effectual Saviour, and portion, to espouse, deliver, and satisfy us sinful and miserable sons of men, as the foundation of every call and invitation to accept of him. Without this, his calls and invitations to receive Christ and his salvation, are little else but an instructing of men how to rob God of his Son and salvation, and how to take the mercies of the new covenant as stolen waters which are sweet. 2. He ought clearly to state and explain the nature of faith as an assurance, a real persuasion of the truth and veracity of God's giving



giving promises as directed to a man's self, and as a receiving and resting upon Christ alone for salvation, as he is freely offered to him in the gospel; and as the finishing mean of our union with Christ, and of our actual interest in all that he hath; and the instrument of our receiving all supplies of grace out of his fulness; that his hearers may not, like too many, be importuned with calls and charges to come to Christ, and yet never be distinctly taught what this coming or believing means. 3. He must take great care to describe the persons for whom Christ was given as a ransoming sacrifice, and to whom he is given as an effectual Saviour; and that precisely as the Holy Ghost doth in the Scriptures. Though indeed Christ laid down his life only in the room of his elect, yet as the secret things of the Divine purpose belong only to the Lord, the gospel preacher, when offering relief to sinners, ought to represent the persons for whom Christ offered himself as a propitiation for sin, under the characters of men, many, unjust, ungodly, without strength, enemies to God, sinners, condemned in law, lost in themselves, and so forth. In a similar conformity to Scripture, he is to invite men to Christ, not as *elect*, or as *sensible* sinners duly convinced, or good hearted; but as *men, sons of Adam, simple, foolish, scorers, stout-hearted; far from righteousness, wicked, disobedient, gainsaying, heavy-laden with guilt and trouble, thirsting for happiness in any thing however vain or vile, self-conceited, men who weary God with their iniquities, who have spoken and done evil things as they could, nay as many as they find out of hell.* Nor will it be improper to shew to them how every absolute promise in scripture supposeth the persons to whom God directs it, to be in a sinful and wretched condition. To whom doth God bring near his righteousness, and offer his pardon, but to the unrighteous and guilty? To whom doth he offer his Spirit, a new heart of flesh, but to such as are sensual, in the flesh, carnally minded, stony and stout hearted? To whom doth he offer himself as their God, but to such as are by nature without God, and without hope in the world? To whom doth he offer his great and everlasting salvation but to them that are lost, and by law condemned for their sins to everlasting destruction? To offer Christ and his fulness, or to invite man to receive him, provided they be sincere sensible sinners, duly convinced and humbled, and who hunger and thirst after righteousness, is to contradict all the gracious offers of God in scripture, to embarrass the consciences of men as they who

are

are the most sensible and sincere are the most apprehensive of their own stupidity and dissimulation. Nothing spiritually good can proceed from a heart under that law which is the strength of sin, or from a heart which is deceitful above all things, and desperately wicked, a carnal mind, enmity against God. If any such good thing could be found in a Christless person, it would necessarily exclude him from all right to salvation through Jesus, who was sent to seek and save that which was *lost*, and is not come to call the *righteous* but *sinners* to repentance. The persons who *labour* and are *heavy laden*, whom he invites to his rest, are such as have fatigued themselves in sinful, carnal, and self-righteous conduct, and are laden with the guilt and power of their sins, and the weight of their troubles, as well as those who are burdened with some of their guilt and misery. The *thirsty*, who are invited by him, are such as spend their money for that which is not bread, and their labour for that which satisfieth not. In dealing with sinners, he must take no round-about way of recommending preparation for receiving Christ; but urge them to come directly to him, guilty, polluted, and wicked as they are, that their sinful state and nature may be, not rectified or amended, but wholly changed by union with him. This ministerial labour to make them sensible of their sinfulness, of the guilt, wretchedness, and danger of their natural condition, and of the fearful folly and criminality of continuing to refuse Christ offered to them; this labour to make them sensible of Christ's infinite excellency, love, loveliness, fulness, suitableness, readiness, and earnestness, to help and save them—is not designed to employ them in *preparing* themselves, but is the using of those instituted *means* by which God introduceth his Son and all his salvation into the heart. It is but a clearing of the way for their reception of him. It demonstrates their need, and drives them to Christ as they are. It demonstrates that they bear the characters of those invited to Christ, and that he and his fulness of salvation exactly correspond with their infinite necessities. He must not call them to reading or hearing of God's word, or to prayer, meditation, or any other instituted ordinance, as means of *preparing* themselves for Christ, but as Christ's appointed *means* of meeting with and laying hold on their souls, and of bestowing on them his righteousness and grace.

I am yours.

*To the Editor of the Evangelical Magazine.*

### VARIETIES IN EXPERIENCE.

SIR,

**I**T has been observed, that men who in their conversion have been extraordinary instances of the power of divine grace, and have afterwards been enabled to maintain a steady, courageous and consistent walk, have often been led to undervalue the characters of others who have not been favoured with experiences like their own; or whose conversion was less sudden, and not attended with such striking circumstances. Such persons seem not to possess the patience necessary to judge of a work of grace in those who have long to contend with predominant corruptions; before their victory is complete; or, to use apostolic language, before sin loses the dominion and grace assumes it\*: The following facts will illustrate the subject.

Philemon, Epaphras and Novitius lived in the same town, and attended the gospel in the same place of worship. Philemon was ripe in years, of a masculine temper, and the elder in the Christian life: his convictions had been strong, and so had his temptations; and his outward opposition from the world and his family was great; but great grace made head against all these, and through Christ he was more than a conqueror. He had been long acquainted with Epaphras, a man of more mild tempers, and whose introduction to the divine life had been by more gradual means, and whose oppositions, and probably his temptations were much less than those of Philemon; but the tenor of whose conduct was equally consistent, and as he endured well to the end, there will be no impropriety in saying he was equally sincere. Novitius was a native of America, and had not resided a great while in the town: his former occupation had been on the mighty waters, which he had now left, but he had been addicted, during the exercise of that occupation, to excess of drinking; however, on coming to reside in this town, Providence led him to attend the preaching of the gospel, and very pointed and severe convictions took place in his conscience, particularly on account of this, his besetting sin; and, as in the case of Legion, he moved towards Christ and cried, but the demon was not yet cast out, for his hour was not come: he

\* See Romans vi. 14, 17, 18.

strove

strove:  
could  
Sabbat  
and ex  
Philem  
phras,  
gaged  
up wit  
vitiu;  
from t  
ideas i  
right,  
accord  
cultu g  
acquai  
tendan  
ped, an  
much  
gentler  
hardly  
Philem  
rity—l  
cerity  
buked  
despair  
a temp  
prevai  
was pr  
and vi  
mind  
such, t  
often  
ter def  
kind  
lating  
bruise  
reason  
nued i  
that ti  
into c  
dead,  
tius, a  
fession  
By  
tempe



strove and fell, wept, resolved and fell again and again, yet could not give up the means of grace. It was early on a Sabbath morning, on attending one of those nurseries of real and experimental religion, a social prayer-meeting, that Philemon and Novitius met at the door of the place: Epaphras, following at some distance, saw them apparently engaged very earnestly in discourse, and just before he came up with them, they parted; Philemon went in, but not Novitius; he began to walk very briskly from the place and from the town, which much surprised Epaphras, to whose ideas it was suggested, that the mind of Novitius was not right, and that he was impelled by some temptation. He accordingly determined to follow him, and with some difficulty got near enough to call after him, although he was not acquainted with him, more than by having observed his attendance, and, I think, did not know his name. He stopped, and Epaphras observing by his countenance that he was much agitated, asked him the reason: he replied, that the gentleman with whom he had just parted, had dealt very hardly with him. On further explanation, it appeared that Philemon had reproved the sin of Novitius with great severity—had called in question (as it seemed to him) the sincerity of his profession, and intentions altogether—had rebuked him so sharply, as to leave him nearly in a state of despair, and there was even reason to believe he sided with a temptation to put a period to his life. However, Epaphras prevailed on Novitius to return with him, and the event was probably made a means of quickening his conversion and victory over this besetting evil. The feelings of his mind in gratitude for the interference of Epaphras were such, that he acknowledged it as long as he lived; and would often own Epaphras as the *mean* of preserving him from utter destruction, and took him afterwards, while he lived, as a kind of director. Epaphras took an opportunity of expostulating with Philemon afterwards on the subject of breaking bruised reeds and quenching smoking flax; and there is reason to believe it was well received, as the parties continued in harmony and brotherly love; and Novitius from that time, or shortly after, obtained deliverance and entered into closer connection with them. All the parties are now dead, Epaphras died first, several years since; then Novitius, and last of all Philemon; and all witnessed a good confession, holding faith and a good conscience to the end.

By way of improving this subject, first, Let persons of the temper and experience of Philemon, beware how they deal

with newly awakened souls, whose convictions have not yet been so far sanctified as to issue in total renovation; and yet in whom there is some appearance of tenderness of spirit and a work of grace. It is readily admitted that sin, especially a strong habit of sin, should be rebuked, and dealt severely with; but pity and love are still due to the sinner. For want of making this distinction, Philemon had, humanly speaking, thrown Novitius into a situation where the adversary had a potent advantage against him. In warning sinners, great care should be taken to avoid every thing that might induce despair of obtaining mercy.

Farther, let the bowels of compassion which moved in Epaphras, and his pity for an unhappy fellow-sinner, excite our imitation. Watchfulness over our own steps is a needful duty; but this does not preclude watchfulness over others, particularly those who are subjects of violent temptations, and frequent lapses; and if we have a real love for souls, and duly estimate their value, we shall exercise it, both with earnestness and tenderness.

Lastly, To persons of the character of Novitius, we may address the word of reproof. Your sins persisted in will ruin your precious and immortal souls; we sincerely pity your captivity and bondage; but be assured also, that the convictions you have already received will avail you nothing, unless you are enabled to renounce and cast away the strong habits of vices which have hitherto bound you. Remember Christ is a Savior *from* sin, not *in* sin; and the certain mark of his dominion, is victory over it: but while sin is persisted in and followed, no peace can live in the conscience, and you stand in jeopardy every hour: flee, therefore, from the wrath to come, for although a concatenation of Providences favoured Novitius, the same may not attend you. Oh then, fellow sinners, be entreated; "if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies, fulfil ye the joy," of the servants of Jesus, who beseech you in his name to be reconciled to God. S.

#### ON THE NATURE AND NECESSITY OF REGENERATION.

**J**ESUS CHRIST taught and enforced the doctrine of Regeneration\*. None, therefore, who venerate his authority, or regard their own immortal interest, should treat this

\* John iii. 7.

subject with indifference, much less with contempt or ridicule. It is a doctrine taught, not only in the New, but also in the Old Testament, as is obvious from our Lord's reproof of Nicodemus, for not knowing, though a Master in Israel, either the nature or necessity of this blessing: let us humbly enquire into both.

With regard to the nature of regeneration, many err, not knowing the scriptures, nor the power of God. It is obvious that baptism cannot be the new-birth; for were it so, the converted thief could not from the cross have been received into Paradise \*, nor Simon Magus have continued in the gall of bitterness and bonds of iniquity †; for the former was not baptized, the latter was. Nor is Regeneration a change of opinion in favour of religion. Candid attention to judicious reasoning, is sufficient to produce this effect ‡; but nothing short of Almighty power can accomplish the new birth §; neither is it mere reformation. There is nothing mysterious in this, but there is, in regeneration; as much so as in the nature, progress, effects, and properties of the wind. The external deportment of a man may be as decent as the decorations of a whited sepulchre, while all uncleanness equally exists within ||. Once more. Remorse of conscience, succeeded by the stoney-ground hearers' joy ¶, is not regeneration. Were it so, then Pharaoh, Saul, Judas, and the stoney-ground hearers, were regenerated persons; but, surely, regeneration cannot equally belong to foolish virgins whose lamps shall be put out in obscure darkness, and to the truly wise, whose shining light shall shine more and more unto the perfect day. But positively,

Regeneration is an infusion of a principle of divine life by the Spirit and word of God, whereby a real, universal, and permanent spiritual change is effected in a man's principles and conduct. In it the soul is quickened from the death of trespasses and sins \*\*, a clean heart is created, a right spirit renewed ††, and the regenerate person becomes in Christ Jesus, a new creature; from whom the old things of sinful principles and practices pass away, and, to whom all things pertaining to life and godliness become new ††. Particularly the understanding is enlightened, to perceive the sinfulness of sin, the wickedness of the heart, the vanity of the world, the insufficiency of the creature, and the suffi-

ciency

\* Luke xxiii. 43. † Acts viii. 13, 23. ‡ Acts xxvi. 28.  
§ Eph. ii. 20. ¶ Mat. xxiii. 27. ¶ Mat. xiii. 20. \*\* Eph.  
ii. 1. †† Psa. li. 10. †† 2 Cor. v. 17.



ciency and excellency of Christ, in his person, offices, and grace.—The will is renewed, so that it abominates and flees from sin; esteems, and cordially chooses Christ and holiness, as indeed the better part. The affections cleave with ardor to those grand objects. The conscience becomes tender, and cautiously avoids, not only evil, but the appearance of evil \*. In a word, the regenerate person is thoroughly changed in principle and in practice. He aims in all things at the glory of God, and is studious to give no offence to either Jew or Gentile, or the church of God. His sincere piety towards God, and strict morality towards men, will more or less expose him to the ridicule or contempt of the ungodly †; but, conscious of divine approbation, he will not be ashamed of Christ or of his words in a sinful generation ‡. On the contrary, by divine grace he holds on his way, and waxes stronger and stronger §. Though this representation might be supposed sufficient, yet it is also needful to shew,

Further, the necessity of regeneration. It is absolutely necessary to enjoy interest in Christ. By our first birth we are members of the first Adam, in whom all die ||, and must be born again in order to become members of Christ, the second Adam, by whom alone we can be eternally saved. By the former we are children of wrath ¶, by the latter, only can we become heirs of heaven. It is necessary to all saving graces—to faith: none truly believe in Christ, but those who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God \*\*.—To love: love is a fruit of the spirit of God ††, but no unregenerate man hath that Spirit. It is necessary for the acceptable performance of religious services, all of which require the grace of God in the heart ‡‡. An unregenerate heart is a graceless heart. Without regeneration there can be neither pleasure nor permanency in the paths of true religion; both these, necessarily suppose, dispositions congenial to the nature of true religion, arising from the possession of a divine nature §§. Much less, finally, can there be any reception to heaven without the new birth, as it would be an eternal violation of order to admit any there who were not previously prepared for it by sanctifying grace here. In a word, ye must be born again, or infinitely better for you if ye had never been born at all.

\* 1 Thes. v. 22. † 2 Tim. iii. 12. ‡ Mark viii. 38. § Job xvii. 9. || 1 Cor. xv. 22. ¶ Eph. ii. 3. \*\* Job. i. 12, 13. †† Gal. v. 12. ‡‡ Heb. xii. 28. §§ 2 Pet. ii. 15.

Dear Reader, as you value your eternal salvation, never rest satisfied till the character described becomes your own. If you enjoy satisfactory evidence that this character is already yours, live becoming your heavenly origin; rejoice in your honourable relation to God, and gratefully ascribe the whole glory of it to his ever-blessed name.

T. B.

## COMMUNION WITH GOD,

THE BEST SUCCOUR IN THE WORST SEASONS.

**M**RS. HENRY, that sweet expofitor of facred writ, a little before his death, defired his friends, to notice as his dying faying, "That a life fpent in the fervice of God, and communion with him, is the moft comfortable and pleafant life that any one can live in this world." The beloved apoftle John, wrote his firft general epiftle, with the kind and benevolent defign of bringing its readers to have fellowfhip with the apoftles; but not in their bonds and afflictions, if that could poffibly have been avoided; no; but that, like them, they might have fellowfhip with the Father, and with his Son Jefus Chrift. Blessed Paul wifhed all men like himfelf in that refpect. A better wifh could not poffibly have entered into his heart, either for a fellow-mortal, or for his own foul. Communion with God is the higheft honour and happinefs of which men or angels are capable. The fublimeft notions of carnal minds, fall infinitely fhort of this felicity. "It is," fays Mr. Shaw, in his admirable treatife, intituled, Immanuel, "the grand diftinction which marks the difference between true faints and all others." Dr. Owen, that great luminary of the laft century, whofe treatife on the fubject has often delighted the hearts of Believers, defines it, "The mutual communication of fuch good things, as wherein the perfons holding that communion are delighted, bottomed upon fome union between them."

This communion implies acquaintance, agreement, friendfhip and love. God is love. He is man's beft friend, and perfectly acquainted with him in every refpect. But man, by nature, is ignorant of God. He is an enemy to him by wicked works. His carnal mind is enmity againft him. He is in a ftate of darknefs, a child of wrath, a flave of fatan, and dead in trefpaffes and fins. Such being the cafe, how is man's communion with God poffible? Can  
two

two walk together unless they be agreed? What concord hath light with darkness, life with death, or enmity with love? Surely none at all. Then, if any one hath fellowship with God, he must be reconciled unto him through the death of his Son. Yes; without true friendship, there can be no good fellowship. Nor is there any Mediator between God and man, but the Man Christ Jesus. If any man have fellowship with God, he is a new creature. He has passed from death to life. He is translated from the power of darkness, into the kingdom of God's dear Son. In a word, he is God's workmanship, who hath created him anew in his own holy and blessed image. This man knows the Lord, as he is revealed in his works, his ways, and his word. He hears and obeys his voice, and that because there is none on earth, or in heaven, in whom he so much delights. God and he love fellowship together. Herein, they converse with each other. Between him and God there is a mutual giving and receiving.

In this spiritual converse God speaks in divers ways and manners. His voice is uttered forth not only in the lively and charming scenes by day, but also in the dark and solemn silence of the night. The sun, moon and stars, together with the air, earth and seas, and all their numerous inhabitants, declare unto the saints, the wisdom, the power and the goodness of the Lord. He speaks to them also by his providential dispensations; sometimes in the sun-shine of prosperity, and at other times, in the darkness of adversity. There are seasons when he makes them lie down in green pastures; when he prepares a table for them in this wilderness, and gives them all things richly to enjoy. Their cup runs over with blessings. By and by, he speaks to them, as it were, out of the whirlwind. He brings them into the school of affliction, and speaks to them by the rod of correction. He saw them in danger of leaning too much on earthly props, of making too much of temporal enjoyments, and therefore determined to give wings to their wealth, and to take away the desire of their eyes by the stroke of death. Perhaps a husband, a wife, or a child, a Minister, or a friend, he calls away from them, that he may possess more of their hearts, and be every thing to them. He speaks to them also by his word and Spirit; and these always agree together. The former is made effectual by the latter. But in every way in which God speaks unto his people, they no sooner understand his language, but they



they find it is that of mercy. That he speaks peace out of the abundance of a kind and loving heart.

In reply to the voice of God, the saint, in his converse with him, giving credit to every thing he speaks, complies therewith. If his stubborn heart rise up against any part, he will not condemn the part against which it rises, but his heart for rising up against it. He will view it as the sad effect of the plague in his heart, and as such will loathe himself in his own sight. It will be his concern to obey the voice of the rod, and not despise the chastening of the Lord; to follow the word, and not quench the motions of the Spirit; to make suitable returns for every display of the divine perfections. He will adore infinite wisdom, and commit himself to its guidance, not leaning on his own understanding. He will confide in infinite power, for his grand support and defence. He will bow to the divine sovereignty with humble resignation, well knowing that he has no right to find fault, and that his Heavenly Father orders every thing for the best. He will speak to the Lord often, with boldness, but not with rudeness. He will confess his sins unto him. He will plead with him in prayer, for promised blessings; and not omit to praise him for those which he has already received. He can and does unboast himself to the Lord more than to the nearest and dearest friend he has in the world. He can tell him his fears, his foes, and all his desires. He knows he cannot ask too much, nor offend by asking too often, or with too much importunity. God attends to his sighs and groans, as much as to his finest words and sentences; and when the fit time is come, he saith unto his pleading servant, "Be it unto thee, even as thou wilt."

In this communion, there is not only a mutual converse, but also a giving and receiving. God gives to his saints, and they gratefully receive of him; again making dutiful returns to him, which he graciously accepts of. He gives himself to them, and they give themselves to him. He says, "I will be your God," and they say, "We will be thy people." He gives them a sense of his love, so that they feel it shed abroad in their hearts. They enjoy it as what it truly is, love infinitely great, sovereign and free; without variableness or shadow of turning; ancient, boundless and durable as eternity; the grand spring of every blessing they enjoy, or for which they hope, either in this world, or in that which is to come. He gives them his infinite wisdom, to guide their feet in the way of

peace. He bestows his mercy upon them according to their need. He lends them his powerful arm on which they lean; and with it he holds them up, so that they are safe. He renews their strength, yea, perfects his strength in their weakness. They can truly say to him in the words of the psalmist, "Thy right-hand hath holden us up: and again, "Thou hast holden me by my right-hand." In a word, he offers them his all-sufficiency; so, that their sufficiency is of him, and he is every thing to them. He says to them, as he did to Moses, "I am," whatever you need, that I am, and will be to you. Now, what shall they render to the Lord for all his benefits? They yield themselves unto him. They give him their hearts: set their affections upon him: yield their understandings to the guidance of his counsel, and their wills to be ruled by his in all things. They likewise present their bodies to him as living sacrifices. With their feet they will not stand in the way of sinners; much less run after the multitude of evil doers; but they will cheerfully go to the house of God, and also visit the house of mourning. With their tongues they will not utter lies and scandal; but the words of truth and soberness, and what will be for the glory of God and the edification of man. Their hands will not be folded together in idleness, much less employed in doing mischief; but therewith they will work, that thereby they may have for themselves, and also to give to him that needeth. Not only in devotions, but also in business, and honest industry, the saints have fellowship with Deity. Whether they be hewing of wood, or drawing of water; navigating their ships, or digging, sowing or reaping their grounds; minding their sheep, or their shops; or whatever else their lawful calling may be, therein they shall enjoy the divine presence and approbation.

After what has been advanced, it may be added, that there is no communion so sweet, so safe, so durable, so honorable or advantageous, as communion with God. There is that in it which exactly suits, fully satisfies, and infinitely delights the sublime and capacious powers of the immortal soul. Sensual delights are momentary, and rather surfeit than satisfy, after leaving a sting behind; but in communion with God, the soul finds its centre and rest. Here, the river runs into the ocean. Here, the spirit returns to God who gave it. Here, all the scattered beauties in the wide creation are found collected together. Not the most exquisite painting to the limner's eye, nor the softest strains

to

to the musician's ear, nor yet the sweetest fragrance to the smell, or most delicious food to the epicurean's palate, are worthy to be compared with the blessedness of communion with God. What can be more honourable than to visit and be visited, to walk and talk, and have a joint interest with the King of Kings? Herein we need fear no evil; neither loss nor disgrace. We are safe in the wilderness, and shall not be less so in the shadow of death. The beginning of this fellowship is the beginning of heaven below, and the perfection of it, will be the perfection of heaven above. It is that communion, which no power, however great, which no place, however distant, can for a moment interrupt. Death itself, which breaks up so many connections and fellowships, does not destroy, but rather brings this to perfection. How blessed is it to be walking with God! By so doing we shall become like him, and ere long be with him for ever and ever.

*Scarboroughh.*

S. B.

### A MEDITATION.

WRITTEN ON THE EVENING OF THE AUTHOR'S  
BIRTH-DAY.

ONCE more the glorious luminary of heaven has withdrawn his beams from our hemisphere, and is gone to enlighten other regions. The feathered songsters of the grove, and the harmless tenants of the field are retired to their nightly coverts; and the sons of industry and toil have now concluded the labours of the day, and are preparing to close their weary eye-lids in the gentle arms of sleep.

At this still hour of solitude and contemplation, not a sound is to be heard in this peaceful retirement save the whisper of conscience—"the still small voice" of God. Come, O my soul! let me now take a retrospective view of the past twelve months, and visit, in serious meditation, the tomb of my departed hours. Another year of my short life is ended, and (awful consideration) has carried with it a register of all the follies, sins, and imperfections it has witnessed in my conduct, in order to give it up in evidence against me before a Judge of infinite purity, unblemished justice, and unlimited power. Solemn thought! melancholy catalogue! thus does every day rise up and reproach me with vanity, and folly, with goodness abused, moments unimproved, and mercies disregarded! Engaged by the most sacred vows, by the most endearing ties of gratitude and love; in the ser-



vice of my Lord, how often, in this one year alone, have I broken those engagements and forgot those ties! how often, even during my most solemn acts of devotion, have my affections wandered from them, and entangled themselves in a thousand trifling scenes of business or amusement. How then shall I dare to stand before him, or expect to escape deserved punishment? Jesus, my Lord! my Saviour! I fly to thee, and cast my trembling soul into thy compassionate bosom. I have, it is true, broken the righteous law of God, in ten thousand instances; but thou hast died upon the cross, and there hast made a full atonement for all my transgressions. O do thou plead my cause! and when offended justice demands satisfaction for my crimes, do thou stretch forth thy wounded hand, and declare what thou hast suffered in my behalf; so shall the flaming sword be sheathed, and I shall obtain that pardon which thou hast purchased for every penitent who trusts in thee: and, O my dearest Lord! do thou thyself condescend to come and take up thy residence in my heart, and make me the willing subject of thy glorious kingdom, so shall my future days be distinguished by love to thy person, zeal for thy cause, and diligence in thy service; so shall I be enabled to glorify thy name, and shew forth thy praises on earth, and at last, through thy free unmerited grace, be admitted into thy glorious presence, where, free from folly, sin, and imperfections, I shall celebrate thy love through eternal ages.

*Sandwich.*

E. TATLOCK.

#### ADDRESS TO A NEW MARRIED COUPLE.

I Feel an impression upon my mind to drop on this paper a word of friendly advice, which I hope will be read in the same spirit of candour and good-will as that in which it is written. I feel a concern for your welfare. You have now taken the most important step that can be taken in relation to the present life. You are united together in lasting bands. May every blessing in nature, Providence, and grace, unite to render them happy to the end of your days!

With regard to your respectability in the world, much depends upon your subsequent conduct. Let sobriety, steadiness, and prudence mark all your steps. Industry and prudence are generally respected in the world. Guard against a supercilious deportment, and every thing that looks like it. Be condescending, but not mean; affectionate, but not fond.

fond. Never, for a moment, think that outward glare, or a flashy appearance, will advance your consequence and respectability. These things have little or no weight with persons of discernment and worth.

Never be deaf to good advice. Do not proudly disdain the good counsel of those who are more advanced in years than yourselves; if you do, there may come a time when you may want such counsel, and not be able to obtain it at any price. Guard well against a waste of time; it is too precious to be wasted. Never angrily thwart and oppose each other, but by the sincerest love serve one another. Respect your relations and friends, for that is the most certain way to be respected. Do not affect independence when your property shall be at your own disposal; it may betray you into difficulties before you are aware. Never be *hasty* in taking any step, nor *violent* in pursuing any object. Let discretion go first, and mark out the line of conduct which is most just and eligible to be pursued, and then never decline because of difficulties or dangers in the way.

Let the religion of the Bible be your religion. May the grace of God inspire and implant it in your hearts. Be not ashamed to profess Jesus Christ and his truth. May that blessed Lord befriend you, bless you, and keep you for evermore. I intreat you consider that an *all-seeing eye* is upon you; may that eye never be a witness to extravagance and waste, to Sabbath-breaking and vice. May you enjoy every felicity, and above all, a good hope through grace.

MILES EMERITES.

### ON EXAGGERATION.

**E**XAGGERATION, and a disposition to exaggerate, are great and growing evils, of which many professors of religion, as well as the men of the world in general, are guilty. This evil consists in magnifying any circumstance, more or less, in a hyperbolical manner. Not to represent any matter as near its reality as we can, is certainly a deviation from *truth*; and a deviation from truth is surely a crime. This will be a growing evil in those in whom it is not checked; for, being lavish in our words, either in the praise or dispraise of persons, or any other objects, we insensibly acquire a *habit* of exalting or debasing them beyond the bounds of truth.

I am

I am led to make these remarks principally by an interview I had with a person some time ago. Soon after being in his company, I found he spoke with much fluency and propriety, particularly about religion. My attention was excited by his conversation, for he appeared to have more enlarged views of men and things than most I had met with. He spoke in terms so high of some particular characters, as induced me to think that their value was not sufficiently known. But soon after I was rather confounded by a sentiment he dropped concerning another character, which was as remarkable for its detraction, as the other expressions were for their approbation. I had, indeed, heard something relative to the latter; but it was a circumstance that I supposed would never have been set forth in a criminal light, which he did in a very high degree. While I remained with him, he pursued the same method in his discourse, and I saw plainly he fell into the sin of exaggeration; for while he could scarcely find words to express his encomiums on some, he again appeared at a loss to represent in a manner sufficiently horrid the faults of others.

To check this evil, which is wantonly indulged by too many professors of religion, let us think before we speak; and let us speak as dying men, who may the next moment give an account before "God the Judge of all." Let us not be lavish of our words; nor appear in extacies while describing things which please us, nor agitated with a passion bordering on malevolence towards those objects which offend us; for, having roused the attention of dispassionate and more judicious minds to an examination, and the result being different from the representation made, we shall become the objects of contempt, and our friends fearful to confide in us. Besides, by not carefully avoiding such habits, we shall plunge deeper and deeper into the evil; till we are so lost to real fact, as not to rest satisfied without some unnecessary and unlawful addition to the most plain and simple thing.

May the reader of this in future guard well his expressions. We all need the caution; but those in a peculiar manner who possess warm tempers and lively imaginations; for they are almost sure to run into the error, without a constant watch over their words. If we are not puffed up with self-conceit, probably we may stop and enquire, "Have I not been guilty of this crime?"—Such a suspicion of ourselves is entering on the direct way to be reclaimed.

*Rotherham.*

S—B—  
WIDOWS'



## WIDOWS' FUND.

*To the Editor of the Evangelical Magazine.*

SIR,

*Devizes, April 12, 1798.*

**W**E are desired by an association of Ministers, held this day at the Rev. Robert Sloper's place, to represent through your Magazine, to Evangelical Dissenters in general, and Ministers in particular, that the letter of *Benevolus* in your Magazine of October last, has been the occasion of exciting farther thoughts for the relief of Ministers' widows. And we would hereby sincerely and earnestly recommend to the general attention a case of such magnitude and consequence to the relief of *their* minds who labour in word or doctrine; so that they may pursue their work with less anxiety respecting the support of the families they may leave behind them. We beg leave to add, that this associated body press on other similar associated bodies, that they would converse much on the subject with their people and other benevolent persons, from whom very much of the assistance must of course be expected. We are,

In the name and behalf of our Brethren,

SIR,

Your very humble Servants,

JOHN WINTER, of Newbury, Berks.

JOHN HEY, Bristol.

WILLIAM DUNN, Bradford, Wilts.

ROBERT SLOPER, Devizes, Wilts.

JOHN JONES, Plymouth-Dock.

\* \* \* Many other pieces on the same subject have been received, and are forwarded to *Benevolus*, who is endeavouring to digest and bring forward a definitive plan to lay before the Public.

[*Editor.*]~~~~~  
ANECDOTES.

“ HONESTY IS THE BEST POLICY.”

**A** Minister of the Gospel some weeks ago preaching upon the evidences of grace, among other things stated that an holy courage and constancy in the cause of God was an indubitable mark of the reality of divine grace in the heart. This he clearly demonstrated in the examples of Joseph and Caleb, of Shadrach, Meshach, and Abednego.

and

and of Peter and John before the Jewish Sanhedrim, Acts, iv. 19. When animadverting on the last mentioned instance, he added, this scripture brings to my remembrance a circumstance which occurred several years ago in a place where I was preaching; seeing a person sitting in the front gallery, apparently much affected under the word, he attracted my attention, and the rather as he had a bishop's livery on. After service I mentioned the circumstance to one of the friends, who said, "Sir, if you knew the man's real character, your heart would be much united to him." Some little time after the opening of our chapel, he came one Lord's-day evening with a view to ridicule the preacher, but it pleased the Lord to set home the word with a saving power on his heart, and, "He who came to scoff, returned to pray." The change wrought in him was too conspicuous not to be noticed, and a person with officious forwardness told the circumstance to his master. On this his Lordship took him to task for attending a Methodist meeting, and told him he must quit his service if he did not desist from going there; adding, you have a family, and if I dismiss you, no gentleman in the neighbourhood will employ you. consider this, and give me your answer in a fortnight. The servant then addressed his Lordship with a respectful acknowledgment of his great kindnesses, admitting that if he was turned away it would be a great affliction; but added, "I am now, my Lord, as well prepared to give you an answer as I shall be seven years hence; for when it pleased God to affect my heart under the preaching, I expected it would reach your ears, and that I should be called to an account for my attendance at the chapel. I therefore prayed to the Lord that I might have an answer to give, and this scripture came to my mind, which is the only answer I can give your Lordship, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Struck with the honest simplicity of the man, his master replied, "and do you make me the judge in this matter?" He answered, "Yes, my Lord." Then said his Lordship, "go and discharge your duty to your conscience, and you shall continue in my service."

---

The sinner's chief inducement to genuine repentance is a persuasion that God is not inexorable, but that there is forgiveness with him through Jesus Christ. This may be illustrated by a remarkable anecdote respecting the Tusculani.

lani, a people of Italy. Having offended the Romans, whose power was infinitely superior to theirs, Camillus, at the head of a considerable army, was on his march to subdue them. Conscious of their inability to cope with such an enemy, they took the following method to appease him. They declined all thoughts of resistance, set open their gates, and every man applied himself to his proper business, resolving to submit, where they knew it was in vain to contend.

Camillus entering their city, was struck with the wisdom and candour of their conduct, and addressed himself to them in these words: "You only of all people have found out the true method of abating the Roman fury, and your submission has proved your best defence. Upon these terms we can no more find in our hearts to injure you, than, upon other terms, you could have found power to oppose us."

The Chief Magistrate replied, "We have so sincerely repented of our former folly, that in confidence of that satisfaction to a generous enemy, we are not afraid to acknowledge our fault."

---

### SELECT SENTENCES.

**G**OD loves without passion; is angry without perturbation, and that repents without change.

In God, time hath no succession; that which is past is not gone, and that which is future is not to come.

To reject what we cannot comprehend, is not only to sin against faith, but against reason, which acknowledges itself finite and unable to search out the Almighty to perfection.

We are exalted not only above Adam in Paradise, but above angels; their King is our elder Brother.

He that hath loved his people so as to unite them to Christ when they were strangers, will he hate them when they are his members?

There is a greater distance from death to life, than from life to action.

The Holy of Holies was crucified between two thieves.

To pretend justification by the works of the law, is as unreasonable as for a man to produce in court the bond which obliges him to his creditor as a testimony that he owes him nothing.

Death is an enemy that threatens none whom it doth not strike.



## RELIGIOUS INTELLIGENCE.

## LONDON MISSIONARY SOCIETY.

[ERRATUM.—It was NOT Dr. Coke, who preached at Surry Chapel the same evening that Mr. Hill preached in the City Road Chapel, as mentioned in many copies of our last. We were led into the mistake by a person then present, and corrected it in the remaining impressions so soon as it was discovered.]

## ANNUAL MEETING.

IN our last we announced the appointment of the Preachers to be engaged at the ensuing Meeting. We have now to add, that the following is the order in which the services are to be conducted:

On Tuesday the 8th instant, a Special Meeting of the Directors will be held at four o'clock at Haberdasher's Hall.

On Wednesday morning, the 9th, a Sermon will be preached before the Society at Surry Chapel, by the Rev. Mr. COCKIN; service to begin at half past ten: At three o'clock a General Meeting of the Society will be held at the Scot's Hall, Crane Court, Fleet-street; and in the evening, at six, the Rev. Mr. BREWER will preach at the Tabernacle.

On Thursday morning, at eleven, the Society will meet again at the Scots' Hall; and in the evening, at six, the Rev. Mr. BALFOUR, will preach at Tottenham Court Chapel.

On Friday morning, at half past ten, the Rev. Mr. WEST will preach at Spitalfields Church.

N. B. We are authorized to state, that the annual accounts of this Society will, as usual, be balanced on the 21st of next month, it is requested, therefore, that such contributions as are designed to be inserted in the list of the year, which terminates on that day, may be forwarded to Mr. Hardcastle, Treasurer, No. 8, Duck's-foot-lane, as much before it as possible.

May 1, 1798.

## AMERICAN MISSIONARY INTELLIGENCE.

*Extracted from the New York Spectator, of Saturday Feb. 24, 1798.*

THE Northern Missionary Society, in the state of New York, met on Thursday last in the town of Troy, and was opened with a sermon by the Rev. Alex. Proudfit, from Mark xvi. 15. "Preach ye the gospel to every creature."

From the reports of the different departments, the Society had the pleasing satisfaction to find, that since their last meeting their number was considerably increased; their funds augmented; and their prospects highly flattering, that they will soon have a permanent foundation laid for sending Missionaries amongst the heathen; and of rescuing the wretched inhabitants on our Western frontiers from barbarity, ignorance, and delusion, and leading them to civilization, science, and religion, by the glorious light of the gospel of Christ.

The Society received a considerable addition, during their sitting, from different denominations of Christians, all of whom appeared cordially engaged in promoting the great objects for which it was instituted.

In order to solicit the divine co-operation and blessing, they appointed the fourth Thursday of April next to be observed as a day of fasting, humiliation and prayer by the Members of the Society, that they may unite in supplicating the God of heaven to raise up Missionaries, and furnish them for the arduous work; to pour out his holy Spirit in copious effusions upon them,

them, and upon all the churches; to make way in the dispensations of his righteous Providence for the introduction and universal spread of the everlasting gospel among the unenlightened nations of the earth, and to crown their exertions with glorious success.

Before they adjourned, they chose the following Gentlemen officers of the Society for the current year.

Dr. JOHN B. SMITH, President.

Rev. JAMES PROUDFIT, Vice-President.

Rev. JONAS COE, Secretary.

Rev. JOHN B. JOHNSON, Clerk.

ELBERT WILLET, Secretary.

#### DIRECTORS.

Dr. Derick Romeyn, Dr. John B. Smith, Rev. John Close, Rev. John Ballet, Rev. John Dunlap, Rev. John Demerest, Rev. Samuel Smith, Rev. James Mairs, Rev. William M'Cauly, Rev. Alexander Proudfit, Rev. Isaac Labagh, Rev. John B. Johnson; Andrew Yates, James Gordon, Christian Miller, Cornelius P. Wyckoff, Abram Eights, Abram Outhout, Jacob D. Vander Heyden, Elijah Jones, and Cornelius Van Vechtan.

After this the Society adjourned, to meet in the town of Schenectady on the second Tuesday of September next, at eleven o'clock in the forenoon.

By Order of the Society,

Lansingburgh, Feb. 13, 1798.

JONAS COE, Secretary.

#### ASSOCIATION.

On the eleventh of April, the Associated Ministers, in the County of Dorset, held their Annual Meeting at Wimborne, when it was resolved to support an Itinerant Preacher in the County, and to obtain a suitable person as soon as possible.

#### CHAPELS OPENED.

##### RET FORD CHAPEL

ON Easter Sunday April 8th, 1798, a new Chapel was opened at Retford, in Northamptonshire, when two sermons were preached on the occasion by the Rev. Tho. Bennett, of Morton, Lincolnshire, in the morning from 1 Kings ix. 3. "Mine eyes and mine heart shall be there perpetually;" in the afternoon from Mark xvi. 15. "Go ye forth," &c. The place was very crowded, and the congregation was serious and attentive. It will no doubt be matter of joy to those who pray for the enlargement of Zion to hear that the above opening is the introduction of the gospel into a place that was destitute of it.

##### MULBERRY GARDEN CHAPEL.

THE congregation of Protestant Dissenters of the Independent denomination, under the pastoral care of the Rev. John Knight, have unanimously agreed to remove from the old established meeting, in Nightingale-lane, to another place of worship near the spot, lately called "the Mulberry Garden Chapel." The said Chapel was built on a lease for twenty-one years, by the late Countess of Huntingdon, which expired last Michaelmas. It has, for the sake of convenience, been a little contracted, and otherwise considerably altered, and was opened on Sunday April 1, 1798, in the morning, by the Rev. John Humphreys, of Union-street, in the Borough, who delivered

affuitable discourse from 1 Kings viii. 57. "The Lord our God be with us, as he was with our fathers; let him not leave us nor forsake us;" and in the afternoon a sermon was preached by Mr. Knight, Minister of the place, from Haggai ii. 9. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."

---

## OBITUARY.

---

### MRS. MARY HENDERSON,

**W**IFE of the Rev. J. Henderson, then Minister of the Scotch Presbyterian Church, at Monkwearmouth, county of Durham (now of Flushing, in Zealand) died April 11, 1793. Her father and grandfather (the Rev. J. and W. Hally) were both Ministers in North Britain, eminent for usefulness, and revered for piety. Her funeral sermon was preached by her husband at the above church from Ezek. xxiv. 5. He drew her amiable character in the strongest colours; describing her as the best of wives, of mothers, of sisters, and of friends, as well as distinguished for her zeal and progress in the divine life. "When speaking about our parting soon," said Mr. H. "she with a strong and lasting faith said, she hoped it would not be long when we should meet again in a happier land, where there is no more sickness, pain, or death, never more to part. Then I said to her," adds Mr. H. "Fear not, my dear, for I trust God is with thee; be not dismayed, for he is thy God: he will strengthen thee, yea, he will help thee, yea, he will uphold thee with the right-hand of his righteousness."

Never did she shut her eyes in the sleep of nature with a softer air than she closed them in her last repose. O what a glorious and peaceful end was hers! like the setting of the sun after a fair and serene day. Like one who had acted a good part, she quitted the busy stage of life. She had no more to do, having finished her work, but to lay down and sleep in Jesus.

---

### MR. GEORGE NEVE

**W**AS the son of a respectable farmer at Crowhurst, near Battle, in Sussex. His natural disposition was amiable, and he possessed a very tender conscience from a child; inasmuch, that if by death he lost any favourite animal, he would weep and say God was angry with him, and thus punished him for his sins. He was called by grace under the word preached at Battle in 1791, after which his life most exemplarily adorned his holy profession in all things. Although in full vigour of body and mind, and very near being united to a beloved and godly young woman, many of his expressions, a few days before the awful stroke of Providence which caused his death, seemed to shew he felt a presentiment of his approaching fate.

On Monday August 15, 1796, being with his servant driving the team in a narrow lane, about a mile from home, he accidentally fell down, and not being able to extricate himself, the loaded waggon went over his body, and so crushed his inside, that all passage was stopped. When the neighbours came to his assistance, he with great calmness told them that his hurt was mortal; begging them most earnestly to seek the salvation of their souls, and to prepare to meet their God, since they knew not but like him they might be called at so short a warning. During his survival his pains were

extremely



extremely violent, every thing he attempted to swallow returning immediately. Yet at intervals he comforted his mourning friends. He told his mother that his time was short, and full of misery; but although the first man was of the earth earthy, yet the second man was the Lord from heaven.—*There* hung his hope!

On Thursday morning, at five o'clock, he seemed full of such joy as cannot be expressed, and sung the following verse:

" I set the Lord still in my sight,  
 " And trust him over all;  
 " For he doth stand at my right hand,  
 " Therefore I shall not fall."

He called his friends around him, and said, " I must go to my Lord; he calls me; so pray do not wish to keep me here." He wanted to tell of the goodness of God, and speak of the joys of heaven more than his strength would permit, saying, " What I am not able to tell, you will find in the scriptures; be sure you search the scriptures.—Seek, oh seek Jesus!" He then sung,

" Oh glorious hour! oh blest abode!  
 " I shall be near and like my God:  
 " And flesh and sin no more controul  
 " The sacred pleasures of my soul."

And thus sweetly committed his spirit to the Lord who gave it, August 18th 1796, aged 25.

A funeral sermon was preached the following Sunday at Battle, from Psalm lxxv. part of verse 5, " By terrible things in righteousness wilt thou answer us O God of our salvation."—Being a young man greatly beloved, between 600 and 700 persons attended! and, blessed be God! there is reason to believe, his death has been (under Providence) the cause of life to many, as he used often to say, how cheerfully he could die for the good of his friends. His benevolent desire appears to be granted, in that several who were, previous to his death, bitterly prejudiced against the ways of the Lord, are now earnestly striving to walk therein.

#### MRS. MARIAN MANDERSON, AND HER SISTER.

MRS. M. was born at Portsmouth July 1774, and her maiden name was Muirhead. From early youth she discovered a sedateness, that gave the appearance of years considerably above her age. It pleased God to manifest himself to her in childhood, particularly when about twelve years old, under the ministry of Mr. T—d, at R—f; and at a time when the generality of children are taken up with toys, books were her companions; the Bible, hymns, and spiritual-songs were read with pleasure; and having a tenacious memory, before she arrived at the age of maturity, it was stored with divine truths; this, added to great mildness of temper, though naturally of few words, rendered her a valuable companion to the citizens of Zion; and will account for the readiness with which she applied a variety of passages to her own situation when in the view of eternity. In the fall of 1789, her acquaintance first commenced with Mr. M. and notwithstanding many thwarting circumstances, they entered into the matrimonial union in December 1796.

Her husband being an officer in the navy, the hour of separation was look-  
 ed

ed forward to with anxiety and pain. The fleet sailing in May, when she was several months gone with child, her health very delicate, and having fears for his safety, her anxiety much increased; yet, mixed with the hope that their separation would not be of long duration.

In July, her sister Elizabeth, who had been complaining for above two years, began visibly to decline: which joined to her own fears, so wrought on the mind, that Nature began to droop, when she thus expressed herself in a letter to her partner: "My spirits are at times so low I can hardly support myself; with what impatience have I passed three tedious months in absence? Oh! that you were near to pour consolation into my afflicted mind!" In August hopes were raised of soon meeting, and by the end of the month, they were accomplished.

In June, she had contracted a cough which Mr. Manderson took particular notice of on his arrival; and frequently besought in the tenderest manner, she would make head against it, that, if possible, its strength might be rooted up before it fixed deeper; but she had been deceived by the opinion, that at her delivery it would cease, being nothing more than common. Thus the disease was suffered almost unopposed to intrench itself in the constitution, and insinuate its baneful affections into the springs of life.

On the 21st of October, she was delivered of a daughter, and at the end of a fortnight had every appearance of a speedy recovery. The pleasing prospect of seeing her offspring grow up, had now, no doubt, wedded her more to the continuance of life; and probably the gloom that had hung over her mind, began to break, and make way for the cheering prospect of many returning years. But, alas! she soon found her health begin to waver; the cough, that seemed in a great measure subdued, returned; excessive perspirations reduced her strength; and a violent head-ach attacked her with such severity, that at times she was fearful of being bereaved of reason: her hearing was also considerably impaired. In this distress she found herself unable to nurse the dear infant: when the grand Adversary taking advantage of all, presented the haggard figure of despair to her mind, with whom she had sharp and severe conflicts; yet discovered the matter to none, till God was in mercy pleased to comfort her with his gracious promises. Every thing was done that art could prescribe, or affection could devise. Bristol waters were recommended as the only hope of effecting a cure; but that journey, undertaken three weeks after delivery, in the depth of winter, only aggravated the complaint. Her mother, who accompanied her, observing the first day, that she had eaten a tolerable dinner, was answered, "yes, thank God, I have eat comfortably; but I would not have you build on this; whatever may be his will, I am resigned: of this I am certain, that his counsel shall stand, and he will do all his pleasure." After remaining a week at Bristol, and experiencing no benefit, she hastened back again to her dear infant and relations.

The disease now gained ground apace, and she found herself hastening to an eternal world; her situation being rendered still more grievous, by the deafness having increased so much, it was hardly possible to make her hear, save a few words, and these often two or three times repeated; yet the sound of the voice was frequently too much to bear, though she could not distinguish what was spoken. When Mr. M. was sitting by her one day, she said, "do not, my dear, deceive yourself with any hopes of my recovery, for I am certainly going." A week after her return, she was confined in bed; the perspirations, which had for some time been little, returned, and the cough continually harassed her night and day.

Under

Under such accumulated distress she was never heard to repine, but sometimes to say, "you do not know how ill I am; you do not know what I suffer." When she observed any of her relations shedding tears, she would say, "weep not for me; it only makes me worse;" and chid her mother by saying, "your excess of grief is enough to make God take me, though he had otherwise designed;" adding, "have you not better learnt Christ? as for me I have long learned the road of submission." Observing once, particularly the distress of her husband, she said to him, "It is a trying time my dear! God has cut short our work, but I hope we shall meet in heaven, never, never more to part!" What a distressing season, when none could converse with her; when no soothing language could be used to comfort the mind under the view of approaching dissolution! But she was full of inward strength and serenity; death was viewed without fear, as a sure inlet to immortal glory; the only struggle was with the affections of Nature; her dear infant, husband and parents, for whom she felt the tenderest emotions.

As her husband went to the bed-side one evening, she said, "The doctors have given me over, and tell me I may eat or drink any thing I have a mind for; how can a sick stomach receive food? I shall soon eat of fruit and drink of streams that will not injure; how pleasing to look forward, and at the same time how painful!" About twelve days before her decease, being seized with fainting fits, and apprehending her end near, she called her father and mother to the bedside, "thanked them for having given her a religious education," at the same time expressing her views and prospects of happiness. This was a trying hour for affectionate parents. Asking some days after, how her sister was, and on being answered, "much the same;" replied, "aye, it has been much the same with her for a long time, I hope it will not be so with me; but that I shall soon be released, the one way or the other."

The fainting fits returning at intervals; after one she expressed much impatience to see her husband, and when alone, brought up the subject of the infant child, which was always near her heart; recommending it to him, "to bring her up in the ways of the Lord," adding, you will have a double charge, that of father and mother." Being asked once by her mother if she had any thing particular to say to her, she replied; "any thing to say to you? Where shall I begin? You have trained me up in the strictest paths of virtue and honour, and I trust the means have been blessed, which makes me feel that serenity of soul I now possess;" and much more to the same purpose. The hectic fever having latterly affected her head, she was at times incoherent; but would soon recollect herself. Once expressing a great anxiety for her infant, which, in her delirium, she had supposed to be dead, it was brought to her; and as soon as she beheld it, she cried, "you are come to see your dying mother. O! that you may be from this moment sanctified, and under the protection of a God of mercy;" adding, with maternal affection, "O that I could take you with me in my arms!"

Speaking to Mr. M. on the foundation of her hopes, she said, "I trust I have tried myself whether I am in Christ or not, and hope I am not deceived. I would not give up this hope for the universe, were it professed. How pleasing to look forward, and painful too!" Being supported to take some nourishment at a time when nature was very weak, she calmly said, "let him do all his pleasure;" at another time, "I shall soon see him as he is," and on, such another occasion,

"I can



"I can do all things, or can bear  
 " All sufferings, if my Lord be there;  
 " Sweet pleasures mingle with the pains,  
 " While his left hand my head sustains."

Once being alone with her mother, she said, with apparent triumph;  
 " Mother, my

" Jesus can make a dying bed  
 " Feel soft as downy pillows are,  
 " While on his breast I lean my head,  
 " And breathe my life out sweetly there."

Adding, " Lord, fill me not too full—It is enough."

In the last week of her life the perspirations were excessive. During their height she once said, " these are the symptoms of dissolving nature.—O death! death! what is death!—we think little of it, till we come to try it." But this did not appear to be spoken from any fear, or apprehension.

At another time she exclaimed,

" O! if my Lord would come and meet,  
 " My soul would stretch her wings in haste,  
 " Fly fearless thro' death's iron gate,  
 " Nor feel the terrors as she pass'd."

On the 31st of December she observed it was the Sabbath, saying to those near, " it would be best to prepare for the duties of the day; and repeated the first verse of the 92d Psalm;

" Sweet is the work, my God, my King,  
 " To praise thy name give thanks and sing;  
 " To shew thy love by morning light,  
 " And talk of all thy truth at night."

Then rejoined—" O! how often my heart has gone with that Psalm!" On the Monday following she seemed impatient to be gone, saying, " I thought to have been home on Saturday; asking one that stood near, " do you think I shall get home to-day?" Being thus sensible of approaching dissolution, she often thought the faintings would carry her off. Mr. M. entering the chamber just as she was recovered from one, and supported in bed; as soon as she perceived him, she said; " my dear, I am almost gone—I thought never to have seen you more."

So rapid was the progress of the disorder, that although on the 18th of December, when returned from Bristol, she appeared to have fallen away but little, yet she was now reduced to skin and bone, as much in three weeks as her sister in near six months, who was nevertheless so reduced for some time back, as hardly to be expected to survive from one day to another. On Wednesday the 3d of January, about four in the morning, her end was apparently near, by her panting for breath; yet at times she spoke distinctly, though weak. About ten minutes before she resigned the tabernacle of clay, observing her father and mother on each side of the bed, and turning her eyes wishfully first to the one, and then to the other, at last she said with a faint voice, " I shall soon be out of pain—I shall soon be happy." Some minutes before, her eyes were fixed on her husband when she appeared to be in prayer, and from the few words heard, it appeared to be in his behalf. About eleven she closed her eyes on all terrestrial things, having struggled with patience under a severe and violent disease, leaving behind her a sweet smelling savour, and testimony of the power of religion on the mind.

Three

Three days after she was interred, her sister Elizabeth desired to be taken into the same chamber and bed where she had expired. She often lamented she could not see her interest in Christ so clear as her sister had; but renounced all hope of salvation through any other way. Her moral life and circumspect walk being once held up to her as a source of consolation, she replied, "it is true I have not run the giddy course with many, but I was born in sin; I feel I am a great sinner, and unless I am saved through Christ Jesus, I must be lost to all eternity."

Though her sufferings were apparently great, she was never heard to repine, but frequently wished, "it would please the Lord to release her." It was expected from her weak and reduced state, she would die without any struggle; but it proved not so; the last days of conflict were hard; and Nature was agitated to her inmost recesses. On Sunday the 28th of January it was apprehended she could not survive many hours; and indeed it was her own opinion, when she was heard to say, "Come Lord Jesus, come quickly." Towards evening, being somewhat calmer, she requested the family to drink tea in her chamber, saying, "it would be the last time." And when seated round the table, she observed, "you are all enjoying yourselves, I shall soon enjoy myself with the blessed Jesus." She frequently said, "I shall soon see my sister." The distressing conflict continued till Thursday the 1st of February, when about four in the morning she called her mother, and when come, said, "Mother, I am dying, my heart strings are now breaking—you will never know what a dying bed is till you come to try it." Her voice had failed her some days, so that she now expressed herself in whispers, yet was sensible to the last moment; the hectic fever that had flushed her face at intervals, never affected her head. He expired about half past eleven in the forenoon, being little turned of twenty years of age, and about three years and a half younger than her sister, so shortly gone before.

May such lessons of mortality be studied deeply by survivors, seeing youth has no security against the arrows of disease, or shield against the fatal arrows of the King of Terrors, whose poison drinks up the moisture of the strong, the vigor of the healthy, the beauty of the blooming, and soon lays them low in the grave, the house appointed for all the living.

#### MRS. PRYOR,

THE subject of this article, was a native of Dorsetshire, who in the days of her youth was naturally disposed to sobriety, and very exemplary in her conduct. At the age of about twenty-one, Providence placed her in a pious family at Blandford, where she had an opportunity of hearing the gospel under the ministry of the Rev. Mr. Field, which was instrumental to the salvation of her soul. From the age of about twenty-five to thirty she resided with the same pious family in the vicinity of London, where she had an opportunity of sitting under the ministry of the Rev. Mr. Brewer and other gospel ministers, and was no doubt thereby led further into the knowledge of the truth, as it is in Jesus. At the age of thirty-one she was married to Mr. Pryor, of Hackney, and from that time she sat chiefly under the ministry of the Rev. Mr. Eyre, the privilege of which she would often speak of with great delight; so that the Lord blessed the various means of grace to her soul, in calling her from darkness to light, and leading her in a gradual way to the knowledge of "Christ in her, the hope of glory." Tho' she often would lament the coldness of her faith and coldness of her love,

when her Christian friends related their experience, and on this account was often ready to question her interest in him.

For the last four or five years of her life, she experienced much affliction of body from a violent chill which brought on various disorders; during this time she had but short intervals of ease, and at length her disorder terminated in a decline. She bore her affliction with cheerfulness and fortitude of soul, even to the last. In October last her disorder evidently increased upon her; she had recourse to a physician, but in vain, the time of her departure was at hand, of which she was very sensible, and in a letter she wrote to her brother in Dorsetshire, expressing her dangerous state, said she thought she could not live to Christmas-day. She expressed her doubts and fears respecting her interest in Christ, and was afraid she was not a child of God, though she said she hoped she had one mark of a child of God, the things she once loved she now hated. In this state she remained till within three weeks of her decease, when her disorder increased very rapidly, so that she could get but little rest: her friends advised her to take some opiates to obtain it; but this she refused, saying, she prayed God would not suffer her to close her eyes to sleep, till he had assured her of his love to her soul, till he had lit up the light of his countenance upon her. Though she was so weak in body, she would raise herself on her knees, and wrestle with God in prayer for this desirable blessing, which the Lord was soon pleased to answer, by directing her to that comfortable passage in Isaiah xii. 2. "Behold God is my salvation," &c. from which she derived great comfort to her soul, which she never after wholly lost; for Jehovah was her strength and her song, in whom she trusted. She repeated this beautiful verse within an hour of her death, and from it she desired Mr. Eyre to preach her funeral sermon. She was fully resigned to her affliction and approaching dissolution, saying, she would not have been without one affliction the Lord had laid upon her. When Satan endeavoured to harass her with doubts, she would beat him off with the word of God, saying, though I change, the Lord changeth not—whom he loves, he loves unto the end; and as he had shewn her much mercy, surely he would not leave her at the last. She admired the condescension and mercy of God to her in affliction, that he should thus manifest his love to her who was so unworthy; was very thankful for the many visits she was favoured with, both from ministers and other pious friends, whose prayers and good counsel were rendered very beneficial to her. She said the Lord had fulfilled all her request, and had been better to her than her fears. Her Christian friends had great pleasure in their visits from seeing her in such a composed state, and so resigned to the will of God.

On new year's day she said she had not thought to have seen it, and was in the hope she would have been in heaven before; but as she was spared so long, she thought she would go to the Lord on her wedding day, the 6th of January, or on the 7th, being the day three years that her father died, which accordingly came to pass; for on Sunday the 7th of January, she calmly breathed out her soul into the hands of her Redeemer, while her friends were in the act of prayer with her for this best of all blessings: so calm was she in the article of death, that it was only by seeing her cease to breathe it could be known she was gone.

A few days before her death, she very composedly ordered every circumstance and every person that was to attend her funeral, and very affectionately exhorted her dear partner to be prepared to follow her.

Thus



Thus happy was the end of one, who, for many years, may be said to have been a weak believer; may it be of great use to others in like circumstances, who, though they can take hold of Christ, but with a trembling hand, may from hence be encouraged to persevere in waiting on God, for that strength they need, and those graces which will enable them to subdue their unreasonable fears, and to bring them off at last more than conquerors, through him who has loved them and gave himself for them.

"A feeble Saint shall win the day,

"Though death and hell obstruct the way." —WATTS.

#### J. DAVENISH.

DEPARTED this life, Jan. 22, 1798, John Davenish, the son of Matthew Davenish, Sydley, Dorset, in the eighteenth year of his age; many years under the tuition of the Rev. John Lewis, Ringwood, Hants. His complaint was a Diabetes, but the danger was not discovered, until within a few days before his death. He received the news with great dejection of soul, and the terrors of the Lord made him afraid. He found no refuge in himself, no comfort in what he had been, or had done; a pious education and strict morality. He evidenced a deep felt sense of the sinfulness of his nature; and was at times like one on the borders of despair. But the blessed God did not suffer him to continue long in that state; he "brought him up out of the horrible pit, and miry clay, and set his feet on a rock." He then had very uncommon manifestations of the love of God; and afforded in his dying experience a striking instance of the reality and power of godliness. His expressions filled all around him with amazement. He appeared to feel great concern for the salvation, and happiness of others; and with peculiar earnestness and affection, recommended Christ, with all the blessings of his purchase, to those that visited him; from a full conviction that there is salvation in no other.

Mr. G. the minister of the place, having spent some time in prayer with him, he cried out, "Oh, Mr. G. God *can* save,—God *will* save me; he saves me *now*, or I could not be so happy in my soul." He answered, "he does, and will save you with an everlasting salvation." The youth then replied, "he will, he will!" After being then silent for a few moments, he cried out, "O that the world did but know what I know, and feel what I feel, of the preciousness of Christ! I am not afraid to die, and have no desire to live; but to speak of my Redeemer's goodness to all around me. If God, (said he,) should finish his work in my soul, and take me to himself; and render my death instrumental to the conversion of my dear brothers, for whose salvation I long; what reason shall I have to bleis him for ever!"

He desired one of the family to write to his late master, Mr. L. and inform him how gracious God was to him, and what comfort he had in a dying hour. When Mr. G. called again, and enquired of him what the state of his mind was, he said, "I have not been able, through weakness, to say much for God since I saw you last; but God has not left me for a moment." At the close of prayer, there appeared a peculiar sweetness on his countenance that seemed to indicate a happy spirit just entering on glory.

He soon after broke out in such transports of joy, that it is not possible for tongue to express, or pen describe. "Oh, (said he,) how precious is Christ! I long to be with him; come Lord Jesus, come quickly, &c." a pious female servant in the family said, he will come, my dear, "the vision is for an appointed time." (Hab. ii. 3.) yes, said he, "he is coming—he is coming. To die is gain,—to die is gain,—to die is gain; more than I gain

gain than all you, were you to live ten thousand years. Guardian angels are now waiting around my bed, to convey my soul to realms of bliss.

Victory! victory! victory! In this rapturous strain did he continue, till he could speak no more. He closed his life with the words of Dr. Watts:

"Then, while ye hear my heart strings break,

"How sweet my minutes roll!

"A mortal paleness on my cheek,

"And glory in my soul."

There is reason to hope, that his dying sayings, have deeply impressed the minds of several young persons, in the family and neighbourhood.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*The History of the Church of Christ, Vol. II. containing the 4th and 5th Centuries.* By Joseph Milner, M. A. 8vo. 600 pages. Dilly, &c.

WE have already given a general sentiment of this work in our review of the former volume, and hoped by this time to have been able to notice the work complete; but the author's death having unhappily interrupted its progress, we have been unwilling any longer to delay the notice of a work of such general merit and utility.

The principal excellence of Mr. M's history consists in the particular attention he has paid to evangelical principles and experimental piety. And if in this respect the present volume be found inferior to the former, it may fairly be imputed rather to be depravity of the times, than to the fault of the historian. The ages here reviewed are, however, full of interest, as the reader must admit, when he is informed they comprehend the history of Arianism, of Pelagianism, the establishment of Christianity, and the biography of Ambrose, Austin, Jerom, and others of the fathers.

But perhaps the chapter which may at present excite most attention and criticism, is the 17th. which consists of "Reflections upon Ecclesiastical Establishments," and the right which Theodosius had to make Christianity the religion of the state.

Mr. M. taking for granted the divine origin of Christianity, thinks it cannot be made a question whether a "well-digested liturgy," and the provision of "proper persons and places for the worship of God," were not a public benefit, and as such the duty of the magistrate: but besides this, he adds several other considerations, some of which we shall enumerate.

Under the patriarchal dispensation, neither idolatry nor infidelity were tolerated; but the worship of the true God religiously observed. The Jewish government, Mr. M. admits, was a THEOCRACY, yet so much, he thinks, may be inferred from its constitution, "That it is lawful for the sovereign authority to direct in matters of true religion." It is hardly to be conceived that God would interweave into his theocracy, what in its own nature is unlawful. (p. 228.)

On these grounds our author thinks it scarcely can be doubted, "but that when the Gospel was preached among the Jews, if their Sanhedrim had received it, they would have had a right to make it the established religion of the nation." This position, however, certainly will be doubted, and some persons will be ready to ask, if they had a right to establish it, will not this imply that they had also a right to reject and prohibit it, in order to preserve the religion which had already been established?

Another argument on which Mr. M. places much strength (if it is another) is, that true religion is for the good of the state; idolatry and irreligion

religion are injurious to it, and provoke the anger of the Almighty; inasmuch, then, as it is the duty of Government to promote the public good, it is their duty to establish and protect the true religion, which is Christianity, and oppose its contraries. It is not our wish to anticipate the answers to this train of reasoning, nor the unfavourable inferences which may be drawn from it. As it is a question on which many pious and conscientious Christians think widely different, we leave it to the reflection of our readers: but it would not be just to the memory of this excellent writer, to omit the following passage, in which he endeavours to guard his readers against misconception of his opinions, as if he were favourable to persecution.

“I say, without the least hesitation, let no man be compelled to become a Christian; in strict truth, he cannot. Every man not only ought to have, but must have the right of private judgment. And as it is the absolute duty of Christian states, even for social and political purposes to endeavour, as much as possible, to convert all their subjects to the true religion, so it is contrary to duty, that men should be forced to profess what they do not believe; because hypocrisy will be the certain, and an augmented enmity, the probable consequence. It is one thing, however, to leave a man at liberty, whether he will be a believer or not: another to allow him to propagate infidelity and idolatry. So also it is one thing to violate conscience, by absolutely insisting on, and extorting confession of faith; and another to preserve the sacred institutions of the country, from being derided and profaned. The Government has a right to restrain men, and oblige them to keep their irreligion to themselves; the same right as to oblige vessels to perform quarantine, when there is reason to suspect the plague. In this manner did the great, the pious Theodosius; he compelled no man; he only restrained: Pagan emperors before him, and popish princes since, not only restrained, but also compelled. The former is not persecution, the latter is; and I join cordially with the present age in detesting it.”

*Union and Friendly Intercourse, &c. By the Reverend J. Eyre, price 6d. T. Chapman, Fleet-street; and G. Whitfield, City Road.*

THE department allotted to the author of this sermon, in conducting the Evangelical Magazine, necessarily imposes silence on us, respecting any of his productions. The only notice, therefore, we can take of his discourses, is to announce it to the public; sincerely and earnestly praying to God, that, by his blessing accompanying it, it may contribute, in some degree, to the accomplishment of the union recommended.

*A Sermon on the Sanctification of the Sabbath, and on the right Use and Abuse of Sunday Schools: preached October 1st. 1797; by the Rev. M. Olerenshaw, Minister of Mellow, Derbyshire. Octavo. Pages 24. Price 6d. Clarke, Stockport: Matthews, Chapman, London; Reddish, Manchester, &c.*

THAT Christian Ministers should enforce the proper observance of the Sabbath, with peculiar earnestness, at the present period, must be obvious to all who revere the authority of Him, who hath commanded it to be kept holy. But those who are best acquainted with the human mind, will readily acknowledge the superiority of proof and affectionate persuasion, to declamation and authoritative assertion, in producing the intended effect. M. Olerenshaw, however, in this discourse from Gen. ii. 3. deals more sparingly in the means of convincing the judgment, and winning the heart, than in the application of reproof. In explaining his text, he briefly touches on “the proportion of time set apart—the reason of its appoint-



appointment—and what is implied in its being blessed and sanctified." Considering the Sabbath as a day of rest from all secular concerns, except such works of necessity and mercy as were allowed under the Jewish dispensation, he very properly condemns a paragraph in a Manchester print, advising farmers to work on the Sunday, during harvest, "lest the corn should be spoiled." But proceeding to the subject of Sunday-schools, he animadverts, with no less severity, upon those useful institutions, where writing and accounts are taught, or any kind of instructions given on any part of the Lord's day, which relate not immediately to the soul: and without making allowance for distance, bad weather, bad roads, or want of accommodation for teachers, or children, all are charged with the violation of the Sabbath, which do not constantly attend public worship; even where prayer and other spiritual exercises are substituted instead of it. Several other circumstances are suggested, which certainly bear no favourable aspect towards these charities; though the Rev. author assures us, he would not be supposed to speak against them in general; and at the close of his sermon, solicits in behalf of one of them, the liberal contributions of his hearers.

*A Defence of the Sunday Schools: attempted in a Series of Letters, addressed to the Rev. M. Olerenshaw, in answer to his Sermon on the Sanctification of the Sabbath, and on the right Use and the Abuse of Sunday Schools. By J. Mayer: 12mo. pages 98. price 1s. Clarke Stockport, Chapman, Evans, London; Reddish, Thompson, Manchester, &c.*

In this neat pamphlet, replete with information, on a subject which becomes increasingly interesting, a complete answer is contained to Mr. Olerenshaw's attack upon a Charity, which embraces the temporal and spiritual welfare of so many thousands of poor, helpless and almost friendless children.

To prevent the effects that might result from the erroneous statement made by so respectable an opponent, Mr. Mayer, as a warm friend to these institutions, in general, is induced to come forward in their defence. He pleads their cause with much animation, and ability; and it is but justice to say, he perfectly succeeds.

The account here given of the nature, seasons, and methods of instruction, adopted in the best institutions, and the extraordinary success God has graciously condescended to grant to the generous efforts of his people, cannot but be gratifying, to all sincere lovers of Jesus, who are desirous of increasing the portion of human felicity among those objects of deepest commiseration. Such persons will read with the most lively joy, that a school of only twelve years standing, at Bolton, has constantly had upwards of a thousand scholars regularly attending it; that one at Stockport, opened only eight years since, has now upwards of fifteen hundred scholars, and is still increasing; that another, more recently established at Macclesfield, has succeeded for the time, far better than either; and that of the multitudes thus prevented from becoming, through ignorance, the slaves of wickedness and misery, many have died triumphantly, and hundreds are now living in the fear of God, and walking in his commandments: yea, that from one of these very schools, which Mr. Olerenshaw so severely censures as the nurseries of irreligion and infidelity, about twenty youths have, in the course of one year, departed in the Lord, acknowledging to their patrons, in these solemn moments, that the instructions they there received, were the means under God of their salvation. And if any thing can add to the satisfaction of the reader, it must be the consideration that the teachers engaged in the schools alluded to, and many others established upon a similar plan, give their labours gratis.

## P O E T R Y.

## REJOICING IN HOPE.

By Mr. FOUNTAIN, Baptist Missionary  
in the East Indies.

How bright is the prospect the saint  
has in view,

Let present things be as they may;  
Omnipotent Power shall bring him safe  
through,  
And lead him to regions of day.

Sin, affliction, and sorrow, attend him  
while here,

And frequently injure his peace;  
But by Faith he beholds the sweet period  
draw near,  
That brings him a final release.

Then with rapture he mounts to his hea-  
v'nly abode,

Where his spirit finds pleasure and rest;  
With extasy basks in the smiles of his  
God,  
And enters the joys of the blest.

There with Patriarchs, Prophets, Apost-  
les, and those

Who have sealed the truth with their  
blood;

Whose invincible courage astonish'd their  
foes,

And constrain'd them to glorify God.

United with these, now he hears them re-  
late

The full tale of their sufferings below;  
The conflicts and toils of their militant  
state;

And the Grace that supported them  
through.

When this having heard, he responses  
to them

The mazes through which he has trod;  
How, by Grace, out of great tribulation  
he came;

And arriv'd at the City of God!

Now their harps they all strike, and one  
chorus they raise—

"Salvation by Grace" is their theme;  
"Blessing, Honour, and Glory, Thank-  
giving and Praise,  
Hallelujah to God and the Lamb!"

TYRO.

## MISSIONARY HYMN.

GREAT God of Glory, shew thy face,  
And crown our efforts with thy Grace;  
In Heathen lands thy Gospel bless,  
At home secure it large success.

Let Jews and Gentiles, bond and free,  
Embrace Salvation, Lord, by Thee;  
While all who now in darkness dwell,  
Deliverance sing from guilt and hell.

Thousands there are on English ground,  
Who never heard the Gospel's sound;  
O send it forth, and let it run,  
Swift and reviving as the sun.

O look on those who stand to tell  
Sinners the way that leads from hell;  
Guide thou their lips, their hearts unite;  
Teach them to act as in thy sight.

Those who direct, to them impart  
A zealous, wise and tender heart;  
Crown thou their toil, and let them share  
All good resulting from thy care.

Soon shall we stand around thy throne  
From different climes, and all shall own  
The banner of the cross unfurl'd,  
Has sav'd from hell a ruin'd world.

## THE ADIEU

Of a young Man gone to Sea, in the Service  
of his Country.

THE moment's come; by duty call'd  
I go where courage stands appall'd,  
And tempt the dang'rous seas:  
Adieu, dear friends; perhaps no more  
We meet again on England's shore,  
To taste the sweets of peace.

Farewell, sweet friendship's pleasing  
charms,

I change you now for war's alarm;  
My native home, farewell!  
Ye lov'd retreats, where oft I've stray'd  
Beneath the moon's enchanting glade,  
No more with you I dwell.

And

And thou, the dearest of my heart,  
From thee, too, am I call'd to part?  
Receive my fond adieu:  
For thee my prayers shall mount on high,  
To Thee, Great Ruler of the sky:  
My last shall be for you!

Oft, in the battle's fiercest hour,  
I've seen th' Almighty's sovereign pow'r  
Around his people shine:

\* St Vincent's cape, and Lisbon's bar,  
Can witness God is heard from far,  
And prove his power divine.

And still a hope illumines my breast,  
That here again I may be blest,  
Tho' dangers hurl around.

His pow'r the same, why should I fear  
The murdering sword, the glittering spear,  
Or cannon's dreadful sound?

What, tho' ten thousand dangers spread,  
What, tho' around me thousands bleed,  
Cut off by missive death?

Protecting Grace can there display  
Its guardian pow'r, its sovereign sway,  
And spare the fleeting breath.

Or, if by duty call'd, we steer  
To India's pestilential air,  
Where dire diseases fly;

Polson is health, if God command;  
And India pure as British land,  
Beneath a winter sky.

With tenfold fury should the wind  
Surrounding, shrieking mortals send  
A wat'ry destiny:

He that the rapid whirlwind guides,  
Can bid its furious streaming tides  
Convey no harm to me.

Why then, my friends, this useless grief,  
Since Heaven can always send relief,  
In danger's deepest hour;  
The raging gale, the murdering spear,  
And India's pestilential air,  
Are all within his power.

Then spare, ye friends, the sorrowing tear,  
But send to Heaven the anxious pray'r,  
That brings deliverance down;  
This shall protect me in the hour,  
When dismal death and dangers low'r,  
And save me from their frown.

Then to his will be all resign'd,  
Whose power confines the raging wind,  
Or lets it rage again;  
Under his care, the well-aim'd dart,  
Shall never find thy bleeding heart,  
And prove their efforts vain.

N. T. C.

\* Relates to personal deliverances, experienced by the author, at the engagement of Cape St. Vincent, and at the dangerous Bar of Lisbon.

## HYMN.

Sung at the opening of the Rev. Mr. Knight's  
Meeting-House, Nightingale Lane, April  
the 1<sup>st</sup>, 1798.

GREAT God, our hearts are fix'd on  
thee,

Thou art the spring of all our joys;  
In thee we trust, to thee we pray,  
O let our souls in thee rejoice!

Here may thy Presence and thy Grace  
Be known and witness'd thro' thy  
word;

Our minds compose, our spirits raise,  
And be thy Name by us ador'd.

In former times we've seen thy pow'r,  
And in thy temple felt thy love;  
On us again thy influence pour,  
And bless, O bless us from above.

May this thy house be thine abode,  
And we, thy creatures, Lord, thy  
Praise;

(Our hearts devote to thee, our God)  
The glorious temples of thy Grace.

Here, on this late indulged spot,  
Thy Truth and Mercy magnify;  
Be not thy favours past, forgot,

And still thy Love and Grace display.

Follow thy Word with great success,  
And grant thy Church a large increase;  
The sinner save, thy people bless,  
And give each wounded conscience  
Peace.

Prepare us for thy Courts above,  
Where we shall meet to part no more;  
Where we shall all thy Goodness prove,  
And all thy Love and Grace explore.

I. K.

## LINES

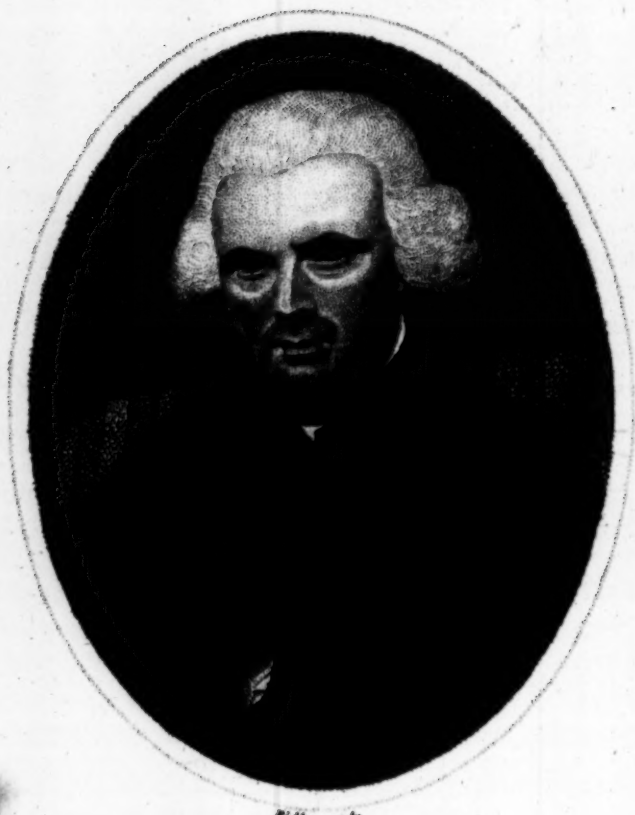
For a young Lady's Sampler.

JESUS, permit thy gracious Name to  
stand,  
As the first effort of an infant's hand;  
And while her fingers o'er this canvas  
move,  
Engage her tender heart to seek thy Love;  
With thy dear children let her share a part,  
And write thy Name, Thyself, upon her  
heart.





EVANGELICAL MAGAZINE.



*Widley sculp*

REV.<sup>d</sup> WILLIAM MOORHOUSE,

*Huddersfield.*

*Published as the Act directs by T. Chapman, Fleet Street June 1<sup>st</sup> 1798.*

# THE Evangelical Magazine,

FOR JUNE, 1798.

## BIOGRAPHY.

MEMOIRS OF THE LATE REV. H. VENN, A. M.

THIS excellent man was descended from ancestors who were clergymen of the Church of England, in a direct line, from the time of the Reformation; and one of them suffered much from his attachment to the royal party during the civil wars. The father of Mr. V. was rector of St. Antholin's in London, a man of learning, sound in orthodoxy, and high in principles. He made himself conspicuous, and suffered some obloquy from the world by the part he took with good Bishop Gibson, in opposition to the promotion of Dr. Rundle, who had rendered himself suspected of Deistical opinions. After his death in 1740, a volume of his sermons was published by his widow, the daughter of a Mr. Aston, who died for his adherence to the cause of the unfortunate King James.

Mr. Henry Venn, the subject of this memoir, was born at Barnes, in 1725, and being early designed for the gown, received his education, partly under Dr. Pittman, and partly under Mr. Catcott, a celebrated Hutchinsonian writer.

In 1742 he was admitted of Jesus College, Cambridge, where he received his University honours; but there being no vacancy of a fellowship, he was unanimously elected to one in Queen's College, of which he continued a member till his marriage. Studious, acute, and inquisitive, his turn of mind was less dissipated than that of youth in general; but his knowledge of divine truth, *darkness* like that which might be felt around him. His ambition was to be a scholar, which in his view, included all clerical qualifications.

VOL. VI

H h

When



When of age, his fellowship being a title, he subscribed, as too many others do, what he had never well considered, and neither believed nor taught. This himself afterwards publicly acknowledged in Waderhoe pulpit, where he had preached for a few months after his ordination.

Yet he had always some notions of clerical duty, and his life was strictly moral. About this time meeting with Mr. Law's Serious Call, it made a deep and lasting impression on his mind. He read and read again this pleasing and most unanswerable advocate for the reasonableness and dignity of a life of holiness; and set himself diligently to conform to his prescriptions, in rigid weekly fastings and prayer, and kept a daily journal of his thoughts, words and deeds. His mind being now solemnized, he began to gain some clearer views of Jesus Christ and his redemption, when he removed to Clapham, and with two or three lectureships in London, had his hands full of ministerial business. His love for Mr. Law, had filled him with the highest longing for his works, and he expected his *Spirit of Prayer*, with an avidity equal to what a miser could feel, on expecting the receipt of a legacy. He seized and read it with eagerness; but his disappointment was equal to his ardour, when he found the atonement of Christ, of which he had now begun to feel his need, was degraded into annihilation; and a something crucified within, represented as the only satisfaction due for sin. Thus unable to quit his hope in a vicarious sacrifice, Mr. Law loosened the shackles his former works had imposed, and Mr. Venn, continued to grow more evangelical in his views of Gospel Salvation. Yet he was very far from clear discoveries of the doctrines of grace; he firmly held, and stoutly disputed for the absolute freedom of the human will; and equal application of the sacrifice of Christ to all men, with the other doctrines that generally prevail in all unawakened consciences, and in too many truly awakened, which have adopted the name and sentiments of Arminius, as did the late Messrs. Westley and their followers. With these was Mr. Venn most congenial, when a friend from Oxford, whom he had pressed to spend some time with him at Clapham, visited him, and commenced a friendship and correspondence that ceased only with his life. As this friend was a convert of that revered name, Mr. Walker, of Truro, he was firmly established in the principles of Free Grace, now generally termed Calvinistic. Hence naturally arose much candid investigation of the subject: both were conscious they sincerely meant the glory of God, and the salvation

tion of men's souls, both were active labourers in the vineyard, and both esteemed the religion of the heart, as only fundamental: yet both being well informed, their friendly disputes entered deep into the consideration of all the scriptures on the subject, without any immediate considerable change of sentiment. "Allow me, my dear H." said Mr. Venn, "to be something more than a stone." The manner in which he canvassed the subject in debate, manifested no aversion to receive the Divine truth as far as he discovered it. He searched the Scriptures daily, if these things were so, and every day grew more disposed to acknowledge the impotence and guilt of man, and the sovereignty of the grace of God. He sat himself vigorously to preach, what he believed, which he did four or five times a week at his cure and lectureships, besides his private exhortations among his friends. His ministry was much attended and greatly blessed, many calling him FATHER, as being begotten by him in the Gospel. Though he generally preached written sermons, yet he, first perhaps of any of the Church ministers of that day, began to leave his notes, and to address his audience extempore. In this he preceded Mr. Romaine, whose name and ministry about the same time attracted more general notice.

While at Clapham in 1757, Mr. Venn married the daughter of Dr. Bishop, of Ipswich. This Divine was long remembered for an excellent act, which he kept for his Doctor's degree at Cambridge, and is still known as the Author of eight sermons, preached at Lady Moyer's lecture, in 1724. But this Gentleman is mostly celebrated for his extraordinary memory, which was so great, that once, after walking from Temple-bar to St. Paul's, he enumerated all the signs, which were then as numerous as the houses, in their exact order. By this Lady he had a son, the present amiable rector of Clapham.

While here also, he contracted a lasting friendship, with several characters of great respectability, among whom, Sir John Barnard, and the late John Thornton, Esq: were the most distinguished. Of the former, he published a very pleasing and interesting memoir. In gratitude to the gentleman of Clapham, from whom he had received many tokens of respect, he published, and dedicated to them, a volume of sermons, about the time he left them, in 1759; when a promotion to the vicarage of Huddersfield, drew him into Yorkshire. This his Oxford friend, among many others, much regretted; wishing him still to have remained

where

where his field of usefulness was so great, and his services so acceptable. But having a family and only a curacy and lectureships, a settled living of his own was desirable, and the parish to which he was presented, being large and populous, with the patronage of several chapels annexed, he yielded to the opinion of other of his friends, and removed thither. There, with the assistance of curates of a like spirit with himself, he laboured with singular blessing and success, and multitudes were witnesses of the power with which he spake, being turned from darkness unto light, and from the power of Satan unto God.

From thence he sometimes made preaching excursions, particularly labouring for the late excellent Countess of Huntingdon, at Bath and Brighthelmston, and every where from house to house in his peregrinations, ceasing not to teach and preach Jesus Christ. As a companion he was the most agreeable man imaginable; he had a flow of conversation, which never ceased to delight and edify, and out of a store of anecdotes treasured up in his memory, produced a fund of entertainment, as well as usefulness, that those who were his favoured companions, will long remember. It would be foreign to introduce many, let two suffice among innumerable, alike singular, and entertaining. Passing thro' Towcester in one of his journeys, he asked the innkeeper where he put up, it being Saturday evening, who was the rector, and as he should stay the next day, whether he would be glad of assistance. "Oh yes," said the landlord, "I dare say, Sir, he will be glad to have his duty done;" "then carry my compliments, and say a clergyman out of Yorkshire is passing, and will stay to-morrow at the inn, and is ready to read or preach for him if he needs assistance." Away posts the inn-keeper with what he thought welcome intelligence to the parson. "Gladly," says the Vicar, but Mr. S. what sort of man is this Yorkshire clergyman? There are Methodist vagrants, you know; hah!" The innkeeper laughed and shook his head, "Ah, Sir, look only at his face and nose, and you'll see he is not one of that sort." In truth a rubicundity of face, and a rotundity of form gave Mr. Venn no very methodistical appearance. "Well," said the Vicar, "let him come to me in the morning, and then I shall see, whether I like him to preach or pray." The landlord returned with the message, and the next morning Mr. Venn waited on his reverend Brother. "Sir, says he, after the first bows, you are from Yorkshire?" "I am."—"Will you drink a dram this morning?" "I have no objection."



jection."—The bottle came from the closet, and Mr. Venn took a sip. His character was now decided. "Sir, you will preach for me this morning?"—"With pleasure." Robed and ready, they posted to the Church and Mr. Venn to the pulpit. There his bible no sooner opened, than the congregation stared, and the parson hid his face in the Surplice. The energetic truth, wakened up an attention to which that congregation had been little accustomed. The Vicar did not wait to thank him, he bolted out of the church the moment the service was done, and left Mr. Venn to retire to his inn alone.

Another instance very similar occurred when Mr. Venn went once to preach for Lady Huntingdon at Bath. It was late on Saturday night when he arrived, and he chose to put up at the Ship inn. Not being to preach till the Sunday evening, in the morning he determined to go to church, and went robed. On the way he overtook the clergyman of the place, and after the customary civilities, carrying, as the other thought, his character in his countenance, he was engaged to preach at the church in the afternoon. He did so, and it proved the conversion of several persons; among whom was the daughter of a clergyman, who afterwards followed him to the chapel, and carried with her another lady, to whom the means of grace were also rendered efficacious. In the evening when the clergyman, who had been thus innocently deceived, went among his old friends in the long room, they began to roast him (as the phrase is) upon the circumstance. "Who would have thought," said he, from his face, that *that* man had been a Methodist?"

While at Huddersfield, he published his most populous and useful work, "The *complete* Duty of Man;" which has gone through seven considerable editions, including those in America and Ireland. Here also he printed his "Essay upon the Prophecies of Zechariah," beside several single Sermons. His pulpit exercises were great, labouring continually in season and out of season for the good of souls, and his memory will long be cherished with affection and respect in that parish. His zeal, however, carried him beyond his strength; and by his earnest and frequent preaching during the ten years of his residing there, he materially injured his health, and brought on a cough and spitting of blood, which incapacitated him for longer usefulness in so large a sphere. He, therefore, accepted in 1770, the Rectory of Yelling in Huntingdonshire, a crown living, to which

he was presented by the interest of his friend, Baron Smythe, then one of the commissioners of the great seal.

The same ardent desire to be useful when a spring of health enabled, prompted him to burst out on the right hand and the left; and his own parish being but thinly inhabited, (tho' his preaching drew a full auditory), he hesitated not to go into the neighbourhood, and preach in a variety of places at Godmanchester, and elsewhere, always attended by attentive audiences, and blessed greatly to the souls of many. As the churches were not generally open to him he preached elsewhere; not thinking the souls of men unworthy his pursuit, even in the meanest hovel. Where ignorance reigns, how shall sinners be plucked from the burning, if no man dare step out of the beaten track? Thus did our departed brother. The great shepherd and bishop of souls blest his labours, and he is now receiving the full reward of grace.

A paralytic stroke, the consequence probably of his labours, though he recovered from the shock in his limbs, affected his memory. The writer can hardly say his intellects; for he never heard him speak more ably than a very few weeks before his death; and when Mr. Venn visited one of his old friends, at a large meeting of Evangelical clergymen, with whom he maintained cordial affection, he could not be prevailed to trust himself in the pulpit; but being urged, consented to speak a few words from the desk, and no man ever spoke more profitably, more clearly, or more evangelically; betraying no trace of that loss of memory of which he complained, and which those who lived and conversed with him too frequently perceived.

His eyes now began to fail him. The springs of life were exhausted. Yet the vital flame was not extinct, and coruscations of its former splendor, every now and then burst forth, especially when revived by the presence of old friends, in whom he delighted. The last time his aged friend and intimate acquaintance above-mentioned visited him, though he at first knew him not, his spirit revived, and after conversation, he opened in the most masterly manner imaginable, the Parable of the Prodigal Son, and his elder Brother.

The subject of the dying malefactor by the side of our Lord also afforded him an occasion of displaying the riches, sovereignty, freedom, and glory of the Redeemer's grace, in a manner, such as in his best days he never exceeded, perhaps never equalled. It sounded like the fabled notes

of

of the dying swan, and left the sweetest and most pleasing impression on the memory.

In December, 1796, he removed to Clapham, where the assiduities of his family, and friends contributed to alleviate his afflictions. Here he died at the house of his son, the present rector, the heir of his father's virtues, and the zealous imitator of his excellencies.

Mr. Venn was of the middle stature; his countenance marked with pleasantness and sensibility, notwithstanding a redness, which might be easily mistaken for the consequence of intemperance. His voice was strong and powerful; his manner of delivery engaging and impressive; and he seemed himself deeply penetrated with the truths he delivered. His action was becoming his subject; and his manner of treating every subject, joined singular ability with the most solid experience. Few men lived more beloved; and his death had been still more lamented, if he had not left behind him an increasing number of faithful labourers in the Vineyard, to which his own preaching, works, and example had greatly contributed. At his first commencement he was numbered with the few singular characters who aimed at the revival of Evangelical religion, and he lived long enough to see them growing into a host, to rejoice in the amazing spread of the Gospel, through their labours and his own, and to die in the confidence that the Lord would do still greater things than these, and encrease this happy dawn into the perfect day.

He was a faithful minister of the Church of England, but never ashamed of the brand of Methodism; or of those most liberally abused by a wicked world, and often most obnoxious to their own brethren. He took a decided part with the Cross-bearing labourers, and went boldly to Christ without the camp, bearing his reproach. His work was his wages, and the souls of men redeemed his object, through evil report and good report. He is discharged from his warfare, and his works will follow him. May our last end be like his!

## ON PREACHING THE GOSPEL.

### LETTER VI.

DEAR SIR,

I PROCEED to shew, in the last place, that the Evangelical preacher, must perseveringly demonstrate to them, from the oracles of God, that no good disposition, no change



of nature, no reception of spiritual blessings, is to be desired, sought after, or expected by men, but in the way of first receiving Christ himself; that by spiritual union with his person and actual interest in his righteousness, they may be justly set free from the curse of the law, which is the strength of sin, and may be justified, adopted, and created in him unto good works.—If his hearers have been driven by the law as a covenant, and allured by the Gospel, strictly so called, to receive and unite with Christ, as their saviour, husband, and head: the Evangelical preacher must carefully instruct, and earnestly excite them, to walk in him, and worthy of him.

1. He must carefully shew them, how Christ is their *supporting* and *securing* way, and only medium of their access to, and fellowship with, God; and how God's holy law of the Ten Commandments, as a rule in his hand, in all the extent of its precepts, but without any penalty of judicial wrath here, or hereafter, or any promise of happiness as the proper reward of *their* works, is their *directing* way, and the unerring and authoritative *standard* of their whole conversation.

2. He must earnestly urge them, as persons who have had their state and nature changed by union to Christ, to consider, abhor, and flee from sin, of every kind and degree, as their fearful *misery*, as their only *crime*, and in them a crime peculiarly heinous and hurtful. He must urge them to follow after righteousness and holiness in all manner of disposition and conversation; receiving it out of Christ's fulness, as their *great privilege*, purchased with his blood, given in his promise, produced by the application of his blood, and the operation of his in-dwelling Spirit. He must urge them to the practice of this holiness, as their honourable and all-comprehensive *duty*, enjoined by his law, constrained to, by his love, directed in, by his example, performed by his assisting grace, and accepted for his sake. He must urge them to the practice of this righteousness, as their useful *business*, by which, they at once honor God, profit their neighbour, and gain to themselves a present and everlasting, but absolutely gracious, reward. He must, in this view, teach and stir them up to detest, shun and mourn over sin, as that abominable thing which is infinitely dishonourable to, and hated by, their God and Saviour; and defiling to their soul, on which his image hath been mercifully renewed. He must stir them up to study to perfect holiness in heart and life, as the will of their God, as the glorious

glorious end of all his gracious purposes, precious promises, inestimable benefits, holy laws and ordinances, and diversified providences, particularly those which bear relation to the work of Redemption.

3. He must with clear evidence insist, that no attainments possible in men's natural state, whether inward, or outward, can have the true form of holiness in them, or be obedience to the authority of God, seeing they proceed from a heart, deceitful above all things, and desperately wicked, a carnal mind, enmity against God which cannot be subject to his law, but which must be unclean, the mind and conscience being defiled; and that every thing done, by even a saint according to the remaining temper and principle of his *natural* state, is an abomination to the Lord.

4. He must insist, that, as union to Christ, as of God made to us wisdom, righteousness, and sanctification, is the foundation of the renewing of our state and nature, so, the continuance of this union, and the fellowship with Christ dependant on it, are the immediate source of all our holiness in habit and practice. Hence we are said, to walk in Christ, to be rooted and built up in him, to have Christ living in us, to have a good conversation in Christ, to be strong in the Lord and in the power of his might, to be strengthened in him and walk up and down in his name, to go on in his strength, making mention of his righteousness, to do all things in his name, to know Christ, and the power of his resurrection, to be set free from the law of sin and death by the Spirit of life in Christ Jesus, to be led by the Spirit, and walk after the Spirit, and through the Spirit to mortify the deeds of the body; or, in short, that Christ dwelling in our hearts by faith, as the Lord, our righteousness and strength, by his Spirit as our sanctifier and comforter, bestows support actuates, determines and strengthens our new nature, for every good word and work.

5. He ought clearly to teach how, as the curse of the law is the peculiar strength of sin in our natural state, so justification, through the righteousness of Christ, imputed to our person, and applied to our conscience, is the distinguished strength, source and support of all our holiness of heart, or life, in our gracious state. It is not sufficient to represent the sanctifying influences of the Holy Ghost, and the gracious and holy tempers and good works produced by them, as purchased by the righteousness of Christ; but the removal of the curse of the law, which is the strength of sin; the engagement of all the divine persons and perfections by the sentence

sentence of justification, to promote holiness, as the begun eternal life, to which in that sentence they were adjudged; the immediate influence of Christ's blood in purifying our consciences from dead works to serve the living God; the constraining force of his redeeming love when savingly discovered, believed and felt, on our will and affections to love him who first loved us; these must be carefully set forth, explained and inculcated.

6. Our begun and continued receiving of Christ's person, righteousness, and fulness by faith, ought to be distinctly and earnestly represented as the constant and only immediate mean of all Gospel holiness, repentance, love and new obedience: hence it is said to proceed from a pure conscience, and faith unfeigned; and is called a walking by faith, a living by the faith of the son of God, faith working by love, obedience of faith. And according to the height of our assured persuasion of God's giving promises, and of our believing vigour in cleaving to, and receiving from, the given Saviour, will the degrees of every other grace and duty be.

7. No marks of grace ought to be given but such as can be traced up to a believing of the record which God hath given of his son, as the repository and dispenser of eternal life for us sinful men; and to our spiritual union and fellowship with him by faith.

8. In urging believers to the study of holiness in heart and life, great care ought to be taken that no motives be used, which are inconsistent with their state of marriage union to Christ, their perfect and irrevocable justification through his blood, and their infallible conservation in him. How absurd and wicked to thunder forth any liableness to damnation against those who have passed from death to life, and cannot come into condemnation; against those whose life is hid with Christ in God, and who must live because Christ liveth; against those with whom God hath sworn that he will never be wrath, and from whom he will never suffer his covenant of peace to be removed! How absurd and wicked, to talk to the divinely established, and immutably secured heirs of God, and joint heirs with Christ, as if they had their title to eternal life, or their claim to the actual possession of it, to *earn* by their own good works. But the preacher must draw his motives from the offices, relations, works, and fulness of Christ; from the redeeming love and endearing example of Christ, and of his Father; from the authority of God as their God and Father; from the indwelling influence of his Spirit in their hearts: and

from



from their own advantages or disadvantages as stated by the covenant of grace.

9. The Evangelical preacher must clearly represent, that whatever reward here, or hereafter, is annexed by promise to the holiness of believers in heart and life, is freely bestowed upon them; not properly for their work, but because their persons are united to Christ as the Lord their righteousness, in whom their holiness and comfort connectedly come to them, as equally free mercies and privileges. He must not less clearly represent, that whatever affliction believers meet with, it is a destructive punishment to their sins, but a kind chastisement, a precious blessing to their persons and nature, purchased by the righteousness of Christ their surety, and bestowed by God in him, as their wise and loving Father.—Thus, wishing you large measures of the wisdom from above, in order to understand these Gospel mysteries.

I am Yours.

## CHARITY SCHOOLS IN WALES.

*To the Editor.*

REV. SIR,

**I**N your Numbers for January, and April last, the pleasing intelligence was communicated of the support and success of the "Circulating Welch Charity Schools," superintended by the Rev. Mr. CHARLES, of Bala. The gratification afforded by every communication of the kind, as an indication for good that our merciful God is carrying on, more extensively and in various ways, his own blessed cause and kingdom, induces me to send you a few lines on a similar subject.

In the year 1786, your correspondent being at Clapham, had an opportunity of exchanging some thoughts with the Rev. Mr. URWICK, on the subject of Sunday schools at Oswestry, where he then resided, and the extension of them to Wales; having also an interview with a lady in that neighbourhood, well known for her exertions in favour of those benevolent institutions, he was much encouraged to proceed, and she became the first subscriber. On his return to Shropshire, he received a letter from the treasurer of the Sunday School Society, H. Thornton, Esq. of a very encouraging tendency respecting his own place at Oswestry.

But

But residing in the neighbourhood of Wales, he was naturally led to turn his attention to the state of the young poor there. He, therefore, solicited some assistance in books, for those places, at least where the English language was in a measure cultivated and used by the inhabitants; but was greatly surprised and disappointed to find that the rules of the society would not admit of it. This being the case, the treasurer requested me to send him an account of the state of Wales, particularly respecting the instruction of the young poor. This was done, but with a special reference to North Wales, as being much worse off than the South. In consequence of this, he gave encouragement to set up a few Sunday schools at his private expence, as it could not be done officially. But we soon found that in Wales a mere Sunday school was not adequate to the requisite improvement. Accordingly we converted them into "Circulating Day-schools." The utility of this change was found to be very considerable. At the close of the year 1791,

#### RULES AND ORDERS

of the schools on this new plan, were drawn up by a Committee, with the design of making them better known to the benevolent, whose subscriptions were solicited. By a few of the leading rules, and subsequent facts, the nature and state of this extensively useful institution may be inferred.

I. Concerning a future *Committee* and *Trustees* it was agreed, that six persons, being subscribers to the charity, be chosen in succession, forming a perpetual Committee—That a subscriber of two guineas *per annum* be constituted a Trustee while that subscription is continued—That the Committee have a power to choose a superintendent—That they meet twice in the year at the time and place agreed upon, to audit accounts, &c. ;—and that they have a power to choose a treasurer.

II. Of a *Superintendent* it was agreed, That a Gospel minister, residing at a commodious distance from the schools be chosen to superintend them—That he visit each of the schools quarterly, in rotation, for the purposes of enquiring into the state of them from the masters, of hearing the children read and repeat their catechisms, paying the masters, and, by every prudent method, of promoting the great design of the institution—That he keep a plain account of all receipts and expenditures relative to the schools, and lay them before the Committee, at their half yearly meetings.

III. Of

III. Of the *Schools* it was agreed, That as many of them be supported in North Wales as the amount of the subscriptions will permit.—That a school be continued in the same place no more than *one year*, unless some very peculiar circumstances should lead the Committee to deviate from that general rule.—That a school be not admitted into the same place in less than three years from the time of its removal, except there be some reason for it peculiarly urgent.

IV. Concerning the *Masters* it was agreed, That they undertake to teach no other children but those for whom they are paid from the charity, and that they refuse none who apply on those terms.—That they accompany the children to some place of public worship, every Lord's day once at least, and if conveniently situated, twice. That the choice of masters be vested *immediately* in the superintendent, and *ultimately* in the Committee.—That the Committee alone have the appointment of the master's salary.

Finally, it was agreed, That the state of the schools, their number and situation, increase or decrease of scholars, the names of Trustees, Committee, Superintendent, and Masters; the receipts and disbursements, names of Subscribers, &c. be made public at the expiration of each year.

From the annual accounts it appears that in the year 1792, *two hundred and sixty-seven* scholars were taught by *six* masters, and their numbers have been increasing gradually ever since; so that in 1797, *thirteen* masters were employed, and *five hundred and fifty three* scholars (some adults being always included) taught to read, &c. In all, from the commencement of this regular plan, upwards of *two thousand* have been taught to read the holy Scriptures, who otherwise, in all probability, would have continued in their un-instructed state. The last report of the superintendent (Rev. GEORGE LEWIS, *Llannwehllyn*) gave great satisfaction.

There being abundant evidence that the schools are useful in a *religious* view, which is the great end proposed, it is hoped that the present friends will continue their exertions, and that new ones will come forward. This being the chief concern of all human existence, if the rising generation are not watched over, and especially if the labouring poor are neglected, what guilt shall we not incur, or divine displeasure shall we not have cause to fear? But, on the contrary, what heartfelt satisfaction is the attendant, and incalculable good the fruit of promoting that cause of which God is the author and patron!



Professing myself a sincere well-wisher, to this and all other institutions which have for their object the real improvement, and eternal happiness of men, I remain,

Reverend Sir,

Yours, &c.

Rotherham, April  
20, 1798.

EDWARD WILLIAMS.

### ON THE IMPORTANCE OF JUST THOUGHTS OF CHRIST.

**W**HEN Christ made his appearance on earth, the opinions of men respecting his person and character were various. The same diversity of sentiment still prevails even among those who profess to be Christians. Some imagine, that he was the most exalted character among men, but nothing more than human: Others suppose, that in dignity of nature, and priority of existence, he is inconceivably superior both to men and angels, a kind of inferior Deity: Others again believe, that he is independently possessed of all the essential perfections of Godhead, co-equal with the Father.

As these sentiments are so directly opposite to each other, some of them must, doubtless, be false. Many suppose it is comparatively indifferent which of them we embrace; and that, if we should inadvertently entertain an erroneous idea on this subject, God will consider it as an innocent mistake. The design of this paper is to guard against that spirit of indifference, which engenders the dangerous delusion, and to shew that just thoughts of Christ are of the utmost importance.

*The manifest care God hath taken to give a clear and just representation of Christ is one confirmation of the fact.* The principal design of God in the sacred Scriptures is to lead us into the knowledge of Christ. Therein his person, his characters, his work, his authority, &c. are described with exactness, as a matter of the utmost importance. His Godhead is therein unequivocally affirmed.\* Divine honors are demanded as his due.† His assumption of human nature is expressly declared, whereby he became and continues to be

\* Isaiah ix. 6. chap. liv. 5. John i. 1. chap. x. 30. Rom. ix. 5. Heb. i. 8. and 1 John v. 20. † John v. 23.

God and man in one person.\* With equally plainness it is asserted, that this God-man is the only Mediator and Saviour.† Now as God hath taken care, in the Scriptures, to give the most clear and express revelation of Christ; so he most solemnly charges his ministers to preach Christ, to unfold the dignity of his person, the completeness of his work, the fulness of his grace, &c. as the grand design of their ministry.‡ The Apostles, who spoke under the immediate influence of the Holy Ghost, closely adhered to their charge; and woe to those ministers who do not follow their example.‡

Can we suppose that God would take such constant care, both by the Scripture, and through the medium of the Gospel-ministry, to give a just and clear representation of Christ, if just conceptions of him were not of the utmost importance?

*Of such importance are just thoughts of Christ, that without them we cannot form a just conception of God.* The perfections of God are indeed, in a measure, displayed in the works of creation, and providence: but it is in the person and work of Christ alone, that we can have a discovery of the nature, the purposes, the covenant-characters of God, as he stands related to sinners.§ He is therefore called the image of God, or that, whereby God is represented unto us, and every other representation is insufficient. It is in the face of Christ, in his person and work, that the glory of God's wisdom, his justice, his goodness, his grace is discovered.¶ Wrong views of Christ will therefore lead us to wrong ideas of God. The truth of this remark is exemplified in those who differ in their thoughts of Christ. As a natural consequence they differ likewise in their thoughts of God. Those who have low conceptions of the person and work of Christ, are thereby led to form low, and unscriptural ideas of the strictness of God's justice, and the riches of his grace. If then, our thoughts of Christ, have a necessary influence on our ideas of God, which is an experimental fact, surely just conceptions of Christ are very important indeed.

Besides, *our prevailing sentiments of Christ, will necessarily influence and regulate our deportment towards him.* Do not different persons act very differently, with respect to Christ? some pay him divine adoration; depend on him exclusively for salvation; love him as the chief object of their desire

\* John i. 14. Phil. ii. 5, &c. Heb. ii. 14, &c. † 1 Tim. ii. 5. John xiv.

6. Acts iv. 12. 1 Cor. iii. 11. ‡ Eph. iii. 8. ¶ 2 Cor. iv. 5. 1 Cor.

i. 22, &c. chap. ii. 2.

§ John i. 18.

¶ 2 Cor. iv. 6.

and delight; submit to his authority, as supreme. Others pursue an opposite line of conduct. What can be the reason of this difference? It is because they have different thoughts of Christ. If we believe him to be God over all, we shall feel it our duty to worship him as such. If we conceive him to be the alone and all-sufficient Saviour, we shall exclusively depend on him. If we esteem him as supremely amiable, we shall love him supremely. If we admit him to be our rightful sovereign, we shall yield cordial and unfeigned obedience to him. But if our thoughts be different, our conduct will be different likewise. If propriety of deportment to Christ be important, and it must be inconceivably so, then just thoughts of him are important.

So important are just conceptions of Christ, that *wrong views of his Person and Office, if persisted in, will inevitably issue in eternal perdition.* This, perhaps, may sound harsh and awful; but it is not more awful than true.\* If a proper knowledge of Christ, be eternal life, which is declared, † then we may infer, that the want of it is eternal death. The vast importance of the question in dispute, when seriously considered, will justify the alarming idea. If he were, confessedly, only a creature, and the dispute were only respecting his scale of dignity as a creature, a mistake herein, would be comparatively of light importance: but when the matter debated is, whether he be the very God, or only a creature made by God, then the nature of the question is materially altered. A mistake in the matter then necessarily involves us, either in idolatry on the hand, or a denial of the true God on the other. If Christ be God, it must be as ruinous to deny it, as to deny the godhead of the Father; if he be not, it is idolatrous to profess it.

An attention to the leading idea, under the former particular, must convince us, that so wide a mistake in our conceptions of Christ will prove inevitably ruinous: for if improper thoughts of Christ, produce a proportionate impropriety of deportment towards him, what can the end of this be but ruin! not believing him to be God, you will not give him divine honors, the refusal of which is ruinous.‡ Not thinking him to be the all-sufficient Saviour, you will not depend exclusively upon him for salvation; this is threatened with damnation.§ Not esteeming him supremely amiable, you will not love him supremely, and those who do not,

\* John viii. 24.

† John xvii. 3.

‡ John viii. 24. If. xlv. 23, 24

Pf. ii. 12.

§ John iii. 18, 36.



are marked objects of the heaviest curse.\* Not admitting him to be your rightful sovereign, you will refuse obedience to him; and the certain wages of this stubbornness is destruction.†

You see then, reader, with what propriety the Apostle coveted and prized the knowledge of Christ.† Follow his example. Think much of Christ; and especially desire that you may have *just* thoughts of him: just, as to the matter of them, viz. scriptural thoughts; and just, as to their nature and properties; believing, humbling, affectionate, transforming, aspiring thoughts. To this end, look unto the Spirit of God, whose office is to take the things of Christ and shew them unto men.

MANCUNIENSIS.

PROFITABLE SUBJECTS OF CONVERSATION.

**T**HE want of a subject for conversation, is among many religious people, a very common complaint, therefore many frivolities, and often worse things are resorted to for entertainment; but surely this arises merely from want of considering how many subjects there are worthy of our attention. Let us reflect,

How many mercies we have been made the partakers of; mercies in every way, and of every kind; mercies in our birth, in our circumstances, in our preservation and protection through the various periods of life; and especially if we have been by the grace of God, called to the knowledge of himself; amidst all these mercies, how can we want a subject? Should it be admitted, (though it ought to be cautiously admitted, for we are apt to extend such allowances too far) that some of these would not be seasonable, or proper subjects for conversation, yet can we ever say that there is a time, when no one of them could be brought forward with propriety? Surely some one or other of the divine mercies may be spoken of, where ever, or with whomsoever we may be. We are not obliged to speak of them in a stiff-formal way, but with all simplicity of manner, as instances wherein God has been kind and gracious to us, just as we might speak of the kindness of an earthly friend. Above all shall we be inexcusable, if in religious company, where such things surely cannot want apology, we are backward to introduce them when we find a subject wanted.

\* 1 Cor. xvi. 22. † Luke xix. 27. † Phil. iii. 7, &c.

Our sins may often furnish us with subject. With regard to many sins, they are so common, that we may safely speak of them, either as our own, or sins which we are in danger from, without exciting any peculiar notice. And we know what a tendency, under the blessing of God, speaking of sin, in a proper way, may be likely to have: while it is represented as abominable in its nature, and dreadful in its consequences, if at all under the influence of the enlightening Spirit, we cannot but be induced to detest, and flee from it. Speaking of our disorder is no improbable means of promoting a cure. Were sin more frequently the subject of serious conversation, there seems reason to hope, that in many instances, it would not acquire so much strength; but often times, among religious people, sin is so little freely spoken of, that its evil is, comparatively, but little understood. Perhaps one reason why errors in temporal affairs, are in general more noticed and attended to, than errors in spiritual, is because they are more the topics of familiar converse.

Are we in want of a subject? Our obligations also may lead us to many. What is my duty in general? What in peculiar circumstances? What would be my duty was I in any different situation from that in which I am, supposing there is any probability of my being in such a situation? By these enquiries we might become acquainted with many duties, of which perhaps we are now ignorant, as well as get new views of others; and the real christian need not be told how desirable this is. How preferable would be consulting with our fellow-christians, in our social interviews, about our own duties, to exploring the faults of others!

The works of God, likewise would afford subjects innumerable, altogether worthy of our attention, and contemplation. Even a flower, a leaf, or a blade of grass viewed as the workmanship of him who is perfect in knowledge, may pleasingly and profitably employ our minds. With regard to the sublimer works of nature, (to speak according to our common conceptions) those who are best capacitated to explore them, know that they are sufficient to exhaust all their researches, and to bring them to exclaim, "Who can by searching find out God? Who can find out the Almighty unto perfection?" We need not be discouraged from thinking or speaking of the works of God, because we cannot think or speak as we would; ever so simple a reflection in our own minds, or a single thought advanced to others, may eventually

eventually answer a great and important end: but let that be as it may, the works of God are well worthy of being sought out by us, and in this respect as well as others, it will hold true that God accepteth according to that which a man hath, and not according to that which he hath not. In one way or other it cannot prove fruitless to be thus engaged. Our complaints then of the want of a subject are unjustly founded: as Christians it can never really be the case while we have mercies to notice and be thankful for, sins to confess and to bewail, duties incumbent on ourselves and others, and the works of God to observe and to recommend.

---

## TENDERNESS TO FALLEN BRETHREN.

**T**HE necessity of holiness, or conformity to the Divine Being according to his word, is not only acknowledged but powerfully experienced by all who are renewed by the Spirit. Sweetly are they impelled to “deny ungodliness and worldly lust;”—to “present their bodies a living sacrifice.” They “have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him.” No one, therefore, who is under the dominion of sin, can bring any scriptural evidence that he is born of God, or has a saving interest in the divine Redeemer. Without all question, the true disciples of the Lamb are brought to hate and oppose whatever is contrary to his will, for we “are not called to uncleanness, but unto holiness.”

But still, we must allow, the present is a state of much imperfection.—“In many things we all offend.” Though it is not possible for any one renewed by divine grace to be the slave of Satan, yet each may be “overtaken in a fault,” may be deluded, and, for a time, led captive by sin. Scripture, and the whole history of the Church, demonstrate this has been the unhappy case with many who, notwithstanding, were the heirs of a blessed immortality.—It is proper we should be concerned and grieved when instances like these occur within the circle of our observation. They open the mouth of the enemy; stagger weak believers; bring a temporary reproach upon the cause of Christ, and the sharpest distress on the unhappy offender. Yet, surely, it will by no means follow we should despise, neglect or, even treat coolly those who may be thus overcome by the insulting foe. They have, at such seasons, a peculiar claim upon



upon our pity and compassion; they need our affectionate advice, and faithful friendship. Too frequently, however, the treatment they meet with is quite the reverse, especially if they are poor in this world; for it would be well, if we could with truth say, the conduct of professors uniformly manifested, as it ought, that there is in these cases but one law for the poor and for the rich.

The fallen disciple usually finds himself forsaken by those with whom he has heretofore taken sweet counsel, and he has cause to take up for himself that ancient complaint, "My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off."\* Many will be ready to profess a concern indeed, and to declare themselves grieved on his account, while at the same time they are indulging and disseminating the most injurious suspicions against him. His offence will be construed into an evidence of an hypocritical profession; and too often will he be left to struggle, as he can, with the enemies which have beset and entangled his soul. Even those who continue to maintain any intercourse with him, generally manifest such coolness, and assume such an air of superiority, as, to a generous mind, will be extremely galling; and aggravates instead of lessening the distress. But does not such conduct further the designs of the malignant adversary? How baneful, how ruinous is its influence!

The tendency of sin is to harden the heart. A person seduced by it may, for a season be insensible of his guilt and danger. His attention will be turned from himself, and directed towards the failings of others. These are sought out with diligence, and dwelt upon with eagerness, in order to enjoy the miserable satisfaction of beholding others as inconsistent as himself. Therefore, as severity and neglect are directly opposite to the spirit of the gospel, they confirm a suggestion which Satan rarely fails to present on such occasions; namely, that religion is no better than an empty name. What faithful servant of Christ would not be anxious to guard against furnishing the mind of a fallen brother with so destructive a sentiment?

But it is not unfrequent for the offender to be convinced as soon as he has committed the crime. His guilt appears in its dreadful enormity; and severe distress harrows up his soul. The enemy, who before enticed, now adds dreadful terror to the accusations of conscience, and would lead him to form the horrid conclusion he has sinned beyond the

\* Psalm xxxviii. 11.

reach of mercy. He fears he is one that has apostatised from Christ; the word speaks to him nothing but terror; the blessings of the covenant aggravate his woe, because, he imagines, they are what he has no room to expect. He would pray, but guilt stops his mouth, and drives him from the throne of grace. Then is experienced what the Psalmist so feelingly expresses; "I am afflicted and ready to die; while I suffer thy terrors I am distracted." The tender sympathy of christian friends would, in such a case, be precious healing balm; but alas it is withheld. But what can be more cruel than to desert a fellow-soldier in such a dreadful conflict? What more opposite to the spirit of the gospel? Where is that charity which the Redeemer so forcibly enjoins, and which the Divine Spirit breathes into the renewed soul?

It is generally urged in defence of such conduct, that believers ought on all occasions to give a public and marked testimony that they detest and abhor sin. This, every lover of Jesus most cordially allows. However, the interesting question is, *What is sin?* The inspired penman will answer, "It is the transgression of the law." We ask again, *What law?* that of the world? No—the law of Christ. Now, one very important part of this is, "Thou shalt love thy neighbour as thyself;" and our attention to it is so essential, that the same authority declares, "He that loveth not his brother abideth in death." How then can he that neglects or coldly treats a fallen brother, discover his aversion against sin? He may make it evident he is influenced by the god of this world, but can by no means prove that divine grace has its genuine effect upon his heart.

The apostle in Gal. vi. 1. furnishes a plain direction, and gives a positive command relative to this subject. He that flights the one, and disobey the other, may, like one of ancient days, say, "Come see my zeal for the Lord," but gives no proof of real concern for the divine honour.

When the divine life flourishes in a soul, such questions as these will frequently be proposed: "Who maketh thee to differ? and what hast thou that thou hast not received?" An inattentive observer of his own heart must he be, who is not convinced he should be guilty of any sin, were it not for a continuance of the same grace which, at the first, brought him from darkness to marvellous light; and this must ever produce compassion for those who have strayed, as well as earnest endeavours for their being brought back into the right way.—Perhaps we, in general, entertain mis-

butaken ideas respecting those of God's children who have fallen into actual sin. The lively oracles will shew us that some of these were, notwithstanding, eminent saints.—To pass over others, what are we to think of Noah, David, and Peter? They surely stand in the first rank of those who believe; and yet, according to the sentiments of too many in our day, they must have been looked upon as mean, and treated with neglect.

Viewing the present life as a state of warfare, we must allow every true Christian is a soldier, fixed in his suitable post by the Captain of salvation. He does not order his weak ones to meet the fiercest attacks of the enemy, but those whom he has furnished with a greater degree of strength and activity. It may be, some of these are too full of themselves;—not sufficiently watchful;—He sees that a disgraceful check, or a painful wound inflicted by the foe, is the only method for correcting these errors; drawing forth all their powers into his service; and bringing them finally to complete victory, and an immortal crown. Now, is it possible the divine Commander can approve, when he sees one of his own wounded and faint, abandoned by his fellow-soldiers to the cruel insults of the enemy? Certainly he cannot.

It is by divine grace alone we stand.—Were it not for daily application of the Saviour's merits to the conscience, the most sanctified believer would be in despair. How then can he, who lives continually upon free forgiveness, refuse to declare its all-sufficiency to a fellow mortal who is near the gates of death, for the want of justly viewing and firmly believing the glorious truth?

If we maintain as we ought, that, as the ransomed of the Lord, we are called, by all the means in our power, to promote the Redeemer's honour, we shall be earnest to seek diligently after those who may have wandered, to the end that they may be restored. The reclaiming of backsliders, the raising of them that are smitten down, and the pouring of balm into the wounded conscience, are the genuine fruits of the Spirit, and real evidences of saving faith.

E.

RELIGIOUS



## RELIGIOUS INTELLIGENCE.

## MISSIONARY SOCIETY.

*The Fourth General Meeting, held in London, May 9, 10, 11, 1798.*

**T**HERE is no part of the duty which we owe to the Religious World, which we perform with greater alacrity than to record, from year to year, the proceedings of a Society formed for the noblest purposes under heaven—the diffusion of Gospel truth, and the conversion of perishing heathens. We have faithfully traced their steps from the beginning, and minutely detailed the circumstances of every annual meeting; but it is with increased delight we behold this anniversary, distinguished by the peculiar smiles of Heaven, and the heart-reviving news from a far country, that our dear Missionaries are safely landed, and cordially received, in the islands of the South.

Previous to the General Meeting, the Directors resident in town, and those who had arrived from the country, met at Haberdasher's Hall, on Tuesday afternoon, when the intended report of the last year's proceedings was read, and prepared for public inspection.

## SURRY CHAPEL.

*Wednesday Morning, Half past Ten.*

The public services of this annual solemnity commenced at this place. The prayers of the established Church, with suitable psalms and lessons, were read by the Rev. Rowland Hill. After singing, the Rev. Jonathan Scott, of Matlock, prayed in the pulpit. The Rev. Jos. COCKIN, of Halifax, preached from Isa. ii. 2, 3. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." After the sermon, the Rev. Sir Egerton Leigh concluded the service with prayer. The hymns, which were chiefly taken from the Missionary collection, were at suitable intervals given out by the Rev. Messrs. Fowler, of Sheerness, Hopkins, of Christchurch, and Bull, jun. of Newport Pagnell.

## SCOTS HALL, FLEET STREET.

In the afternoon a large body of the Society assembled at this place. J. Hardcastle, Esq. the Treasurer, was voted into the chair, and prayer was offered up for the divine presence and blessing. The minutes of the last annual meeting were read. The report of the Directors, stating their whole proceedings during the past year, was then read by the Rev. J. Eyre, and cordially approved by the Society, who voted to them their thanks for their faithful services. As this will shortly be laid before the public, annexed to the four sermons preached on this occasion, it would be improper for us to enlarge upon its contents. We shall only observe, that it not only recited the particular steps taken by the Directors in sending forth six Missionaries intended for the Foulah country in Africa, and one other Missionary since to the Cape of Good Hope; but contained also a very interesting correspondence from foreign countries, including that of Switzerland, which was inserted in our last Magazine.

Independent of all other considerations of public utility, we consider it as of prime importance that, in less than three years, the Missionary Society is become the medium of communication with christian churches in several distant parts of the globe. Already a correspondence is opened with New York and Connecticut in America, with the Netherland Missionary Society in Holland, and with long established and zealous Societies in Switzerland and Germany. This is a blessing which our pious forefathers wished for in vain; and is, we trust, the beginning of a more perfect communication among all christian churches of the state of the Redeemer's kingdom in the world. Already we feel a glow of christian affection to the good people abroad with whom we correspond, and it demands the warmest gratitude from British christians, that their exertions have been the means which the Lord hath owned for exciting the Missionary flame in the hearts of fellow christians abroad.

The shortness of the interval between the two public services of this day, allowed too small a space for proceeding with much business in the afternoon. The Society therefore hastened to

### THE TABERNACLE.

This large edifice was filled at an early hour. The Rev. Jos. Slatterie, of Chatham, prayed.

The Rev. JEHOIDA BREWER, of Birmingham, preached on Hab. ii. 3. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." The Rev. W. Kingbury, of Southampton, finished the service with prayer. The Rev. Mess. Eisdale, Atkinson, of Ipswich, and Corbishly, read the hymns.

### SCOTS HALL, *Thursday Morning, Eleven o'Clock.*

Dr. Hunter being voted into the chair, began, as usual, with prayer. The resolution of the Society, in May, 1797, was, by desire, read, viz. "That the ineligibility of one fourth of the Directors, for the following year, shall be determined by lot."

It was then proposed and resolved, "That the appointment of determining by the lot, the fourth of the Directors of last year, who shall be this year ineligible, is applicable to the whole body of Directors."

A committee was then chosen to take the lots; by the decision of which, the following gentlemen became ineligible for the year ensuing.

#### *Directors resident in London.*

Mr. Dyer, Mr. Emerson, Rev. John Eyre, Rev. J. Hamilton, Mr. Pinder, Mr. Sundius, Mr. Thomas Wilson.

#### *Directors resident in the Country.*

Rev. R. Alliot, Nottingham. Rev. Charles Atkinson, Ipswich. Rev. John Audley, Cambridge. Rev. Melville Horne, Olney. Rev. Sir E. Leigh, Warwickshire. Rev. W. Moorhouse, Huddersfield. Rev. Mr. Sloper, Devizes. Rev. Mr. Stephenson, Castle Haddington. Rev. G. Townsend, Ramsgate. Rev. J. Whitridge, Oswestry.

#### *Directors resident in Scotland.*

The Rev. Mr. Campbell, Stirling. The Rev. Mr. Henderson, Hawick. The Rev. Mr. Mill, Shetland. The Rev. Mr. Pitcairn, Kells. The Rev. Mr. Russell, Kilmarnock.

A committee of fifteen members of the Society, together with such of the late Directors present, who were excluded by lot, was appointed, who immediately

mediately withdrew, to nominate a number of Directors to fill up the places of those abovementioned. They soon returned, and the gentlemen they nominated were unanimously chosen; and the late Directors not rendered ineligible by lot were all re-elected.

Joseph Hardcastle, Esq. in compliance with the request of the Society, expressed his willingness to continue his services as Treasurer, as did also the Rev. John Love, one of the Secretaries, on his being re-elected. A letter was then read from Mr. Shrubsole, signifying, that his attention to his duties, at the Bank, rendered it impossible for him to continue in his office of Secretary, and his resignation being accepted with regret, the Rev. John Eyre was immediately and unanimously chosen. Mr. Eyre accepted the office, on condition of his being allowed to depute Mr. Joshua Lambert Vardy to officiate for him, if his health or engagements might render it necessary.

A small augmentation was made to the list of Directors, that there might be a hundred for England and Scotland, and four for Ireland: And in addition to these, the society thought proper to fix upon some pious foreigners, whose zealous exertions may tend to further the interest of Missions in the other parts of the world. The first nominated for this purpose was Dr. Vanderkemp, a Dutch physician, whose heart the Lord has disposed to devote himself as a Missionary to the Heathen, and who, together with two more of his countrymen, will probably go to the *Namacquas*, a people resident in Africa, about 200 miles north of the Cape. Governor Macaulay, the Rev. Mr. Clark, and Baron Van Shirnding, were next proposed, and most cordially accepted, together with the Presidents for the time being of several foreign Societies. We believe the following List will be found tolerably accurate: except that additions to some of the names, and particularly to those of the Clergy, may, for want of information, have been omitted.

#### DIRECTORS RESIDENT IN LONDON.

John Allday, Esq. Carlisle-street, Soho.  
 Rev. Jos. Brooksbank, Gloucester Terrace, Hoxton.  
 Mr. Robert Campbell, Marybone-street, Golden Square.  
 Mr. William Clark, High-street, Southwark.  
 Robert Cowie, Esq. Islington.  
 Henry Cox, Esq. Redman's Row, Mile End.  
 Rev. George Durant, Spital Square.  
 Samuel Favell, Esq. Tooley-street, Southwark.  
 John Fenn, Esq. Cornhill.  
 Samuel Foyster, Esq. Tottenham-street  
 George Gavelier, Esq. New Road, St. George in the East.  
 Mr. — Gouger, Newgate-street.  
 Rev. Dr. Haweis, Northampton Chapel, Spa Fields.  
 James Hamilton, M. D. Artillery Place, Moorfields.  
 Steven Hough, Esq. Tavistock-street, Bedford-square.  
 Rev. Rowland Hill, M. A. Surry Chapel.  
 Rev. John Humphreys, Newington Butts.  
 Joseph Hardcastle, Esq. *Treasurer*, Duck's Foot lane, Thames-street.  
 Mr. Thomas Hawkes, Piccadilly.  
 Mr. — Hodgson, Mark-lane.  
 Rev. George Jermant, Weston Place, Pancras.  
 Rev. Joel Ab. Knight, Sommer's Town.  
 Rev. Wm. Maurice, London Road, St. George's Fields.  
 James Neale, Esq. St. Paul's Church Yard.  
 Rev. Wm. Nichol, King-street, Edgeware Road.

Mr.



Mr. James Nelson, Park-lane.  
 Rev. William Francis Platt, Holywell Mount.  
 John Rainier, Esq. London Fields, Hackney.  
 Rev. John Reynolds, Hoxton-square.  
 Joseph Reyner, Esq. Duck's Foot-lane, Thames-street.  
 William Shrubsole, Esq. Old-street Road.  
 William Sims, Esq. Stepney.  
 Rev. James Steven, Thornhaugh-street.  
 Rev. John Townsend, Rotherhithe.  
 John Walcot, Esq. Greenwich.  
 Rev. Alexander Waugh, M. A. Salisbury Place, Marybone  
 Rev. Matthew Wilks, Old-street Road, Hoxton.  
 Mr. David Whitaker, Hackney.  
 Joseph Wilkinson, Esq. Milk-street, Cheap-side.  
 Rev. William Winkworth, St. Saviour's, Southwark.  
 George Ernest Wolff, Esq. America-square, Minorities.  
 Mr. Thos. Yockney, Bedford-street:

## THE COUNTRY.

|                                 |                                    |
|---------------------------------|------------------------------------|
| Rev. J. Bailey, Clavering       | George Livius, Esq. Bedford.       |
| George Bell, Wooler, Northum.   | Mr. M'Dowel, Falmouth              |
| Jehoiada, Brewer, Birming.      | — Minchin, Esq. Gosport            |
| David Bogue, M. A. Gosport.     | Rev. S. Mends, Plymouth.           |
| S. Bottomley, Scarbro'.         | Herbert Mends, ditto.              |
| George Burder, Coventry.        | J. Moody, Warwick.                 |
| T. Charles, Bala, Merionethsh.  | Edward Parsons, Leeds.             |
| P. S. Charrier, Lancaster.      | — Phillips, Norwich.               |
| Joseph Cockin, Halifax.         | William Roby, Manchester.          |
| W. Davidson, Newcastle.         | John Mead Ray, Sudbury.            |
| — Douglas, Reading.             | John Saltren, Bridport.            |
| S. Greatheed, Newport Pagnel.   | Joseph Slatterie, Chatham.         |
| — Gill, Market Harbro. Leices.  | Jonathan Scott, Matlock.           |
| John Hey, Bristol.              | Mr. Robert Spear, Manchester.      |
| Thomas Jackson, Warmister.      | William Skinner, Bristol.          |
| Joseph Jefferson, Basingstoke.  | Mr. Walter Taylor, Esq. Southamp.  |
| David Jones, Llangan, Wales.    | Rev. George West, M. A. Stoke near |
| — Kirkpatrick, Sutton, in       | Guildford.                         |
| Ashfield, Northamptonsh.        | Edw. Williams, D.D. Rotherh.       |
| W. Kingsbury, M.A. Southam.     | Captain J. Wilson.                 |
| S. Lowell, Woodbridge, Suf.     | Rev. — Wood, Rowell, Northamp.     |
| George Lambert, Hull.           | John Blackhall, Berwick.           |
| R. Little, Henley Green, Staff. |                                    |

## SCOTLAND.

|                               |                                 |
|-------------------------------|---------------------------------|
| Rev. Kenneth Bayne, Greenock. | Robert Haldaine, Esq. Airthrey. |
| Eben. Brawn, Inverkeithing.   | Rev. J. Macawley, Kilmarnock.   |
| William Black, Dundee.        | Mr. James Mackenzie, Glasgow.   |
| G. Cowies, Huntly.            | Rev. Augustus Mackintosh, Tain; |
| A. Duncanson, Airdrie.        | — Ross, Aberdeen.               |
| Tho. Fleming, Kircaldie.      | John Smart, Stirling.           |
| Collin Gillies, Paisley.      | James Somerville, ditto.        |
| Robert Hall, Kelfo.           | Walter Tait, Lundie.            |

## IRELAND.

|                              |                               |
|------------------------------|-------------------------------|
| — Chambers, Esq. Dublin.     | Rev. George Hamilton, Armagh. |
| Rev. — M'Dowel, D. D. ditto. | J. Walker, M. A. Dublin.      |

## FOREIGN

## FOREIGN DIRECTORS.

Rev. J. F. Vanderkemp, M. D.

— Macauley, Esq. Governor of Sierra Leone.

Rev. J. Clark, Chaplain, ditto.

Baron Van Shirnding, of Dobryluk, Saxony.

The President of the Religious Society at Basle, in Switzerland.

The President of the Missionary Society at New-York, in America.

The President of the Missionary Society at Connecticut, ditto.

The President of the Missionary Society at Rotterdam.

## TOTTENHAM COURT CHAPEL.

*Thursday Evening, Six o'clock.*

The Rev. Mr. Edwards, Curate of the Chapel, read prayers. The Rev. Roles Graham, of Newcastle, prayed. The Rev. ROBT. BALFOUR, of Glasgow, preached on those words, Col. i. 19, 20. "For it pleased the Father that in him should all fulness dwell; and (having made peace by the blood of his cross) by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." The Rev. Alex. Waugh engaged in the concluding prayer. The Rev. Dr. Lake, and Messrs. Hogg and Sibree, gave out the hymns.

## CHRIST CHURCH, SPITALFIELDS.

*Friday Morning, Half past Ten.*

The use of this noble building having been obligingly granted at the request of the Society, the Rev. William Mannier, Curate of the parish, read the prayers. It was during this service, a moment that will not soon be forgotten, a letter was brought to one of the Directors, with the important and delightful intelligence that the DUFF—that vessel in which so many thousands of Christians had embarked their hopes with their Missionaries, and which they had incessantly followed with their wishes and prayers—that the DUFF had safely arrived at *Canton*, in *China*. This welcome news could not be secreted, but was speedily circulated, especially among the Ministers, who sat, as usual, around the galleries; but that the whole congregation, which was very numerous, might partake of the joy, Dr. Haweis ascended the pulpit, and publicly announced the happy event. It is easier to conceive than express the emotion of the grateful assembly. It was a moment of uncommon joy. Many an ejaculation was silently offered up to the Father of Mercies; and perhaps few lines have ever been sung with greater sincerity or fervour than those with which the psalm, which was soon after sung, commenced:

"The Lord is good; fresh acts of grace

"His pity still supplies;

"His anger moves with slowest pace,

"His willing mercy flies."

The Rev. GEORGE WEST, Rector of Stoke, near Guildford, then preached on part of the 15th and 16th verses of the 9th chapter of Acts—"For he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." The congregation departed from the church, blessing and praising God, and congratulating each other on this eminent instance of his goodness.

## SCOTS HALL.

*Friday afternoon, Four o'clock.*

The Society met again to conclude their public business, the Rev. Mr. Ray, of Sudbury, in the chair.

A serious discussion now ensued, respecting the best means of procuring a sufficient number of pious Missionaries, who appeared to possess radical qualifications for the work, and for giving them, at certain hours, such instructions as were most needful, without taking them from their employments. The Society was informed that several persons had enjoyed these advantages in London, under the tuition of some of the Directors; but it was thought exceedingly desirable that the same advantages might be extended to various parts of the country; and therefore it was determined, "That Ministers in the country take under their care persons, in their own congregations, approved by the Committee of Examination; that the persons so admitted to tuition be considered, during the first half year, as probationers; and that they continue, during that term, as much as may be at their respective employments. That if, at the expiration of it, they be fully approved, they shall receive such advantages as the Directors think proper."

By this method we may hope that godly young men in the country, proposed to, and approved of by, the Committee of Examination, may receive solid advantages, rendering them well qualified to bear the glad tidings of salvation to the Heathen; and ready, when hereafter called upon, to go forth to those places for which their abilities and constitution may render them most suitable.

Thus closed the public meetings of the Society. But, before the company separated, it was proposed, that—as many ministers were in town who diligently employed themselves, in their respective circles, in *village preaching*—it might be profitable to meet together, to confer on the most useful method of performing that service. Accordingly a meeting was held at Haberdashers' Hall, on Saturday morning, at seven o'clock; when a very pleasing hour was spent, in rehearsing what God had lately done in different parts of our own country. It appeared more plainly than ever that the same spirit of philanthropy, which gave rise to the Missionary Society for the conversion of the Heathens abroad, had occasioned new and more vigorous exertions than were ever before witnessed for the conversion of Heathens at home. It was evident, to the joy of every heart, that "the fields are white already to the harvest;" that much good had already been done, and that new and effectual doors seem to be opening in very many places. Such was the apparent advantage of these communications, that it was determined, by the Ministers present, that, if spared another year, they would devote a larger space of time to this exercise. Several small tracts were produced, and others mentioned, which seemed well adapted for the spread of useful knowledge in the villages, and calculated to facilitate the introduction of the gospel into new places. It is in contemplation to establish a repository for these in London, under the direction of some Ministers, from whom they may be obtained on reasonable terms.

It is with great satisfaction we state, that all the meetings of the Society, both for devotional exercises, and for the dispatch of business, were well attended. Those who engaged in prayer and preaching appeared to be much assisted in their work. As great a number of Ministers from the country attended as on any former occasion; and multitudes

of



of those, who formed the vast assemblies, could say, "It is good for us to be here."

From the news received on Friday, that the ship had safely arrived at Canton, it was concluded that the Missionaries had reached the places of their destination, and had entered upon their apostolic work. But it was little expected that the next post should bring to our ears still more delightful news from Captain Wilson himself. As soon as this interesting letter came to hand, as many Directors as possible were convened at Haberdashers' Hall, to whom the important contents were communicated. A printed abstract, prepared against the hour of meeting, was sent off by Saturday's post to their friends in the country. The letter itself was printed on Monday, and sent to many parts of the kingdom. But as many of our readers may not yet have had an opportunity of perusing it, and as all would wish to retain a copy, we think it necessary to give it a place in this number.

### TO JOSEPH HARDCASTLE, Esq.

DEAR SIR,

I WROTE you last from Rio Janeiro, dated the 15th of November, which I hope you received, informing the Society how kind our heavenly Father had been in waiving us so far in perfect health and safety; we can now further say, from experience, that he has never left us from that time to this. At present I can only give you the outlines of our voyage, which, no doubt you will be all glad to hear.

After receiving a plentiful supply of every thing needful (which I was enabled to pay for, having cash of my own), we left the port the 19th. From that time to the 3d. of December nothing material happened, only the weather getting gradually colder. But the Lord shewed us we were going the wrong way, by sending a severe gale from the South. We could now see that to beat round Cape Horn would be folly to attempt. After shipping several heavy seas, by which we lost some of our stock, we bore up to go by the Cape of Good Hope. This was a great trial, being in latitude 39 and longitude 50 West, and having now a line to run of 162 degrees of longitude, besides latitude. However, we had soon reason to rejoice; for, by the 24th of January, 1797, we were in longitude 133 East. Had we laid to another night, ere we bore away, we must have lost all our stock; instead of which, the Missionaries had fresh meat twice a week (besides dining with me as before related) all the way; and though we had repeated gales, we never had occasion to batten down our hatches once: add to this the inestimable blessing of the public ordinances of our God, and the Missionaries every means of improvement. Respecting some things that happened on the voyage, you must stay till I have the happiness of once more seeing you, which I trust will not be long after you receive this. Thus were we carried along in a most pleasing manner. On the 30th of January we rounded New Zealand, and the 4th of March made Otaheite; but from various winds, we did not anchor in Matavia till the 6th, where we were received in the most friendly manner.

Here mark the dealings of divine Providence; a large house which the natives had built for Captain Bligh, was just finished, the whole island in perfect peace, Pomaree and his son Otoo being absolute sovereigns of the whole island, and likewise Eimeo; thus our business was expedited; for instead of many chiefs as we expected, we only had to make our errand known to Pomaree. This we were fully able to do, our God having kept

two Europeans for the purpose, the others having gone to Europe; one of these whose name is Peter, had left the *Dædalus*, the other named Andrew, was cast away in the *Matilda*, and had been five years on the island—both could talk the language fluently. Our reasons for coming were no sooner made known to Pomaree, than he said we should not only have the house, which is a hundred feet by forty, but that all *Matavia* should be given to the English, which was accordingly done in the most formal manner.

After having thus succeeded far beyond our expectations, it is now necessary that I should acquaint you, that sometime before we made the land, the Missionaries had divided in the following manner: eighteen for *Otaheite*, besides women and children; ten for the *Friendly Islands*; and two for the *Marquesas*: this being the case, we had no time to spare; therefore, as soon as I saw them in their commodious house, we sailed for *Eimeo*, with a view to get the ship ready, but more particularly to see how the natives would behave during the absence of the ship. After five days we returned, found them all well, the natives having treated them with the utmost kindness. Having no time to spare, we made all sail to the *Friendly Islands*; this was the twenty sixth of March; the first of April made *Palmerston Islands*; and on the ninth, *Tongataboo*; the next day we anchored about the place Captain Cook lay, according to his bearings. The anchor was no sooner gone than the ship was surrounded with canoes, and a number of Chiefs came on board, who informed us that two Europeans were on the island, and to our great joy, they soon afterwards made their appearance; but of all the men we ever saw, these were certainly the most wicked looking fellows; and they soon gave us proof they were as bad as they appeared to be: one of them was an Irishman, named John Kennelly: the other Benjamin Ambler, of London: they told us a strange story respecting their coming to these islands; but this was a matter of little consequence to us, firmly believing that the Lord had sent them as our interpreters; for though we had provided, as we thought, sufficient instruments for the purpose, by bringing Peter and two *Otaheitan*s with us, we should have been much at a loss, the language differing so much, that they could not understand one word in ten: but these two men, Ambler and Kennelly, who had only been thirteen months on the island, could talk the language well. After some time our business was partly told them; they readily agreed to give all the assistance in their power. After giving them and the Chiefs presents, they all went on shore, highly gratified apparently. Very early the next morning, we were surrounded with a prodigious number of single canoes, besides ten or twelve large double ones. From the peaceable manner they left us the night before, we had not the least suspicion, until the two Europeans came and told us, they intended to take the ship. This, you may easily conceive, alarmed us much. We got the people to their quarters as privately as possible. After getting thus ready, we scaled two of our guns; on this the large canoes began to sheer off, and a number of single ones followed; whether their intention was really to attack us we know not—but it was very alarming to see so many canoes and people round the vessel presenting their clubs and spears for sale, which might in a moment be turned against us.

Our fears in a great measure being done away, Ambler pointed out four Chiefs, which he said were the only ones we need to care for. Tibe Mamoe, the present king, was then at the point of death, and his son Tugahowè the least of the four, would certainly succeed his father; (which was actually the case); he therefore would recommend the

Missionaries

Missionaries being placed under his care: after talking with them on the subject, they readily agreed to go. I told them that they could not expect to keep their chests, and if they were the least afraid, I would take them back to Otaheite; their answer was, the property was only a secondary object with them, that they would go with an humble dependance on that God, that had brought them safe over the mighty ocean, and had enabled them to leave their country and friends. After a most solemn season in prayer, six of them went with the Chief and Ambler, but not before they promised they should want for nothing; the other Chiefs wanting each to have one, but we thought it best for the present they should be all together, promising them that when the ship returned, if they then chose to separate, each should have some of them; this satisfied them all. After receiving presents, they all went on shore before dark, and all the canoes left us. The next morning we weighed, and run further out, that we might have plenty of room, in case of an attack. About noon two of the Missionaries returned, with the pleasing intelligence that the natives did not attempt to steal, but treated them with the greatest respect; we then loaded the canoes with the remainder of their things, and with such stores as they thought they would want.

We now got under weigh to endeavour to find a channel to the Westward of the spot where Captain Cook got aground: after some time a very good one was found, which we sailed through; this we conceived to be a valuable acquisition, as we should now, in case of being attacked, be able to sail out of the harbour, either to the East or West. Being now without the reefs, we intended to spend two or three days to see how the natives would behave to our people; but the Lord saw fit to send us a smart gale from the North West, so that at day light we found ourselves in a critical situation, not being able to weather the reefs on either tack; but to our comfort we just fetched the channel which we had only discovered the day before; thus we narrowly escaped shipwreck: and before we cleared the harbour, we were nearly cast away the second time. What cause have we to praise our God, for thus preserving us in such imminent danger. Having now cleared the harbour, April the 16th, we made the best of our way towards the Marquesas, with the only two Missionaries on board, Messrs. Harris and Crook. The fair wind lasted six days, and was succeeded by hard gales from the Eastward; so that on the 6th of May we were only in  $206^{\circ}$  of longitude, and  $39^{\circ}$  South latitude. On the 23 of May we discovered two islands, which we endeavoured to land upon; but the natives, from their hostile disposition, prevented us. We named one the Crescent from its shape; the other after Sir Charles Middleton: they lay in latitude  $23^{\circ} 12$  South—longitude  $226^{\circ} 15$  East. The next day discovered another, which we named after Admiral Gambier, latitude  $21^{\circ} 36$ ; longitude  $225^{\circ} 40$  East; and on May 29th discovered another, which we called after our friend Mr. Searle; latitude  $18^{\circ} 18$  South, longitude  $224^{\circ} 12$  East; and on the 4th of June made the Island Christiana, and the next day anchored in Resolution Bay, after a long disagreeable passage of fifty days. Our rigging being now in a bad state, it was necessary to get it on deck. I shall only remark, that on getting the fore shrouds down, we found two of them gone, so that, had we been on the starboard tack, instead of the larboard, during the gales we had in this passage, we must have been dismasted. *O*, what cause of gratitude for all His kindness to us! We no sooner arrived, than we were visited by many of the natives, and amongst them the Chief, whom after a few visits, we gave to understand that the two Missionaries were to stay with him. On hearing this he could not contain himself, but jumped about the cabin for joy. He said they should



should have a house, and that they should never want while he had to give, which we have reason to believe will be the case. The young lad Crook went immediately with the Chief, but Harris staid on board to get the things ready, as he said; however, I am sorry to say in this place, that though he was the first that proposed coming to these islands, and was the cause of two others not coming, he seemed now to have lost his missionary spirit, which was visible to every one, though he denied it. After a little time he went on shore, but with such a gloomy countenance, that the natives soon took a dislike to him; the young lad, on the contrary, was cheerful and obliging, so that the whole village was remarkably fond of him. This being the case, I was under the necessity of carrying Harris back to Otaheite. I would have brought Crook away likewise, but he begged to be left, which was agreed to; and I have no doubt but he will prove a blessing to those poor, good natured Heathens.

Having now refitted our rigging, supplied Crook with every thing needful, we took an affectionate leave of each other, and sailed for Otaheite the 27th of June. In our way, we took a view of Trevenen's, and Sir Henry Martin's Islands, and arrived in Matavia the 6th of July, when I found them all well in health, with one more in number than I left, Mrs. Henry being delivered of a fine girl. They had differed amongst themselves, which I endeavoured to make up. I began dividing the property, which I found a very disagreeable task: this took up all the time I was here, and I got through it apparently much to their satisfaction.

Having now completed our business, we took leave of our dear friends and the kind natives the 4th of August, touched at Huahine, which was in a dreadful state owing to their wars. From this we made Palmerston Island, and planted bread fruit, plantains, and Ava trees; and on the 18th of August anchored off Tongataboo, nearly in our old birth, where we were soon visited by our dear people, who informed us they were all well (except one), and how the Lord had preserved them from the machinations of their countrymen, who had done all in their power to make the poor heathens destroy them, and that some of them had separated with a view to counteract their villainous plots. During my stay Messrs. Buchanan and Galton went to live with another chief, which I trust will not only be the means of gaining their affections, but will likewise facilitate the knowledge of the language, which is of the greatest importance. After doing every thing in our power for them with the Chiefs, and dividing the articles, we parted with many tears on both sides. I brought away Mr. Nobbs, by their advice, as he had not his health from the time he landed. Our intention was now to touch at the Feejee islands, and, if possible, to have some intercourse with the natives. On the 7th of September we left Tongataboo, and on the 9th, in the evening, made the Feejees; but, after six days toil, trying to find anchorage, we were under the necessity of quitting them without finding any, or having any intercourse with the natives; yet not before we struck on a coral rock, but got off without receiving any damage. I believe no islands in the world are so hemmed in with dangerous reefs. We got into the middle of them, and we have reason to be thankful we got out in the manner we did. In steering to the westward we made the island Ruttuma, had a little intercourse with the natives, who seem to be of the same race with the Friendly Islanders, they talk the same language, and their canoes are of the same construction. From this we intended making the best of our way to the Pelews, but from variable winds and calms, we did not reach them till the 7th of November; and then from the stormy appearance of the weather, we did not think it prudent to stay; therefore, after a little intercourse with the natives, we proceeded

proceeded on our way to this port, with a view to send you intelligence, if possible, by the first ship. We found on our arrival at Macao, which was the 21st of November, that we could not proceed to Wampoo, without an authority from the Hoppo, because we had no cargo. Finding a ship had been detained a month, I went to Canton, by which means we got permission. The 14th day anchored at Wampoo. There are three of the last year's ships ready for sea, but I prefer sending you this by a Danish ship—there are four direct ships arrived. My nephew received a few lines from you and Mr. Fenn, but I have not received any, three of the packets are not yet up, and I could not think of losing this opportunity.

This brief relation, I hope, will be satisfactory to all our dear friends, but you must make great allowances for the writer—shall conclude with only observing, that as our work has been great, having been eleven months out of fourteen at sea, the wear, &c. of sails has been in proportion. We never split a sail, nor carried away a mast. The seamen and officers are in the ship, all well, except William Tucker, seaman, who ran from the ship. I can give you no idea when we shall leave this place. To me it is the worst part of the voyage, having to associate with the professed enemies of my Lord, and frequently I am the butt of the whole company.

May the Lord increase your zeal, and present you with such instruments as he will own and bless. This is, and ever will be, the sincere prayer of,

DEAR SIR,

Your affectionate Servant,

J. WILSON.

Canton, Dec. 16, 1797.

P. S. The following Missionaries were left at the Friendly Islands, by which you will know the names of those left at Otaheite.

|              |            |               |
|--------------|------------|---------------|
| J. BUCHANAN. | W. SHELLY. | J. WILKINSON. |
| D. BOWELL.   | S. KELSO.  | COOPER.       |
| S. HARPER.   | G. VEASON. | GALTON.       |

I brought with me from the Friendly Islands, Nobbs, from his bad state of health, and Dr. Gillam, from Otaheite.

N. B. We are authorised to say, that the Directors gave orders that the above letter should be sent to all the subscribers: but it, through the hurry of business, it has been omitted, in any instances, they hope such unintentional omission will be excused.

MR. EDITOR,

The mention of Mr. Crook, left at the Marquesas, as a young lad, requires some explanation. He has a remarkable open countenance; looks younger than he is, being about 22 years of age; endued with a strong mind, though not improved by literature; very conversant with the Scriptures, being his constant and almost only book; full of zeal and devotedness to his work; endued with good gifts as a speaker; much in prayer; and, though young, remarkably steady. From the day they embarked every Missionary, in turn, read and expounded the Scripture, and prayed with the company morning and evening; and, during the six weeks I was with them, afforded me the greatest satisfaction.

I hope our brethren also will entertain no prejudice against Mr. Harris, who might have been intimidated, by observing that the natives did not as cordially

sordially receive him as Mr. Crook. He was a dark, swarthy man; and perhaps more reserved in his carriage, and less acceptable to the islanders. His heart might yearn also after his companions at Otaheite; or a sudden panic come over him, from which he may have recovered, and become a very useful Missionary. He is a man of strong sense, appeared one of the most courageous and firm, and, in his examination, singularly intelligent. Let us wait and hope that all will be for the best. Ali confesses Captain Willson to have acted as an angel of God, in wisdom, patience, and holy watchfulness over his charge.

T. HAWEIS,

The following letter has also been received from one of the Missionaries by a friend in town.

DEAR BROTHER,

*Tongataboo, July 21, 1797.*

I hope you will pardon my remissness in not writing to you while I lay at Spithead; be assured, dear friend, it was not out of any disrespect. You may, perhaps, be somewhat surprized when you hear of Brother Smith and I being separated. Permission being granted for us to choose our place of residence, I and nine more of our brethren were led to choose to come to this place; whereas Brother Smith thought that his call was more particularly to Otaheite. O, my dear friend, you are, as it were, behind the scene; you may have read the state of the Heathens, but could your eyes behold them, how would your heart be filled with pity, and your mouth with prayer! Behold the thousands and thousands of our fellow mortals enjoying all the blessings that nature can provide, but destitute of the knowledge of that God who gives it them. I cannot understand that they worship any thing in particular; but are strongly attached to the customs of the country, which they take for an excuse, if we tell them any thing is bad.

On the death of any of their friends they cut and spear themselves in a most shocking manner; and at the death of any great Chief it is done by most of the people in the country, as hath been the case since we came. At such a time the people assemble from all parts of the country, and thousands of huts are erected near the burial place, to which they go in hundreds, and cut themselves in a manner too horrid to relate. When this part of the scene is concluded, they have what they call Tomays a description whereof you may find in Cook's Voyages. The people are, for the most part, very civil and good natured; but, it is to be feared, that many of them are very deceitful.

Their regulation, government, cleanliness, method of cultivation, and the manner in which they fence in their land, is truly surprising. The climate seems to be very temperate, but we have not yet experienced the summer season. The produce is far beyond all expectation.

Satan has already began to attack us, by insinuating into the minds of the people that our prayers kill the Chiefs, three of them having departed this life since we came here. He is sowing the seed of persecution, but, it is our comfort, he cannot tell the fruit it will produce: I trust it will be over-ruled, that it may terminate in the glory of God. O, how ought it to fill our hearts with love and gratitude to our glorious Redeemer, who has done such great things for us, who were enemies unto him, and far from God by wicked works! I believe I have no reason to call upon you to join with me in praise to that Jesus, who, I trust, has sent his blessed Spirit to enlighten our benighted minds, and bring us to a true and saving



saving knowledge of himself. O, how it ought to humble us, when we look to the rock from whence we were hewn, and the hole of the pit from whence we were digged. What were we more than the thousands of our fellow mortals that surround us? We were sinners vile as they, and with as little desire to know the ways of the Lord. Blessed be the Lord, he has a few whom he hath chosen in Christ, from before the foundation of the world, to be holy and without blame before him in love; these will he make willing in the day of his power; and if we can say with a happy assurance that we are his, what have we then to fear?—The comforts of his Spirit may be withdrawn, but he will never utterly forsake us.—When I consider the work in which I am engaged, and my own unworthiness, I am almost ready to despair; but when I reflect that the Lord has chosen the weak things of the world to confound the wise, and those which are strong in their own imaginations, I am encouraged to proceed in the work, relying on the arm of the Almighty God of Jacob. O, my dear Brother, may the Lord open our eyes to behold more and more the important character we sustain! The character of a Christian is great, but how much more that of a Christian Minister! We are in a particular manner placed as lights in the world—may the Lord enable us so to let our light shine before men, that they may be constrained to glorify our heavenly Father! May the Lord be with you to bless you—may he keep you humble in the great work to which he has been pleased to call you, and make you the happy instrument of much good to many souls!

As I shall not have the opportunity of writing to many of my friends, you will be so kind as to give my kind love to them. Though I have been very concise, yet let it not hinder you from sending me a particular relation of all things since I left. My kind respects, remember, to Dr. Haweis and Lady Ann.

I remain, dear Friend,

In the bonds of the ever blessed Gospel,

J. NOBBS.

P. S. Our sabbath morning is your Saturday night; but we alter our prayer meetings, that we may have them at the same time with you. O, be sure never to forget me at the Throne of Grace!

SIR,

When I wrote this I was at Tongataboo, but my health has obliged me to quit the country, therefore hope to see you in my own native land. I should have wrote another letter to you, but not having an opportunity, I was glad to send this, adding these few lines.

So farewell, my dear Friend,

Your's in love,

J. NOBBS.

---

Will it not be said, "What hath God wrought!" The Lord has marked this anniversary with singular mercy. He has "done for us exceeding abundant above all that we could ask or think." The most conscious and timid, who stood aloof, and waited to see the event, before they would venture to countenance the cause, will now be constrained to say "this is the finger of God," while the zealous friends of the Missionary Society, will be induced to redouble their diligence, and many Missionaries with devoted hearts, offer their faithful services, saying, "we will go with you, for God is with you." Amen and Amen.

CAUTION.

## CAUTION.

THE public will do well to be guarded against any surreptitious and spurious publications, which may be intruded upon the world, as information from the South seas; as soon as the genuine and compleat journals, with the charts arrive, it is the intention of the Directors to arrange the materials, and to communicate to the public the true state of their mission.

By order of the Directors

J. EYRE, Secretary.

N. B. We are favoured with one of the most beautiful letters we ever read, from a sailor on board the Duff, to his wife and child. But the length of the preceding accounts unavoidably obliges us to postpone it to the next number.

\* \* We are authorised to state, that the annual accounts of the Missionary Society will be balanced, on the 1st of June.

## SERMON TO THE JEWS.

ON Sunday evening, May 10th, the Rev. Rob. Balfour, of Glasgow, preached a sermon to the Jews, at the chapel (late Mr. Wesley's) in the City-road.

THE SECOND ASSEMBLY OF THE UNION OF CHRISTIANS  
AT BEDFORD

was held, according to an appointment noticed in our Magazine for last December, on Tuesday, 14th April; and was by far more numerously attended than the formation of the Union had been. From forty to fifty ministers were present. In the forenoon, at the old Meeting-house, the Rev. J. Sutcliffe, of Olney, began the public worship with prayer. The Rev. W. Bull, of Newport Pagnel, (President of the Union) preached from Acts ii. 26. "And the disciples were called (*ἐκκλησίαι*, implying a divine appointment) CHRISTIANS first at Antioch." The Rev. — Cosens, of the Methodist circuit in Northamptonshire, concluded with prayer.

In the afternoon, a conference was held at the New Meeting-house. The Rev. J. Geard, of Hitchin, introduced with prayer. From the reports made by the Officers and other members of the Union, the following particulars which appear interesting to the religious world in general, were deduced.

- 45 Ministers and preachers, mostly Baptists (of free, and of strict communion) and Independents; with several of the Church of England, Unitas Fratrum, and Methodist societies, have joined, or otherwise assisted the Union.
- 150 Private Christians, belonging to the stated congregations within the immediate limits of the Union (which are 34 in number), have been active in conducting meetings for prayer, and reading discourses, where sermons could not be preached. Others, both men and women, have been very useful in the instruction of Children; and several thousands have concurred to assist with their prayers and donations; all the communicants, and many other serious members of congregations, having in several places joined the Union.
- 100 Towns, Villages and Hamlets, are, by these means, supplied with opportunities of evangelical instruction and devotion; many of them every week. In the more populous places, a lecture is preached each Lord's day evening, by the united labours of several neighbouring ministers, who visit them in succession. In these instances, the attendance is usually much crowded; and in some places, it already seems very desirable

irable that commodious Meeting-houses could be erected; but there appears no probability of the funds being rendered equal to such an undertaking. Opposition has discovered itself in various forms; but hitherto without success, wherever the Gospel has once taken root. In most cases the disinterested services of the ministers, and the people of Christ, have been attentively and gratefully accepted; and in some, both the lectures and prayer meetings, have been evidently attended with spiritual efficacy. One instance occurred, in which a Gentleman had been provoked, by the success of the Gospel, to relinquish a curacy which he held. A Baptist Minister, who had been useful to the parishioners, directed them to means whereby an Evangelical clergyman was brought into their church; and having done this, he completed the specimen he had afforded of a truly *christian* spirit, by leaving the pious clergyman and his awakened parishioners, to walk together in peace and love; whilst he directed his own labours to another village, which was then wholly destitute of the Gospel.

In adverting to the former proceedings of the Union, a motion made by the treasurer, Mr. John Forster, of Biggleswade, was adopted; which, it is hoped, will be found of essential advantage to the correspondence and co-operation of the districts, into which the Union is distributed.\* A select committee, consisting of two persons chosen in each of the districts, was thereby appointed to act with the Officers of the Union; who remain as first nominated, till the next general meeting. Among the resolutions that were passed, was one for printing a detailed report of proceedings, and an Address to other Religious Associations, on the subject of Christian Union. The conference was closed with prayer by the Vice-president; who had acted as moderator of this assembly, in consequence of the President's exertions in the former part of the day.

In the evening public worship was resumed at the New Meeting-house. The Rev. A. Fuller, of Kettering, and the Rev. D. Hennell, of Wellston, engaged in prayer. The Rev. T. Wake, of Leighton Buzzard, preached from Isaiah liv. 17.

The solemn engagements of the day sufficiently evinced, that the hopes entertained at the formation of this union among christians of all denominations in the neighbourhood, were grounded upon the foundation which God hath laid in Zion, and that they had been prepared by his signal blessing. At a subsequent conference, many of the servants of Christ avowed, with genuine humility and love, their shame and regret for the prejudices, which had formerly separated them from their brethren; expressing their gratitude to the Lord, for the spiritual blessings they had experienced, in their mutual fellowship, and united exertions. May an abundant portion of the same blessings be extensively and rapidly diffused!

## ASSOCIATIONS.

### PHILADELPHIA.

BY the minutes of the Philadelphia Baptist Association, it appears, that they held their last annual meeting, Oct. 3, 4, 5, 1797, at Lower Dublin, Pennsylvania. The introductory sermon was preached by brother

\* See the Plan of Union, in our Magazine for last October. It is more fully detailed in the introduction to a sermon, preached by the Rev. Samuel Greatheed, at the formation of the Union, and sold by Conder, Butson and Chapman.



Samuel Jones (D. D.) from John vii. 46.—after which brother W. Rogers (D. D.) was chosen moderator, and P. Wilson, clerk.

This association comprises 35 churches, containing 2332 members, beside hearers. From 20 only of these letters were received, by which it appears, that in the course of the last year, they have acquired 70 additional members, and have lost 77 by death or dismissal.

The association having procured a charter of incorporation, chose Dr. S. Jones, of Lower Dublin, president—G. Ingels, of Philadelphia, treasurer, and Dr. W. Rogers, secretary. The circular letter, "on christian liberty," was written by brother T. Memminger, and the other sermons preached by W. Staughton, from Acts vii. 22, 23. and W. White, from John iii. 16.

#### DORSET.

ON Wednesday the 11th day of April, the associated ministers of the county of Dorset held their yearly meeting. Messrs. Gurteen, Field and Rogers engaged in prayer before sermon. Mr. Grey preached from Isa. xlv. 24. former part. Mr. Lamb concluded in prayer.

In the afternoon the ministers resolved to procure and support an itinerant minister in the county. In the evening Messrs. Sedcole, Cracknell and Ashburner, engaged in prayer, before sermon. The Rev. Mr. Underwood preached from 1 Cor. vi. 17. and Mr. Vickery finished with prayer.

#### ESSEX

AT a meeting of the associated Protestant Dissenting ministers, in the county of Essex, held at Terling, May 8th, it became a subject of conversation, what steps should be taken for the further spread of the Gospel in that county. It being thought most consistent with their principles, as ministers of congregational churches, that measures for this purpose should come from the churches themselves, it was agreed, that each of the ministers present, should speedily lay the matter before the church of which he is pastor, and request them to appoint one of their members, with their pastor, to attend a meeting, to be held at Dunmow, June 5th, to consider of a plan for forming a congregational society, for the farther spread of the Gospel, in the county of Essex. That meeting is to commence with public worship, and a committee was appointed to prepare a plan for the consideration of the ministers and messengers of churches which may be then assembled.

#### KENT.

THE ministers and friends of the independent Kentish association, propose to hold their next annual meeting, at Mr. Parnell's meeting, Canterbury, on the 4th of July ensuing. Mr. Slatton, of Chatham will preach in the morning, and Mr. Beaufoy, of Town Sutton, in the evening. A lecture by a neighbouring minister will be preached on the preceding evening.

#### ORDINATIONS.

##### REV. MR. GORE.

BY a train of peculiar providences, an old presbyterian meeting in Sandwich, which was nearly deserted, came into the hands of the Rev. Mr. Sloper, of Devizes, and Mr. Turner, of Basingstoke, by whose kind exertions

exertions, Gospel ministers were sent to preach there. The labours of Mr. Gore, late of Hoxton academy, for near two years past, have proved remarkably acceptable and useful. A Society being gathered, Mr. Gore was, on Wednesday, May 16th, set apart to the pastoral office among them. Mr. Jefferson, of Basingstoke, delivered the introductory discourse, and Mr. Sloper offered up the ordination prayer; Mr. Burder, of Coventry, gave the charge; and Mr. Geo. Townsend, of Ramsgate preached to the people. It was a day of great joy and gladness to many, and not a little enlivened by the reading of Captain Wilson's letter. A numerous company dined and supped together, when the conversation was directed to the most useful topics, particularly the spread of the everlasting Gospel, in the villages, and other means of doing good to the souls of men.

---

#### REV. MR. RANDALL.

On Thursday, May 17, the Rev. Mr. Randall was ordained to the pastoral office, over the independent church in Back-street, Horshelydown. The Rev. Mr. Radford opened the work of the day with prayer and reading the Scriptures. Mr. Townsend delivered an introductory discourse, asked the questions, and received the confession of faith. Mr. Williams, of Stepney, prayed the ordination prayer. Mr. Crole delivered the charge from ii. Cor. 2. 17. "For we are not as many, which corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ. Mr. Gould preached to the people from 1. Thess. v. 12, 13. "And we beseech you, Brethren, that ye know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly, in love for their work's sake, and be at peace among yourselves." And Mr. Buck concluded in prayer. Mr. Bickerdike, of Woolwich, gave out the hymns.

---

#### OPENING OF CHAPELS.

##### FOLKSTONE.

At Folkstone, in Kent, a neat Chapel, formerly belonging to the particular Baptists, was lately opened (with the prayers of the Church of England) in the Countess of Huntingdon's connection, by the Rev. Mr. Thomas Drew. The Chapel was well filled with a respectable and attentive congregation; and it is hoped that the word of the Lord will run and be glorified, as there appears a great disposition for hearing among the inhabitants of this town.

---

##### TOWN SUTTON.

We have the pleasure to learn that the congregation, under the pastoral care of the Rev. S. Beaufoy, at the above place, have, through the generous assistance of the public, and particularly of the honourable Trustees of the late Dr. Simmons, been enabled to discharge all the incumbrances on their Meeting-house; and that being built on free land, it is made over in trust for the use of the church of Christ for ever.

# OBITUARY.

## ELIZA THURNAM,

**DIED** at Warwick, Jan. 2d. 1798, aged 6 years. It must be acknowledged a source of consolation to the afflicted christian, that there is a religion whose influence is sensibly felt under the trials of life, and which affords living comforts in dying moments. Nor is this religion peculiar only to believers of mature years, or cultivated minds; God has often by the power of his grace in the heart, exalted men of low degree, and sometimes, as in the following instance, he fulfils his purpose in exhibiting the truth of that important passage of scripture, "out of the mouth of babes and sucklings hath thou ordained strength." In the conversion of young children to himself, Jehovah indeed, perfects his own praise.

The dear little subject of these hints, was attacked with a violent fever, which she patiently endured about ten days, and then fell asleep. Her first serious impressions were noticed by those attending upon her soon after she was taken ill, whilst she uttered the following line of a hymn. "Affliction pains me, lo I bend!" Her mother immediately repeating the next line of the couplet, "Though he chastise me, he's my friend," asked her whether she could say so? "God only knows," replied the child, shaking her little head, expressive of great inward concern.

She constantly coveted her mother's company, which could not be complied with, on account of the sickness of several whom the Lord had visited in the same family at that time. As often as her mother could be with her she would improve the time—sometimes wishing her parent to sing hymns. Once particularly when her pains were extreme, instead of repining, she sung herself, an hour together "Hallelujah, praise the Lord," then cried out with great warmth of expression "I want—I want;" upon being asked what she wanted? replied, "I want the Lord and Mrs. F." (a godly friend of the family). Upon being called to the child, in company with some other friends, the little one said, "Some of you pray;" when enquired of, what they should pray for, said she, "that I may die, and go to heaven to Jesus Christ." Her mother then said "Would you not rather live and stay with your father? (for whom she always shewed partiality)" "No (said she) I had rather die."

At another time Mrs. M. putting some questions to her about heaven, and Jesus there; the child broke out with eagerness and said "I love the Lord with all my heart—and with all my mind—and with all my soul—and with all my strength (articulating the words) for Jesus Christ is my Redeemer, Hallelujah, praise the Lord," and added, "sing it some of you. She passed the remainder of that day singing of hymns.

A little while after, the mother having, according to the child's request, obtained two or three godly young women to sing to her, it was wished she would name a hymn, when she fixed upon the following, in the Coventry supplement:

"Lord, and am I yet alive,  
"Not in torment, not in hell, &c."

After which she begged them to sing,

"Rock of ages cleft for me,  
"Let me hide myself in thee, &c."

When she had repeated the last lines, lifting up her little dying hands and eyes to to heaven, she said, "Oh, what a sweet hymn this is! upon which,

hap



her mother desired her to say if she knew what the rock of ages meant—"yes (said the child) it is the Lord Jesus Christ."

Next day seeing her mother with the Bible in her hand, she said, "Mother find that chapter that says: they that believe shall be saved, and they that believe not shall be damned." After reading it, it was put to her, whether she thought she was among the happy number who believed—when she hastily replied, "yes."

About this time, a little female play-fellow being with her, was speaking of her deceased little brother, and was saying, "that her brother's body was devoured by worms—" Ah! (said Eliza) it does not signify what becomes of the body, if the soul is in heaven."

The child appeared sensible of her approaching dissolution, and at one time, when she thought no one was in the room, she was heard several times to cry out, "Oh Lord! come—come to me;" upon being asked whether she expected to see Mrs. and Miss M. (who were then on a journey) any more, she answered—"No, for I shall die."

The morning of the day before her departure, she appeared greatly exercised in her soul, and, as if under the power of strong temptation, started up and cried out, "what shall I do?" Upon this her parent said, "my dear the Lord will have mercy." "He wont, he wont" (replied the child). A few words of prayer were then put up by one present, in which she joined, and when it was concluded, she continued, "Pray Lord—pray God: with her dying hands lifted upward. After this, she said, "Kiss me my dear precious mother, for I love you," and appeared to take an affectionate farewell. She then enquired for her father, wishing to see him—but he was too ill to attempt to go to her, of which they informed the child. After this she lay more composed—then called upon the house to help her to praise God, and concluded the day with singing, "Jesus Christ is my redeemer." The following night she grew worse, gradually declining till about seven the next morning, when without sigh or groan, she closed her eyes in Jesus, and entered into the joy of her Lord.

#### MARY SALMON.

Jan. 20th, 1798, died Mary Salmon, of the parish of Clavering, in the county of Essex, aged 25, after a painful illness which confined her near three years. Her mother is a believer in Jesus, and would gladly have brought her children under the word, but never was able fully to accomplish her desire. Occasionally however the subject of this narration, heard the Gospel, and, as she afterwards acknowledged, had in the early part of life, serious impressions, which nevertheless, as she grew up, were in a great measure lost. In the month of May last, her younger sister was removed by death after a very short warning. From hence it pleased the Lord to awaken in her a serious concern for her soul, and at that time the writer of this article first conversed with her upon the important subject. She had discovered much patience under the whole of her confinement, but was convinced she was a sinner. Her complaint was, that she was afraid she was not sincere; that she did not sorrow for her transgressions in a suitable manner; nor feel her heart drawn out in love to God, and declared that her long affliction, was nothing to her in comparison with her immortal interests. Of a complete salvation by the merits and righteousness of the divine Redeemer she had very little idea, and appeared rather disappointed when that only way was pointed out.

In this state of bondage she continued through the remainder of the year. However she was gradually led to see that Christ was the only Saviour, though she still expected a change must be wrought in her before she might

might look up to him with hope. In the mean time the blessings of the everlasting covenant were laid before her; the rich and free promises of the word were stated; and she was encouraged and exhorted to pray for the teaching of the Holy Spirit. As the time of her removal from this world more nearly approached, her concern was the greater. She then declared there was no hope for her but Christ, yet found not consolation from him. Sometimes she was favoured with a beam of light, but it was transient. On being asked whether she could give up her expectation from the Redeemer, she replied, "not for all the world." The Monday before her decease, her distress was very deep. The case of those, to whom Peter addressed his discourse at the day of Pentecost, as also, that of the jailor at Philippi, were laid before her, and the way in which they found relief, was laid open. Hence it was shewn, that salvation is wholly of grace, and that the very chief of sinners, have full encouragement in the Lord Jesus. On his merits and righteousness she was exhorted to rest all her hopes, and to cast the whole weight of her eternal concerns upon him. The conversation was closed with prayer.

When visited two days afterwards, on being asked, how it was with her? she replied, "I hope, Sir, I have fast hold upon Christ," and added, "In the evening after you left me, the Lord told me that all you said was true; that he was the Saviour for poor lost sinners; that my bad heart should not hinder him from saving me; that it was his own work, not mine, to bring about the change I wanted; and he said also, that I should sup with him, and he with me. Then I thought, how foolish it was for me to keep away from Christ 'till I was in a better state of mind; and then also, I found my love drawn forth towards that dear Redeemer." But she did not long experience the comfort which she enjoyed when the discovery was first made, and it was observed to her, she would probably be called to go through another dark season, before she arrived at glory. Thus it proved.—The two following days, her faith was severely tried. "I have no sensible comfort," said she, "but hope the Lord will again reveal himself before my departure. It is he who has shewed me these things, and he would not have done it, had he not designed to save me."—Another time she said, "should the Lord see fit to remove me while in the dark, still I trust he is my Saviour." On another occasion she observed, "when I lie in great affliction, I think with myself, what is all this to what the dear Lord Jesus suffered to save wretched sinners like me?" On the morning of her dissolution, being in much pain, she begged to be informed if they thought her to be dying. When told, she really was, she expressed full resignation and willingness to go to Christ. She exhorted her friends to walk in the ways of God, telling them, that from the distress she had felt, they might learn the evil of a negligent conversation. Afterwards she took an affectionate leave of those around her, and when nearly exhausted, spoke thus, "He says, come unto me all ye that labour, and are heavy laden; my dear Mother, I am a poor heavy laden sinner."—Her mother replied, "I know you are my child, but he will give you rest."—She rejoined, "I hope he will." After a little interval, she said—"In my father's house are many mansions." Being told that Jesus was gone to prepare a place for her, she replied, "I trust he is."—The last words she was heard to speak distinctly, were, "sweet Jesus!" Her lips moved untill her spirit departed, and she peacefully fell asleep in Christ.

Thus the great head of the Church, by ways truly his own, finds out his children, and conducts them to everlasting rest; and however distant many of them may sometime appear to be from him and glory, he will at the last make it evident that, "not an hoof is left behind."

POETRY.

## P O E T R Y.

THE  
PRINCE OF PEACE.

ENOUGH of hostile arts, and war's alarms,  
Of garments roll'd in blood, and seats of arms;  
Soon may the brazen trumpet cease to sound,  
And the wide wasting scourge no more be found:  
A nobler theme my glowing bosom warms  
With brighter glories, and superior charms.  
Bless'd Comforter! who gave my soul to prove  
In early life the drawings of thy love;  
Deign from the heights of glory to impart,  
A beam divine, to animate my heart;  
To teach a worm Jehovah's name to sing,  
And celebrate the praises of my King.

Eternal blessings crown thy sacred head,  
O Jesus! first begotten of the dead.  
Prince of all earthly kings, whose righteous sway,  
Thy creatures, both in heav'n and earth obey;  
Thou, (brightest blessing of the Father's love),  
Didst bow the heav'ns, descending from above,  
And take man's nature, guilty man to raise  
From sin and death, to triumph through thy grace.

Behold, my soul, with reverential awe,  
The Lord of Glory subject to the law;  
An off'ring made upon the painful tree,  
Obedient to the death to ransom thee.  
O matchless love! the just th' unjust to save,  
Visits the dreary mansion of the grave,  
Rises, ascends, and reigns at God's right hand,  
With ev'ry throne and pow'r at his command.

Hail, glorious Conqu'ror! may thy peaceful reign  
Widely extended, bless the earth again!  
Give from thy radiant throne, the sov'reign word,  
And multitudes shall rise to preach their Lord.  
Pity the millions of thy creatures bound  
In chains of awful darkness all around;  
And send thy light and truth with pow'r divine,  
'Till all the nations of the world are thine.

See, Lord, thy servants touch'd with human woe,  
Assembled in thy hollow'd courts below;\*  
And realizing mis'ry's groan, appear,  
To pour the fervent pray'r, the pitying tear.  
Look down from Heav'n, with a propitious eye,  
"Take thy great pow'r and bring thy kingdom nigh;"  
Let vanquish'd sinners bow before thy throne,  
And ev'ry tribe, confess thee Lord alone.

J. A. K.

\* Alluding to the public Meetings of the Missionary Society.



## LINES

*Written on the Receipt of CAPT. WILSON'S Letter, with favourable Intelligence from the MISSIONARIES.*

**W**HILE anxious hopes and fears impress'd

The pious heart, the feeling breast;  
Behold! the happy news arrives,  
That faith confirms, and joy revives!

Winds have obey'd their mighty Lord,  
And seas and storms fulfill'd his word!  
Safely they kept, and swiftly bore  
Our vessel to the destin'd shore.

There no affright from hostile bands,  
But peaceful hearts and friendly hands  
Invite, to fix a safe abode;  
And preach the glorious Grace of God.

Great God! with wonder and with joy,  
These mercies, all our souls employ;  
And to thy name, thy grace, we raise  
Our grateful songs, our loudest praise.

Still shall our dearest brethren share  
Our cordial love, our fervent pray'r:  
Lord, with thy choicest mercies bless,  
And crown their Mission with success!

O may thy glory rise, and smile  
On every distant Heathen Isle;  
Let Satan and his kingdom fall,  
And God in Christ be ALL in ALL.

W. S.

**MISSIONARY MERCIES CELEBRATED,**  
*On the Intelligence of the DUFF'S arrival in China.*

**W**HILE we new benefits record,  
Ascribing glory to the Lord;  
May grace inspire our feeble lays,  
And tune our souls to sing his praise.

With joy we hail th' auspicious day  
When in his House we met to pray,  
There were the blissful tidings brought,  
Of wond'rous things our God had wrought.

Who would expect, or who believe  
We should in that blest hour receive  
So sweet a token of his grace  
To us and to the Heathen race?

Our pray'rs are heard--Our fears suppress,  
Our efforts crown'd--our heralds bless;

Receiv'd with joy, on Southern Isles  
Beneath the great Redeemer's smiles,

All hallelujahs to his name,  
In ev'ry island spread his fame;  
'Till all the Heathen know his love,  
And all his Great Salvation prove.

O Thou, whom winds and seas obey,  
Pilot our vessel on her way,  
And land her safe on Britain's shore,  
Where thousands shall thy name adore.

L. T.

## AN HYMN

*On being admitted a Member of the Independent Church at Sandwich.*

**G**REAT Source of Being, heavenly King!

Whose eye my inmost thoughts surveys,  
To Thee, with grateful joy, I bring  
My tribute of unequal praise.

United to thy chosen flock,  
Within thy courts my soul would dwell,  
And in thy strength sustain the shock,  
Of all the powers in earth or hell.

O send thy Spirit from on high,  
And let our Church thy blessing prove!  
So shall our praises reach the sky,  
And every bosom glow with love.

O may our Pastor draw from thee  
Daily supplies of heavenly grace!  
And may we in thy temple see  
Thy glorious presence fill the place!

Then shall our hearts, our lives, our  
tongues,

Be consecrated to our God;  
Our morning prayers, our evening songs,  
Shall spread thy wond'rous love abroad.

E. TATLOCK.

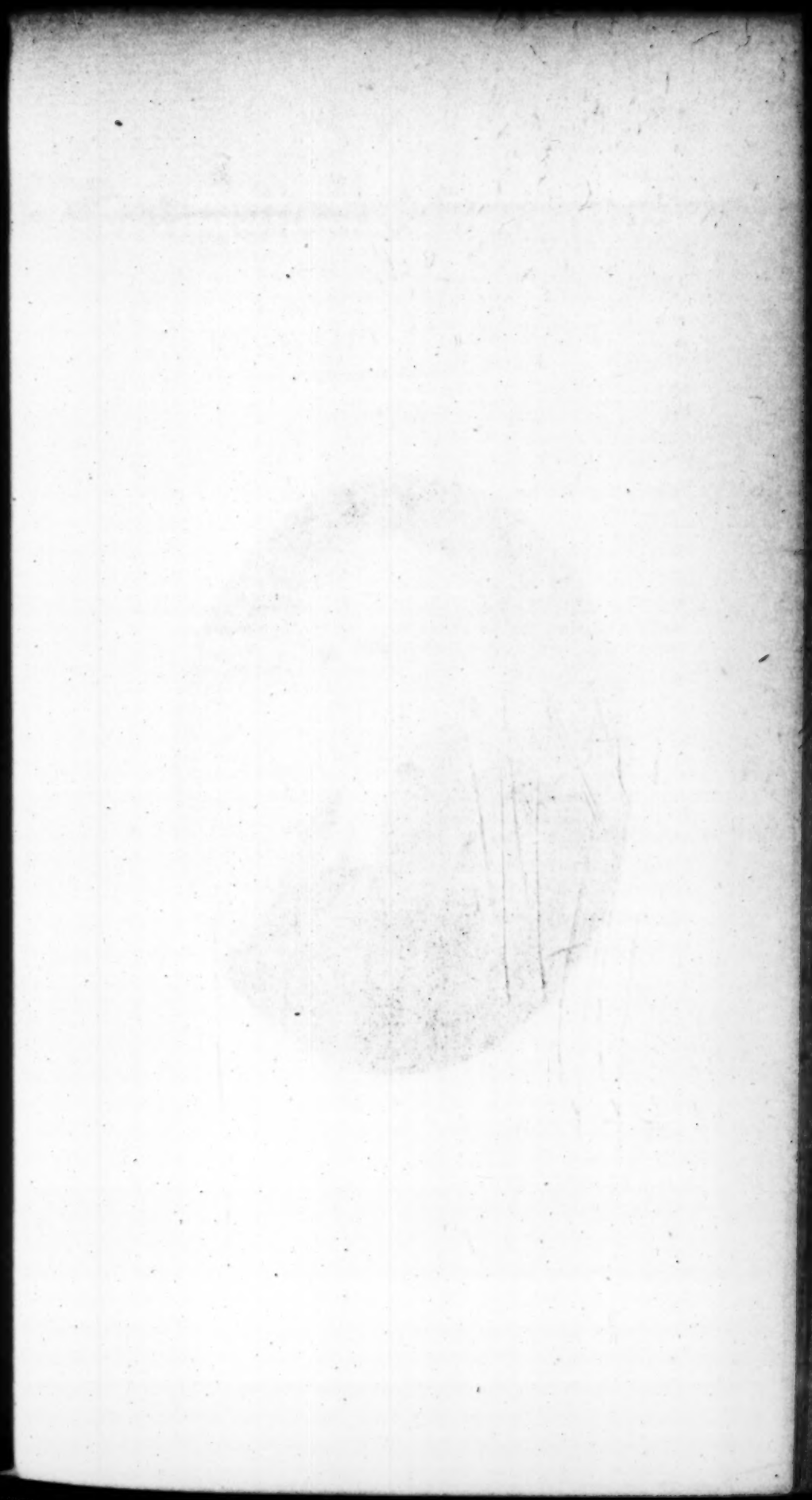
## VERSES BEFORE SERMON.

**D**EAR Jesus, this day by thy word,  
O let us from bondage be freed!  
The blessings thy Scriptures afford,  
Will answer our every need.

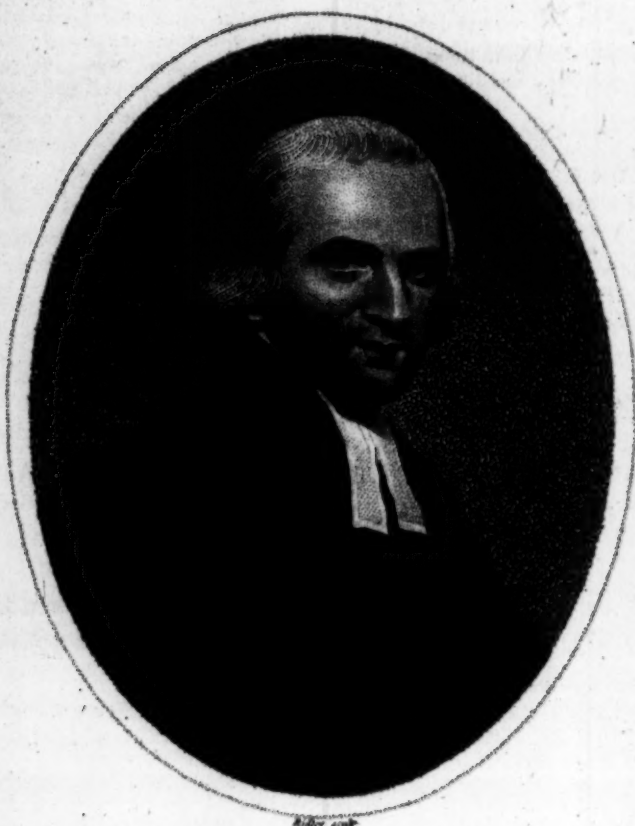
Enlighten the ignorant heart,  
With beams of thy heavenly grace!  
And to the believer impart,  
The smiles of thy reconcil'd face!

SENIOR.

f.  
-  
g  
s,  
lp,  
ur  
s,  
d.  
K.  
y  
.



EVANGELICAL MAGAZINE.



Rev.<sup>d</sup> JOHN HUMPHRYS.

*London?*

*Published by T. Chapman, 13, Fleet Street July 1<sup>st</sup> 1798.*



# THE Evangelical Magazine,

For JULY, 1798.

## BIOGRAPHY.

### MEMOIRS OF Mr. EDWARD DALTON.

**T**HE subject of this article, who was well known and much respected among all denominations of professing Christians, and who died December 5, 1797, was an eminent christian; and to the last, both by the temper of his mind and the actions of his life, honoured the profession which he made. His religion was not merely notional; nor did it consist in a stated round of external devotion, or a tenacious regard to the principles and rules of that defective system of morals with which too many professors are well satisfied; but it answers to that account of religion given by the Apostle—"If any man be in Christ he is a new creature, old things are passed away; behold, all things are become new." His acquaintance with the truth and importance of christianity was early, but it was real and lasting: and the providence by which he came to the knowledge of it is worthy of notice.

After it pleased the Lord to bring a near relation of his to the knowledge of Christ, she never ceased to long and pray for the salvation of her whole family; but her efforts were more particularly directed toward her two youngest brothers, Arthur and Edward. The former of these was attentive to what she said, occasionally heard the gospel preached, and endured some opposition on account of it. But it was far otherwise with the subject of this paper. He not only considered the conversation she had with him concerning a change of heart as nonsense, and tending to melancholy;

\* 2 Cor. v. 17.

but he at times shewed strong marks of enmity against the gospel, and expressed some little resentment against the friend who pressed so earnestly upon him its vast importance. The prayers of his sister were at last answered, but they were answered "By terrible things in righteousness! \*"

On the 24th of December, 1772, Mr. Dalton and the brother before mentioned, went to spend their holidays at Stanmore, the parish of which their father was rector. His brother Arthur got out of the stage at Edgware, and took the foot way from thence to Stanmore, but dropped down dead before he reached his father's house. This was an awful providence in itself, and greatly affected the whole family; but his brother Edward was most deeply impressed by it. When he saw his brother brought home a lifeless corpse, that brother who the evening preceding had accompanied him to one of the London Theatres, and who but a few minutes before had parted from him in the bloom of youth and full of sprightliness, it produced on his hitherto thoughtless mind the most serious and lasting impressions. On seeing the relation who had so often prayed for him, and strove to excite his regard to the things of God, he seized her hand, and exclaimed, "*Is he happy? Is he happy?*" his countenance at the same time strongly expressing the agitation of his mind. She answered, "It is not in my power to determine that, but it is a loud voice to the living. and says, "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh.†" He replied with earnestness, "O yes, it is indeed, it is indeed!" His mind was now evidently awakened to a sense of his own sinfulness and danger, and the remainder of the time spent at his father's house, (about a fortnight) was devoted to reading the scriptures, Venn's New Whole Duty of Man, and other religious books. He found much pleasure in this exercise, to which also he added frequent prayer. The change of his heart and life was soon manifest, and excited the notice of his friends†. One friend cautioned him against being led astray by the Methodists, and another wrote a

\* Psal. lxxv. 5. † Matt. xxiv. 44.

† His father call'd him aside, begging to know if he had been guilty of any great sin that was likely to bring him and the family into disgrace. This affected Mr. Dalton very much, and he replied, "O, Sir, I am one of the greatest sinners upon the face of the earth, and if not pardon'd thro' the blood of Christ, I am lost for ever!"—His father answered: "O if that is all, you will soon get the better of that when you get into the world again."

very

very curious letter to his father on the same subject. But he was enabled to endure the sneers and the frowns of creatures, steadily pursuing his heavenly course in spite of all opposition. On his return to London, he attended at the Tabernacle, and became a communicant there.

From London he went to reside at Bishop Stortford, where he sat under the ministry of the Rev. Mr. Angus, and cordially associated with the serious people who belonged to his church. On his wishing to sit down with them at the Lord's Table, it was for some time rejected, because he did not belong to a regular church. But the clear and abundant proofs of his being one who walked with God, and honoured his christian profession, at last overcame the scruples both of the Minister and the church, and he commemorated with them the death of the dear Redeemer, till he returned to London again. After which he mostly attended the ministry of Mr. Romaine and Mr. Foster; and also of Mr. Newton, after he became minister of St. Mary Woolnorth.

Although Mr. Dalton was a man of great prudence and unremitting industry, and made conscience of asking the guidance and blessing of God in all his temporal affairs, yet his first effort in business (which was in a partnership) was attended with many difficulties and embarrassments, during which his greatest concern was, lest by any deficiency in his payments he should bring a reproach upon his christian profession. Soon after this connexion was dissolved, Providence began to smile upon his endeavours, and finally by a wholesale and retail business in partnership with Mr. B. of Cheapside, together with some family legacies, he attained to considerable property; but to the honour of divine grace it appears, that his outward prosperity did not produce those unsanctified effects too often seen in professors who prosper in the world; and who become vain, proud, and worldly; but he was still the plain, serious, and humble christian, he had ever been, continuing to "do justly, to love mercy, and to walk humbly with God."

That he asked counsel, and sought the blessing of God in his temporal affairs, may be seen by the following circumstance. When he had serious thoughts of entering the married state, he proposed to the young person with whom he corresponded, upon that important topic, (the present Mrs. D—) that they should mutually retire at a certain hour every morning and evening, to pray for each other at a throne of grace, and solicit the blessing of God upon their  
intended



intended union. A practice well worthy the imitation of all serious young people who have the marriage union in prospect; and strongly recommended by the domestic felicity which followed in the experience of Mr. and Mrs. Dalton. Immediately after this union had taken place, he mentioned to Mrs. D— that it was his practice to keep a diary of the Lord's dealings with him, and strongly urged the same upon her, which she also adopted. The biographical sketch of this good man might doubtless have been much enriched, if the writer had been favoured with his Diary.

In principle Mr. D— was a Churchman; but he knew how to respect and love christians of all other denominations. He not only frequently attended the gospel in meetings, but cheerfully contributed in aid of building and enlarging them. His particular kindness to the late Rev. Mr. M—— of Walworth, under whose ministry he often sat with mingled pleasure and profit, was a proof that bigotry was no part of his character. It will appear that his liberal contributions to the cause of God, and the relief of the distressed, were peculiarly the effects, and redound to the honour of divine grace, when it is remarked that his *natural disposition* leaned the contrary way.

We have decidedly pronounced Mr. D— a real christian, and we may certainly justify that decision from the whole of his character and conduct. If we look at him in the Church, we shall see in him a professor who loved the house and ordinance of his God; they were ever his joy and delight. He was not a christian by fits and starts; nor did he, like too many professors, make his religion subserve either his convenience, his pleasure, or his interest. God was the first and supreme object of his affection, and it was his ambition to serve him with his best. The Lord's day he hailed as the first and best of days, and went up to the sanctuary as one that had caught the spirit and could use the expressive language of David—"How amiable are thy tabernacles, O Lord of hosts!

He carried also his religion into his family. He was not a christian at church and a heathen at home. He had adopted the resolution of the great leader of Israel, "As for me and my house we will serve the Lord.\*" In the characters of husband, father, friend, and master, he shone with considerable lustre; the warm benevolence of his heart,

\* Josh. xxiv. 15.

and the urbanity of his general manners, being enlarged and heightened by the power of religion. In him it was manifest how naturally divine grace not only brings the social virtues into action, but increases and invigorates their exercise. His family devotions were regular and constant, but not formal or tedious. He was scarce ever known to be more animated in these than on the morning of that Lord's day on which it is thought his last illness commenced; especially when praying for the spread of the gospel in heathen lands, and in the dark towns and villages of our own country, mentioning in particular (as was usual with him) the place of his nativity. His soul thirsted for the salvation of sinners at Stanmore, and therefore he made it the perpetual subject of his prayer; and that at least a few seeds of gospel truth might be scattered on that barren soil, it was always his wish that a funeral sermon might be preached there at his interment in the family grave. This was done December 10, 1797, by his old and much esteemed friend, the Rev. Mr. Foster, from Isa. xl. 6. May the fertilizing dews of heaven rest upon that discourse, and yield to his many prayers a harvest of praise on account of sinners thereby brought to repentance!

The souls of his children were truly precious in his sight. It was not enough for him that they attended the means of grace, but he was anxious to see them profitable hearers of the word. On the evening of the Lord's day, to which we have just referred, when they returned from Mr. Hill's chapel, he talked with them about the discourse, and urged the necessity of attending with seriousness, and being able to give some account of what they heard.

Mr. D. was also a *closet* christian, he had listened to, and found much pleasure and profit in practising, the advice of his master. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father in secret, and thy father which seeth in secret shall reward thee openly\*." He generally secured one hour in the morning and another hour in the evening for this service. To a carnal worldly man an hour's solitude may be found tedious; but it is not thus with the real christian. That hour is not unfrequently the most pleasant and profitable which he spends in converse with God and his own heart, in reading and meditating on the word of God, examining the state of religion in his own soul, and noting down the leadings of

\* Matt. vi. 6.

Divine Providence, and the prominent branches of his own experience.

We may follow this good man in one direction more. He was the christian in the *world*. Not the ostentatious or loquacious christian, who cries "Come, see my zeal for the Lord of hosts;" for he cast not his "pearls before swine." But he carried his religion into his counting-house, his shop, and his general dealings with mankind. And there are many who, from their close and long connexion with him in business, can attest that he exemplified the character of a "religious tradesman," by being scrupulously punctual in all his engagements, and rigidly just in all his dealings. But we hasten towards a close of this article, remarking only, that high as this good man stood in the estimation of christian friends, yet it must be acknowledged that he was a man subject to the same passions and infirmities as others, and in some instances might perhaps discover a weak side to a nice observer.

On the morning of the Lord's day, November 19th, 1797, he attended at a collection sermon preached by the Rev. Mr. Foster at St. Saviour's church, Southwark, for the Sunday Schools, and, by standing some time near the door without his hat, caught a cold, followed by a sore throat and fever, which at first created no alarm, because he had often had such attacks before. His complaint however soon assumed a more serious appearance, increased with unusual rapidity, and produced a strong delirium, which continued with very little intermission till his death. The derangement under which he laboured was a great addition to the affliction of his family; but dark as this dispensation of Providence was, it had some rays of light intermingled with it. On Friday, Nov. 24th, he called Mrs. Dalton to him, and gave her an account of some sweet and delightful views of the heavenly world, with which he had been favoured, saying they had not only been greater than any he had ever had before, but greater than he had thought it possible to enjoy on this side the grave. He conversed freely concerning death; said he thought his dissolution was approaching, and asked her if she had any thing particular to say to him? and also, if she thought her loss would be his gain? He was at that time quite composed and happy, but the conversation was too painful to Mrs. Dalton, and was discontinued. His disorder almost immediately attained a height which gave ground to think that his own prediction was but too well founded, and precluded all opportunity of

conversing



conversing with him upon such subjects again. There were, however, some intervals in which he was occupied in repeating different portions of scripture, and calling upon the Lord in prayer. Laying in a praying attitude, with his hands lifted up to heaven, he several times repeated that beautiful and sublime passage, "Now, unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen!\*"

Most christians are privileged to pass through Jordan to the land of promise in a calm, but to him it was allotted to make that passage in a storm. To surviving friends this circumstance creates pain and grief, but to himself it has made no difference; the great Head of the Church has conducted him safe into the desired inheritance, where he now enjoys all that glory to which his soul used so earnestly to aspire; while his body, conveyed to the tomb, waits the accomplishment of his favourite text, "I shall be satisfied when I awake with thy likeness.†" From this sentence a funeral discourse was preached for him, Dec. 17th, at Camden chapel, Camberwell, of which place he was a trustee.

J. T. Ba

## CONVERSION OF TWO PROSTITUTES.

*To the Editor.*

REV. AND DEAR SIR,

I HERE send you the account of two remarkable instances of the grace of God, displayed in the conversion of two poor young prostitutes—it was written to me by one of our friends belonging to Zion Chapel. I read it in the congregation, and I have been persuaded by many to have it published. I therefore send it to you that (if you judge it proper) it may be inserted in your very useful work, "the Evangelical Magazine:" that Jesus Christ may make it useful is the earnest desire of

Your very humble servant,

WILLIAM COOPER.

\* 1 Tim. i. 17.

† Psal. xvii. 15.

*To the Rev. Mr. Cooper.*

REV. SIR,

**I** TAKE the liberty to trouble you with the following account, as I think, if possible, we should at all times comply with the request of dying persons.

I was present a few weeks ago at the death of a young woman, and she desired me to inform you what the Lord had done for her, in bringing her out of darkness into his marvellous light, and saving her soul from everlasting torments.

On Wednesday evening April 25th, 1798, as I was coming out of Spa-Fields chapel, where I had been hearing you preach your awful sermon from Numbers xxxii. 23. "*Be sure your sin will find you out.*" I heard a person close behind me weeping and sighing in great bitterness. I discerned that she was in great distress although she evidently strove to hide it. I thought I heard her speak to me, and therefore turned round: she seized on my hand and said, "Martha! Martha! I am damned to all eternity!—nothing can save me, nothing, nothing can save such a vile wretch as I,—I am lost and undone for ever!" "My dear child, said I, nothing but the blood of Jesus Christ can save poor sinners! He came to seek and to save the lost, and whosoever calleth on the name of the Lord shall be saved;" still she wept bitterly. O said she, "what must I do? what must I do?" Stop to do nothing, I replied, but come directly to Christ, he will receive you, believe in the Lord Jesus Christ and thou shalt be saved; do you feel that you are a sinner? O yes I do—indeed I do—I feel and know that I am a *great* sinner!" then, said I, there is a *Great Saviour*, ready and willing to receive you, and able to save you, fear not, go to him, he will have mercy on you.

She then made herself known to me, I recollected her person, having lived in the family a few years ago; her father was a Turkey merchant, and a very good man: she was born at Cranbrook in Kent, in 1778, and her name was Hannah S—. Her mother died when she was an infant, but her father brought her up with great care and tenderness, and gave her a very genteel education; she was a girl of great understanding, but made an improper use of it, her person was remarkably handsome, which indeed proved her ruin, for being one night at a *public place of amusement*,

ment\*; a young nobleman saw her, and in a short time stole her from her father's house, and lived with her for three years. He then married another lady and went with her into Italy, leaving this poor young creature, then only 18 years of age, destitute of all support; after which, as she informed me, she was obliged to go upon the town, and became a common Street-walker, "which wicked course," said she, "I have followed for two years." I asked her how it happened that she thought of coming to chapel? she answered that herself, and two other young creatures of the same wretched employment, came that afternoon to drink tea at Merlin's Cave, in Spa-field, and intended in the evening to go to *Sadler's Wells*, but God, who "moves in a mysterious way, his wonders to perform," had designed otherwise; she informed me, that one of her companions said to her, "Now we are at Islington, suppose we go and hear Cooper, the preacher at Spa-fields to-night, we need not stay longer than half an hour, and shall be time enough to go to the Wells afterwards; we shall have fine fun at this Gospel Shop; Cooper will give us plenty of Hell and damnation"—"We won't mind that, said another, so he don't burn our cloaths; we shall see plenty of fun no doubt," &c.

While she was telling me how they talked, and pleased themselves, she wept greatly, and said, "Ah, Martha! there will be no fun in the midst of hell flames."—"No, my dear child," said I, no, "Men may live fools, but fools they cannot die."—We were then obliged to part, but she promised to come and see me in the morning.—I took hold of her hand at parting,—"No! cried she with great earnestness, do not shake hands with a *Prostitute* and *Murderer*."—"I hope (said I,) you have not committed murder!"—"Yes replied she, I broke my dear father's heart, therefore I murdered him; and now I see hell ready open to receive me."—I think I shall never forget the horror of her countenance as she spoke these words—she entreated me to pray for her—I promised her that I would, and after speaking some comfortable words to her, we parted.

I was greatly distressed all night, fearing that (seeing the state of her mind was so dreadful) Satan might take the advantage of her, and tempt her to suicide. I was the more uneasy in the morning, because she did not come to my house as she had promised; nor did I hear of her until Fri-

\* Parents keep your children from such places, as you value their souls.



day night, when she sent a person to inform me that she was extremely ill, and that there was no hopes of her living until the morning. I cannot describe how much I was shocked at this unexpected news. The person whom she had sent, intreated me to accompany her to her young friend's dwelling, as she was very desirous to see me before her death; but I was afraid I should see the poor young creature dying in all the agonies of horrible despair. Indeed, when I considered the dreadful state of mind in which I saw her on Wednesday evening, I could expect nothing else—I therefore told the woman that I could not go with her, but would endeavour to visit her in the morning. However afterwards reflecting on my unnatural conduct, I repented and went to her that night. It was about 10 o'clock when I reached her dwelling. I was informed that she was better than she had been; but I saw that a few hours would terminate her life. She had with her a Clergyman who had been praying by her, and was then about to administer the Sacrament. When she saw me she said, "I am happy to see you, I hope you are come to rejoice with me."—I replied, "I hope you have good ground for rejoicing."—"Yes," said she, "I have; I rely *wholly and confidently* on the blood and merits of my dear Lord and Saviour Jesus Christ—I have no other dependence—O what has the blood of Jesus Christ done for me!"—she then asked me to receive the sacrament with her, which I did; real devotion and true contrition seemed to fill her heart during the administration of this solemn ordinance. The Clergyman afterwards took his leave—"I hope (said she) we shall meet in heaven;" and then exclaimed with rapture—"I see my dear Redeemer! He is standing with open arms ready to receive me! I shall soon be with him in glory. O, I pray you, tell Mr. Cooper what the Lord hath done for me—how loud shall I sing in heaven! what do you think I shall sing?"—"My dear (said I) we shall all sing the same free grace and dying love." She now took hold of my hand and said, "I hope I shall see your dear minister in heaven," and then prayed earnestly that the Lord would be pleased to continue you many years in this world, for the sake of poor wretched sinners; and many other things she said expressive of her great regard for you, as an instrument in God's hand, of plucking her as a brand from the burning. I asked her if she would take some refreshment, "No! (replied she) I am greatly refreshed, Jesus Christ is refreshing me every moment, and will do until he takes me unto himself. One

of the young women who had accompanied her to the chapel came to bid her a last farewell—Immediately on seeing her she said, “Do behold what havock sin has made in me!”—are you prepared to meet your God? “Be sure your sin will find you out!” I hope you will never forget that text, nor the sermon—but I am now going—eternally farewell!!!—The young woman went away and I was left with her—“Ah! my dear friend (said she) I earnestly pray that the whole world may be brought to the knowledge of Jesus Christ.”—Her pain was exquisite, her death being occasioned by an inflammation in her bowels; she took my hand with the little strength she had, (for she was just expiring) and said—“My dear friend, all is over, I am now going, God bless you and dear Mr. Cooper; tell him there will be another Prostitute in heaven—O what has the precious blood of Jesus Christ done for me! Farewell, dear friend, —farewell till we meet in glory!!!” She then expired in my arms with a heavenly smile upon her countenance.

Thus did God cut short his work in righteousness, brought a poor sinner to hear the gospel—convinced her of her state—applied the blood of Christ to her heart—made her rejoice in his love, and took her to himself, within three days.

I am, Dear Sir,

Yours sincerely,

Whitechapel,

M. R.

SIR,

THE great regard I have for you will not let me hide from you what I think will give you pleasure. The young woman which I mentioned in my letter, who came to take a last farewell of her dying companion, came to me this morning. The moment I saw her I perceived a great alteration in her, which gave me much pleasure. She said she was going into the country to live with her mother, who is lately left a widow. “Ah!” said she, “I cannot now live in the practice of sin,—No, I hate sin,—I see the exceeding sinfulness of it:—but there is a fountain open for sin and uncleanness. You know dear Hannah, who is now in heaven, was washed in that fountain, and it remains open.” She added, “What a dear Jesus, to shed his precious blood for such vile sinners! How precious is Christ to me! I feel this moment more than language can utter.”—Indeed, she is drawn by the cords of love.

Dear Sir, I am, “lost in wonder, love, and praise!” how  
gracious

merciful has the Lord dealt with these two poor sinners! One he has taken to heaven, and the other, I hope, is a brand snatched from the burning. She told me she was at Spaffelds Chapel the evening you took leave of the congregation, and the word was greatly blessed to her! Indeed, the state she is now in, and the truly wretched sinful condition she was in so lately, seems to be almost like a dream. But why should I wonder? I know with God all things are possible.

This poor dear girl is but seventeen years old; she has lived an infamous life, she told me, a year and a half; but I hope God will keep her the rest of her life, and be the guide of her youth. She has not seen her mother for a year and a half, but she wrote to her last week, and told her that she had seen the error of her ways, and it was her wish to return if she would receive and forgive her. Her mother sent her a very affectionate answer, which the young woman gave me to read. Indeed her mother is like the father of the prodigal; she is happy that she will return home, and will receive her most gladly. She says, "My dear child, you know I am very poor and distressed; notwithstanding, if you will return home, I will provide for you till God shall direct you what to do for your living." She sets off to-morrow evening to go to her mother, who lives in Wiltshire. I do hope and pray that God may go with her and protect her, and carry on the good work which he has begun in her.

M—F—,

*Whitechapel, June 9th, 1798.*

REMARKABLE EXPERIENCE.

*To the Editor of the Evangelical Magazine,*

SIR,

THE following narrative contained in two letters to a friend, has been interesting to me. It may possibly be the same to others. If you judge it suitable, you are at liberty to insert it: but as it was wrote by a person now living, you will excuse the omission of names.

Yours,

GAUS.

LETTER



## LETTER I.

MY DEAR FRIEND,

**Y**OU request the particulars of that change of which a few years ago I was the subject. You need not be told that the religious experiences of fallible creatures, like every thing else that attends them, must needs be marked with imperfection; and that the account that can be given of them on paper, after a lapse of several years, must be so in a still greater degree. I am willing, however, to comply with your request; and the rather because it may serve to recal some things which, in passing over the mind, produce agreeable sensations both of pain and pleasure.

My parents, as you may possibly know, were dissenters, of the Calvinistic persuasion. They were engaged in husbandry, which occupation therefore I followed to the twentieth year of my age. I remember many of the sins of my childhood; among which were lying, cursing, and swearing. It is true, as to the latter, it never became habitual. I had a dread upon my spirits to such a degree, that when I uttered an oath, or an imprecation, it was by a kind of force put upon my feelings, and merely to appear manly, like other boys with whom I associated. This being the case, when I came to be about ten years old I entirely left it off, except that I sometimes dealt in a sort of *minced* oaths and imprecations, when my passions were inflamed.

In the practice of telling lies I continued some years longer: at length, however, I began to think this a mean vice, and accordingly left it off, except in cases where I was under some pressing temptation.

I think I must have been nearly fourteen years old before I began to have any serious thoughts about futurity. The preaching under which I attended was not adapted to awaken my conscience, as the minister had seldom any thing to say except to believers; and what believing was I neither knew, nor greatly cared to know. I remember, however, about this time as I was walking alone, I put the question to myself, What is faith? There is much made of it, what is it? I could not tell; but satisfied myself in thinking, it was not of immediate concern, and I should understand it as I grew older.

Sometimes conviction has laid fast hold of me, and rendered me extremely unhappy. One winter evening in particular I went to a Smith's shop, where a number of other

boys sat round the fire. Presently they began to sing vain songs. This appeared to me so much like revelling that I felt something within that would not suffer me to join them; and while I sat silent, in rather an unpleasant muse, those words sunk into my mind, *What doest thou here, Elijah?* They had such an effect upon me that I immediately left the company; yet, shocking to reflect upon, I walked away murmuring in my heart against God, that I could not be let alone, and suffered to take my pleasure like other children!

At other times I have been greatly affected by reading or thinking of the doctrines of Christianity. One day in particular I took up Mr. R. Erskine's *Gospel Sonnets*, and opening upon a piece called *A Gospel Catechism for young Christians: or, Christ all in all in our compleat redemption*, I read, and as I read I wept. Indeed I was almost overcome with weeping, so interesting did the doctrine of eternal salvation appear to me: yet, there being no radical change in my heart, these thoughts passed away, and I was equally intent on the pursuits of folly as heretofore.

Sometimes I felt a strange kind of regard towards good people, such of them especially as were familiar in their behaviour to young people, and would sometimes talk with me about religion. I used to wish I had many thousand pounds, that I might give some of it to them, who were poor as to their worldly circumstances.

I was sometimes the subject of such convictions and affections that I really thought myself a converted person; and lived under that delusion for some years. The ground on which I rested this opinion was as follows—One day as I was walking alone I began to think seriously what would become of my poor soul! I felt myself the slave of sin. Till now I did not know but that I could repent at any time: but now I perceived that my heart was wicked; and that it was not in me to turn to God, or to break off my sins by righteousness. I saw that if God would forgive me all the past, and offer me the kingdom of heaven on the condition of giving up my wicked pursuits, I should not accept it. This conviction was accompanied with great depression of heart. I walked sorrowfully along, repeating these words, *Iniquity will be my ruin! Iniquity will be my ruin!* While poring over my unhappy case those words of the Apostle suddenly occurred to my mind, *Sin shall not have dominion over you: for ye are not under the law, but under grace.* Now the suggestion of a text of scripture to the mind, and especially

cially if it came with power, was generally considered by religious people, with whom I occasionally associated, as a promise coming immediately from God. I therefore understood it, and thought that God had thus revealed to me that I was in a state of salvation, and that therefore iniquity should not, as I had feared, be my ruin. The effect was, I was overcome with joy and transport. I shed, I suppose, thousands of tears as I walked along, and seemed to feel myself as it were in a new world. It appeared to me that I hated my sins, and was resolved to forsake them. Thinking on my wicked courses I remember using those words of Paul, *Shall I continue in sin that grace may abound? God forbid!* I felt, or seemed to feel the strongest indignation at the thought. But strange as it may appear, though my face that morning I believe was swollen with weeping; yet before night all was gone and forgotten, and I returned to my former vices with as eager a gulf as ever. Nor do I remember that for more than half a year after it I had any serious thoughts about the salvation of my soul.

About a year afterwards, however, I was again walking by myself, and began to reflect upon my course of life; particularly upon my former hopes and affections, and how I had since forgotten them all, and returned to all my wicked ways. Instead of sin having no more dominion over me, I perceived that its dominion had been increased. For some minutes I was greatly dejected; but was instantly relieved by what I accounted another promise from God. These words were suggested to my mind, *I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins.* By this, as by the former, I was overcome with what I considered as God's great love to me, and shed I suppose thousands of tears, not of sorrow, but of joy and gratitude. I now considered myself as having been in a *backsliding* state, and that God had graciously *restored* me; though in truth I have every reason to think that the great deep of my heart's depravity had not yet been broken up, and that all my religion was mere transient impression, without any abiding principle. Amidst it all I had lived without prayer, and was never, that I recollect, induced to deny myself of one sin when temptations were presented. I now thought, however, surely I shall be better for the time to come. But alas, in a few days this also was forgotten, and I returned to my evil courses with as great an eagerness as ever.

I now began to draw towards sixteen years of age, and as my powers and passions strengthened, I was more and more



addicted to evil: nor was I merely prompted by my own propensities, for having formed connexions with other wicked young people, my progress in the way to death was thereby greatly accelerated. Being of an athletic frame, and of a daring spirit, I was often engaged in such exercises and exploits as, if the good hand of God had not preserved me, might have issued in death. I also frequently engaged in games of hazard, which though not to any great amount, yet were very bewitching to me, and tended greatly to corrupt my mind. These, with various other evil courses, had so hardened my heart, that I seldom thought of religion. Nay, I recollect that on a Lord's day evening about this time, when my parents were reading in the family, I was shamefully engaged, with one of the servants, playing idle tricks, though I took care not to be seen in them. These things were nothing to me at that time; for my conscience, by reiterated acts of wickedness, had become *seared as with a hot iron*: they were heavy burdens however to me afterwards.—But as I have now brought down my narrative to the period when I trust God began effectually to work upon my heart, I will leave that part to another opportunity, and for the present subscribe myself

Yours affectionately,

A. B.

### ON SUNDAY SCHOOLS.

*Copied by particular request from the Gentleman's Magazine.*

*York, March 16, 1798.*

**B**EING on a tour last summer through the west of England, amongst other things I visited the *Sunday schools* in the neighbourhood of the Mendip hills, under the direction of Mrs. Hannah Moore and her amiable sisters; and I can assure you, I was not a little pleased with my *Sunday's recreation*. We set out as soon as an early breakfast permitted, accompanied by our worthy Member \* who has so ably undertaken the cause of the oppressed Africans; and, after visiting two or three schools in different villages, we arrived at Cheddar in Somersetshire, a place famous for

\* Mr. Wilberforce.

its rude and majestic rocks, as well as its excellent cheeses; and where; I am informed, the inhabitants were once almost as rude even as its rocks. Here we found *three hundred children* assembled together, to be taught, not only to read, but to *understand* what they read, and to learn their *duty to God and their neighbour*. The excellent manner in which the children were questioned \* did not please me more than the ready answers given by the children; they seemed to speak as if they understood what they were saying, and shewed a knowledge of the scriptures, which, I am sure, many of *maturer* years, without such aid, would not be in possession of; their behaviour too, both in school and at church, was such as would have convinced any one of the utility of *these institutions*; and, when I saw so many poor children, thus admirably training up in the way they should go, I could not help blessing the fair founders, and heartily wishing that more of their sex, as well as the other, were as usefully employed. At noon, the children going to their respective homes, gave us an opportunity of eating our dinner, which the ladies always take with them on this occasion; and after the children were reassembled, we proceeded to church in a very orderly manner, and were gratified with the sight of a very large congregation †; for before the ladies undertook the reformation of the town, the church was deserted and the ale-houses full, there being seldom more than *twenty* people at church ‡. After our return to the school in the evening, such *farmers' servants*, and others, as were prevented attending before by the *necessary* avocations of the day, milking cows, &c. were not ashamed to make their appearance at the school, and give answers along with the children; nor could I learn that all the *knowledge* they acquired made them in the least *above doing their duty in that state of life into which it had pleased God to call them*. The children then, being dismissed, were succeeded by *two hundred grown persons*, who in a very devout manner, sang a hymn, which was followed by a prayer, and a printed sermon read by one of the ladies ||. That being over, we finished with a prayer and another hymn: and,

\* Two little tracts of "Questions and Answers for the Mendip schools" have been published by one of the Miss Moores.

† Psalm cxxii. 1.

‡ A barrel of ale is now drank less every Sunday.

|| The same, I understand, was going on in various other villages; where the ladies cannot attend, the master or mistress reads over the sermon.

whilst the congregation were singing "*Lord, dismiss us with thy blessing, we entered our carriages and proceeded home*," well pleased with the occupation of the day.

H. G.

### ON THE FLIGHT OF TIME.

"Time is dealt out by particles, and these  
Are mingled with the streaming sands of life." YOUNG.

AS the sands in the hour-glass stay not in their passage, but continue in incessant, tho' almost imperceptible, motion, till the whole are run out: as the bubbles which dance upon the current vanish as soon as they meet our touch, and the next which advances may burst ere it comes within our reach; so fleeting, and delusive are the days, the hours, and moments into which we have divided the rapid stream of time; the instant which is but now past has eluded our grasp, and is gone never to return—the one we look forward to may never arrive, or, which is the same to us, may find us cold senseless clay; incapable of embracing the advantages it offers, or profiting by the loss of those which are gone before it. The present moment is all we dare call our own, yet alas! how often do we trifle with it as if time—I had almost said eternity itself, was subject to our controul! How amazing the infatuation which can induce us to throw away those gifts, which tho' momentary in their duration, are of everlasting importance in their consequences! Henceforth, my dear reader, may you, and I be enabled to resolve, that whatever may be the practice of the inconsiderate multitude, we will regard every moment as a talent put into our hands, which must be either usefully improved, or for ever lost; and may it be the burden of our morning meditation—of our daily study—of our evening prayer—so as to spend each hour that if we should be call'd to exchange worlds before its close, we may be prepared to meet our Judge; and cheerfully surrender to him a faithful account of the sacred deposit he has committed to our trust. May it be our care to engage in no employment that will not stand the scrutinizing test of his all-seeing eye; to partake of no recreation which will tend to unfit our minds for the enjoyments of the blessed above; let us never be found in the society of those who can wantonly sport with the sacred name of our God, or scoff at the glo-

\* Chedder is about five miles from *Cowslip-green*, where the ladies live.  
rious



rious mysteries of our holy religion : but be ever diligent in the paths of duty, and convince the world by our conduct, as well as our profession, that whatever others may do, we fear the Lord. So shall we be enabled thro' life to possess our souls in patience, and pious resignation to the divine will ; neither regretting the hours that are passed, nor too confidently depending on those which are to come ; but calmly waiting for that joyful period when we shall be admitted (thro' the mercies of our God, and the sufferings, and intercessions of our dear Redeemer) into those blissful regions where sorrow and death shall find no entrance,—where past, and future shall be known no more ; but where we shall for ever join in ascribing praises to the triune God in one eternal NOW.

*Sandwich.*

E. TATLOCK.

### CHRISTIANS STUMBLING-BLOCKS TO THE JEWS.

STEPPING into an Hackney-stage in London one Saturday evening, (sometime ago.) I perceived a decent looking young woman had already taken her seat. In the course of a little conversation, it appeared that she was a *Jewess*, who had that day been at the synagogue, and was returning to Hackney, where she resided. Being, at that time, an Hebrew student myself, I was pleased with the opportunity of conversing with this young person on the subject of the Hebrew language, which she seemed to understand.

The pleasure of the conversation, however, was interrupted by the circumstance of her occasionally taking God's name in vain. This led me to observe to her, that I was much surprised, that she should thus take the Lord's name in vain, in English, since I understood the Jews professed such a peculiar veneration for the Hebrew name, *Jehovah*, that they used another word in its place in reading their own Scriptures. The answer which she returned was, "*The Christians do so!*"

I wish it had been in my power, on this occasion, to have vindicated the character of "the Christians," or rather of those who *profess* the Christian name. What a pity it is, that the enemies of the gospel should have any arguments against it, from the wickedness of those who profess themselves its friends ! We may dispute, and preach, and write,  
on

on the excellency of the christian religion—we may rail at Jews, Turks and Infidels—but, till men, who call themselves Christians, exhibit more of the genuine influence of christianity in their lives and conversation, in vain do we aim at their conversion. Such “baptized infidels,” (as many professed christians are,) lie as stumbling-blocks in the way of such an event. Where is the spirit of the gospel, when men neglect to adorn the doctrine of God our Saviour? What an unhappiness, when the enemies of christianity can so justly say to its professed advocates, “What do ye more than others?”—What a stab is given to the sacred cause of Christ, when a profane Jewess pretends to vindicate the violation of the third commandment, by saying, “*The Christians do so!*” O, ye Christians! if you wish to prove the reality of your faith in Christ, shew it by your lives and conversation. Wipe away this, and every other reproach, of our christian Israel; and while such laudable attempts are now made to convert the Jews and Heathens to christianity, be careful that you “give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.”

*Basingstoke, June 6th, 1798.*

ERASTUS.

### SELECT SENTENCES.

**D**ISEASES are the pioneers of death, to break the way for his approach.

The souls of men expire not with their bodies: they resemble the lamps in Gideon's pitchers; the latter must be broken to render the former visible.

Death is a judgment, that leaves a man no more land than his grave, no more clothes than his shroud, no more house than his coffin.

It is the perfection of holiness to do what God loves, and love what God does.

To pretend justification by the works of the law, is as unreasonable, as for a man to produce in court the bond which obliges him to his Creditor, as a testimony that he owes him nothing.

The winds and thunder set forth God's power, the firmness of the rocks, and the incorruptibility of the heavens, are an obscure representation of his unchangeableness; but holiness is the most orient pearl in the crown of heaven, and only shines in reasonable creatures.

RELIGIOUS

## RELIGIOUS INTELLIGENCE.

## MISSIONARY LETTER.

THE following letters, written by one of the Sailors in the Duff to his wife and daughter, though they give no information of a public nature in addition to Captain Wilson's letter, present so engaging a picture of personal piety, conjugal and paternal affection, as will make them, we doubt not, an acceptable treat to our readers.

*Wampoo, near Canton, 19th Dec. 1797.*

My dearly beloved and most affectionate little woman,

**Y**ESTERDAY your sheetful of glad tidings, dated the 25th of April ult. came safely to hand, and filled my whole soul with emotions of gratitude and pleasure. I frankly confess that my spirits began to droop and to be in heaviness at not hearing from you, by the first accounts that reached the Duff; (for we had several receivals the day of our arrival here, which was the 13th inst.) yet hope, in the midst of much doubting, fondly suggested that matters in general were well with yourself and our little girl. But when I called to mind former circumstances, I scarce allowed myself to suppose that I was to have my heart gladdened with the accounts of a living son, bearing my own likeness, called by my own name, initiated publicly into the visible church, and under God's sparing mercy doing well. This special piece of intelligence seems to inspire me with fresh and ardent desires that God of his adorable goodness would be graciously pleased to prolong our joint lives; not only that we may be mutual helps and comforts to each other, but also that, as enabled, we may bring up the children, whom He in infinite wisdom may see fit to spare unto us, in the fear, nurture and admonition of the Lord.

Divine Providence, in marvellous kindness, hath safely carried the Duff through an immense space without any material damage either to her hull, masts, sails, or rigging; and, what is more, to the present juncture, He hath not, by disease and death made any breach among us; all the ship's company that belonged to her at our sailing from Spithead being not barely alive on board this day, but in good health and comfortable circumstances, except one seaman, who left the ship when passing a small island situated in 7. 10. N. and 146. 80. E.

What, oh! what shall we render unto the Lord for his benefits to us as a collective body; or what possible returns of gratitude shall I, as an individual, make to the bountiful Author of the manifold blessings and privileges I have so richly and unmeritedly enjoyed!

When, my dearly beloved, I take a retrospective survey of the gracious dealings of Providence towards me, in respect of health, comfort, and protection; together with the valuable blessing of good news from my absent family, so recently received; surely it becomes me to acknowledge and declare, that goodness and mercy have attended me through every part of our long voyage. To former blessings, may our Divine Protector, in the continued exercise of this abundant kindness, yet add future favours, as our wants and exigencies may from time to time require; and in his own time and way bring us all, in peace and safety, to the haven from whence we came,

VOL. VI.

R r

inasmuch



insomuch that the mouths of the carnal and gainsaying part of our country, may be entirely stopped, the hearts of those who wish well to the prosperity of the missionary cause made exceedingly glad, and God, even our own God, be thereby glorified.

I wrote yesterday to Mr. W. and Mr. B. and if those letters come to hand before this, Mr. W. will favour you with a fuller account of the landing, health, and prospects of the Missionaries than I can here give you. (I must reserve a corner for a few lines to my dear little girl.) I only in general remark, that the God who sent and conducted us to the distant islands of the South Seas, speedily opened doors at the different groups of the Society, Friendly and Marquesian Isles, for their reception, the chiefs of which, under Providence, became their immediate protectors and supporters, and will, I doubt not, in due time be constrained by divine grace to esteem them very highly for their work's sake.

When we shall sail from hence, it is as yet quite impossible for me to say. It may perhaps be two, three, or four months. Therefore avoid anticipation, and setting of bounds to the time of our arrival; but endeavour passively to leave the matter in God's hand, to trust him firmly and he will bring it to pass. And, by the bye, should He see fit to permit me to be snatched from the Duff, when we draw near our native shore by an imperious press-master, and thereby have my absence from you prolonged; even, in that case, endeavour to grieve not, but submissively bow the head, and say, this also is of God—let him do as it seemeth good in his sight. For the places of our abode and the bounds of our habitation are most assuredly determined by him; and he will make every event of his wise government to work effectually for the special benefit of his chosen people. Here however I just intimate, that, in that case, my annual tax receipts, through proper application will procure a release.

I feel myself singularly obliged by the notice and assistance you have received from our dear father and mother. Present my kindest love unto them; and fail not to remember me to all wellwishers. And withal, my dearly beloved and christian partner, fondly accept of my genuine, unremitted and tenderest affection to yourself. And may the Almighty Jehovah, in whom you are mercifully enabled to confide, continue most abundantly to bless and protect you and the children whom he hath graciously given us, and, agreeably to his faithful promise, evidently manifest himself, to be a father to the fatherless, and a husband to the widow; for such, in a sense, at the present juncture, yourself, Mary, and Tommy, in reality are.

I re-commit and commend you all to the sovereign mercy and special love of God in Christ, which I must earnestly pray and entreat may be the subject of all our songs in that world where separations, anxieties, and troubles will never annoy.

I am,

My much beloved little woman,

Yours, in the affectionate bonds, of the most tender sympathy,

---

My dear little Girl,

I HAVE read and perused your part of your mother's letter to me, with great pleasure, glad to hear you are fond of your brother, obedient to your mother, and still mindful of me. I have, you see, in return for your few affectionate lines, reserved a corner of my sheet to breathe out a few paternal sentences in behalf of my now rising eight-year-old little daughter.

Believe

Believe me, that I continue to love you dearly, and think frequently of you with a fond and fatherly affection; ever anxious that it may be your privilege, through grace, to advance in the paths of virtue, piety, and true godliness as you advance in age and stature. Yes, it gladdens my very soul, when encouraged to hope that the God who made and preserves you will mercifully enable you to come forward unto life, with such desires and pursuits as will accord with my early surrender of, and daily prayers for, you. You are, my sweet girl, only a loan from God to me, and your good mother, to train you up, I trust, for his own praise and glory. And to our united endeavours I hope it will seem good in his sight to add the gifts and graces of his good spirit, and reveal to the growing faculties of your tender soul, the invaluable blessings of his precious gospel, which alone can render you either happy in time, or blessed through eternity. But should you be inclinable to, and prevailed upon, to pursue the customs and vanities of this world, you have only deliberately to read the little Bible which you told me your mother presented you with, to learn the fatal issue. In that invaluable book you will find many precepts and promises, besides a variety of examples excellently calculated to encourage children even of your age to seek the glory and enjoyment of the God that made them. Samuel, according to the records of the 1st, 2d, and 3d chapters of his first book, ministered before the Lord in the years of his childhood. Jesse's youngest son, when only a stripling shepherd, behaved himself wisely in all his ways, and hath left on record the most ample testimony that God was with him. See the acts of David's early life from the 16th of 1 Samuel and onwards. It is also recorded, to the honour of Obadiah, that he feared the Lord from his youth up. See 1 Kings xviii. 3, 12. Josiah, a brave and pious prince, began to reign at eight years of age, and soon after became zealous for the glory of God and the good of his people. See Chron. xxxiv. and xxxv. Towards the close of Paul's second epistle to Timothy, it is mentioned of him, that from a child he had been acquainted with the Holy Scriptures, which, the Apostle adds, were able to make him wise unto salvation thro' faith in Christ Jesus.—Now all these were young persons of like passions and infirmities to your own! for Adam, as your Catechism tells you, was the original father of all mankind. May it therefore please God to incline and enable you to go and do likewise. His commands and invitations, my dear little daughter, are manifested plain and positive. See Eccl. xii. 1. Job xxii. 21. Prov. viii. 17. 1 Sam. ii. 30. 1 Chron. xxviii. 9. and innumerable parallel passages.

It pleases me vastly to hear of your attending at ———, to say your catechism. I hope your deportment among your young associates was humble and becoming, and your answers to Mr. W. ready and distinct. In hope of this, and of your continuing to be a good girl, I will try to procure you an Otaheitan dress, and some other little curiosities of the South Sea islands. Farewell for the present. I long much to see you.

#### AMERICA.

[FROM THE NEW-YORK THEOLOGICAL MAGAZINE.]

*Account of a Revival of Religion at Norridgewock, (Province of Maine) on Kennebeck-river, about 80 miles from the Sea; a few years since the Habitation of Savages and wild Beasts.*

ABOUT a year since, a remarkable awakening began in this place, and the neighbouring settlements, under the preaching of a young Calvinistic candidate. Many have hopefully been brought to embrace Jesus Christ,

upon the terms of the gospel, and the work has been gradually increasing since, with such evident tokens of divine power, as to gain the attention of all classes of the inhabitants. The subjects of this work are chiefly the middle aged of both sexes, but a considerable proportion are from 15, down to six years of age. One instance exists of the display of God's sovereign mercy and grace to a man of 70. An ecclesiastical council was convened on the 22d inst. for the purpose of incorporating a church in the place, when 74 persons, including four old professors, passed satisfactory examinations, and were embodied into a church state. The whole number judged to be subjects of this work, with those who were previously professors of religion in this place, is between 60 and 70 persons. The several relations before the council were scriptural, rational, and almost entirely free from that enthusiastic zeal and wild fire, which sometimes attends reformatations.

The Rev. Mr. Emmerston, of George-town, one of the council, tarried over the Sabbath, and preached and administered the Lord's Supper to the church, and his labours were accompanied with a divine energy. One person, in particular, had the arrows of conviction so deeply infixcd, that he could not suppress the tumult of his wounded spirit. Thus, we trust, the good work, which has been begun in this place, is still carrying on by the same Almighty power.

*Augusta, October 25, 1797.*

THE prospect, in view of religion, is beginning to brighten in this quarter. Seven Ministers, all of the Calvinistic cast, have been settled in our neighbourhood, within the compass of two years past. And some precious drops of divine grace have been recently shed on the people of Bath, George town, Sandy river, and Penobscot, besides the above mentioned instance at Norridgewock.

—  
*Extract of a Letter from the Rev. Asa Burton, dated Thetford, Nov. 15, 1797.*

A religious attention among my people, begun last April, was apparently occasioned by the death of a young man, who was much esteemed by the young people, as well as others. His death was sudden, and surprising; and God was pleased to use it as a mean to stir up the attention of some of the young people. The attention increased, and has continued ever since; and is now as great as it has been at any one time. It has not been attended with any noise: but has resembled the small still voice, which Elijah heard. It has been free from superstition, enthusiasm, and animal affections to a great degree. This work prevails chiefly among young people, as has been generally the case in revivals. The same work has prevailed also in the corners of three towns adjacent to this. But in those places, it has been on the decline for some time. May what we now experience, be only a few drops before a plentiful shower!

*Salem, Massachusetts, Nov. 14, 1797.*

The good Spirit of the Lord has lately visited us in mercy, and his people are constrained to cry, *the Lord hath done great things for us*: O how precious are his gifts! he has made us to rejoice with exceeding joy, in beholding our children walking in truth. The most of those who, with us, have obtained satisfactory evidences of saving grace, have made a public profession.

*Extract*



*Extract of a Letter from Washington County, Pennsylvania.*

Some time since you requested me to give some account of the presbyteries and ministers in this part of the country. There are two presbyteries, Red-stone and Ohio. In Red-stone presbytery, there are eight ministers, and one candidate—do not know how many vacancies: Some societies are forming on the other side of the Allegany and Ohio rivers. Both presbyteries have applications for supplies from that quarter.

Two years ago last summer, the Ohio presbytery unanimously engaged in the concert of prayer, and it has been duly observed by them. Last fall the Red-stone presbytery engaged in it also. Religion at present is rather at a low ebb amongst us: some little movings appeared in some places last summer. In Cannonsburgh Academy, which is supported almost entirely by the ministers and people on this side of the mountains, and from whence our churches expect to draw their main supply, there was found but one careless soul.

There has been considerable seriousness and religious concern among the Stockbridge Indians, the summer past.

Two Indians paid a visit to their minister; one said, "I find great difficulty with my own wicked heart; I many times get lost and am in the dark; it appears to me I want to do those things which are agreeable to the will of God, but I find myself very ignorant. I think the desire of my heart is to know more, but how to overcome my wild pagan heart I find not. I come now for some further light and instruction."

The other observed, "I every day walk with fear, lest I fall short of my duty, and lose the concern for my soul, which, of late, has been impressed on my mind; 'tis my constant prayer, that I may not deceive or be deceived."

## THE BAPTIST MISSION SOCIETY

BEG leave to state to the Subscribers and Friends of the Undertaking, that from the last letters received from the Missionaries in India, dated March 23, 1797, it appears that things in a religious view wear upon the whole a favourable aspect—that many attended on the word preached—that Christianity had become the topic of common conversation among them—that those natives who appeared to be impressed with the truth of the Gospel, as printed in No. IV. of our Periodical Accounts, continue to hold fast their profession, notwithstanding the opposition which they receive from their connexions—that from a late excursion of Messrs. Thomas and Carey into the neighbouring kingdom of Boutan, and from the kind treatment which they received, both from the common people and the magistrates, there is good reason to hope that a Mission may be set on foot in that heathen country—and finally, that the New Testament, translated by Mr. Carey into Bengallee, is ready for the Press.

The Society have resolved upon printing it at Calcutta, under the inspection of Mr. Carey: and on account of the inaccuracies which, after the utmost care, may be supposed to attend the first edition, they have resolved that that edition shall contain no more than two thousand copies. When that is disposed of, they intend to print a larger, and they hope an improved one. The expence of the present edition, besides the ordinary expences of supporting the Mission, will be nearly one thousand pounds.

A. FULLER, *Secretary.*

WELCH

## WELCH SCHOOLS.

THE Welsh, the Aborigines of the British Isle—the celebrated people of antiquity, who set limits to the ravages of Cæsar, gave majesty to the writings of Tacitus, struck a panic in the timid poet Horace, and claimed the veneration of Hecateus, are sunk into a state of mental inaptitude for want of cultivation. The want of knowledge among the Ancient Britons is a reflection on the island of Great Britain in this enlightened age; and it would become the Ministers of the Gospel to use their utmost endeavours to supply it: their activity might meet with the smiles of Heaven, and produce Light “*to a people that sit in darkness.*” The day begins to break already: a School-house, erected near Aberystwith, in the county of Cardigan, in 1795, is well attended. “The fields are ready for harvest:” the Welsh youth crowd for instruction—50 children daily attend, and are taught English and Welsh; some of whom are cloathed, to enable them to appear at church. Two others are likewise establishing; but the patronage of the Religious and Benevolent is much wanted, and anxiously solicited. We are sorry to find that most of the Gentlemen of the Principality, who have it in their power to assist them, disapprove of the middling class of people receiving learning. The following humane Gentlemen, however, feeling for the distress of their fellow-creatures, have stepped forward to patronize the Free Day and Sunday Schools, conceiving they cannot do a more essential service to the rising generation.

President, Sir Watkin Williams Wynne, Bart. M. P.—Vice-President, Sir Charles Morgan, Bart. M. P.—Governors, The Hon. C. Greville, E. Loveden, V. Price, W. Wilberforce, M. P. T. Williams, M. P. O. Williams, M. P. G. Stacpool, and Devaux Davies, Esquires.—Treasurer, H. Thornton, M. P. King’s-Arms Yard.—Vice-Treasurer, Morris Jones, Esq. Belgrave Place, Pimlico.

## SOMERSET ASSOCIATION.

THE Association of Independent Ministers was held at Yeovil, in the New Chapel, on Wednesday, May 30th, 1798.—The Rev. Mr. Parish preached on Rom. i. 16. (first clause), and several other ministers engaged in Prayer. The ordinance of the Lord’s Supper was then administered, and members of many churches sat down together in peace and love, to commemorate the sufferings and death of their common Saviour.—The Rev. Messrs. Herdman and Sloper addressed the communicants, and implored a blessing on the bread and wine. Several ministers spoke in order on the solemn occasion, and distributed the elements. The presence of the adorable Founder of the feast was delightfully experienced.—A collection was made for the benefit of the mission to the amount of 14l. 15s.

In the afternoon the people again assembled; when the Rev. Mr. Underwood preached from Gen. xii. 5. And, in the evening, the Rev. J. Tozer preached from Num. x. 29. Mr. S. R. Pittard read the address, the subject of which was, Union between the churches of Christ in general, and amongst believers as individuals; which we understand is in the press.

The members of the association resolved, That the Rev. Mr. Gale, the missionary, under present circumstances, should labour in a certain district; and that the neighbourhood of Somerton should be the district.

The next General Association is to be held at Martock the last Wednesday in May, 1799. Rev. Mr. Parish to prepare the address.

SURREY

## SURRY MISSION.

ON Wednesday, June 6, the Surry Missionary Society, (instituted for the purpose of spreading the gospel in the dark towns and villages of that county) held their quarterly meeting at the Rev. Mr. Golding's, Croydon. Mr. Knight of the Borough opened the work of the day by prayer and reading the scriptures. Mr. Dove and Mr. Townsend followed in prayer. Mr. Upton preached from Haggai ii. 4. 5. Mr. Golding concluded in prayer. A pleasing report of the proceedings of the Society, in regard to the preaching at several new places, was read after dinner; and Mr. Townsend was desired to preach at Mr. Bowden's at Tooting, at the next quarterly meeting.

## CHAPELS OPENED.

## HILLCOT.

About a month prior to the appearance of the letter from Olney in our number for July 1797. the Rev. Mr. Sloper, commiserating the deplorable ignorance of many villages round Devizes, the town where he resides, represented to his people the necessity of making some attempts to ameliorate their condition, and recommended to such as had any ability to open prayer meetings, to read evangelical sermons, and to preach wherever they could find an entrance. The people convinced of the propriety of the measure, resolved to co-operate to the utmost of their power, and seven of them went out next Lord's day unto several villages, and were kindly received. Mr. Barratt, a tradesman, one of the number, began to exhort and preach, and so numerous were his attendants, that in the midst of winter he was frequently obliged to preach out of doors. A most pleasing work going on among the villagers, and many appearing under real concern; Mr. Sloper and a few liberal friends have erected, at Hillcot, in the centre of about ten or eleven hamlets and villages, a place of worship for their accommodation. On Tuesday, May 29th, the chapel was opened, when Mr. Sloper preached from Rev. iii. 8. Behold I have set before thee an open door: in the afternoon Mr. Jackson of Warminster preached from John xxi. 16. Feed my sheep: and in the evening, Mr. Honeywell of Milksham, from Matt. xvii. 5. "Hear ye him." In the morning the place could not contain the people, and in the afternoon and evening, they were so numerous, that service was obliged to be performed out of doors. The congregation were attentive, and the blessing of the Lord was poured upon ministers and people. Our correspondent informs us, that by this kind of labour, and the singular exertions of a Baptist preacher, a school master, not less than twenty villages between Devizes and Salisbury have had the gospel introduced into them within two years.

We hope it will afford these zealous servants of the Lord Jesus great pleasure, to reflect that their property and talents so employed, have been the means of rendering to their fellow creatures the most essential benefits. May they proceed, persuaded that their divine Master looks down with a smile of approbation; and may many others, treading in their steps, be abundantly successful, until the whole island, yea, the whole earth, be full of the knowledge of our Redeemer.

## CRONDALL.

At Crondall, a considerable village in Hampshire, a plain, neat, and commodious building (erected principally by the liberality of a gentleman in



in the village,) was opened for public worship, on Tuesday, the 5th of June. Rev. Mr. Barber of London preached in the morning, from Acts ii. 47; latter part. Mr. Jefferson of Basingstoke preached in the afternoon, from John iv. 23, and the sermon in the evening was by Mr. Savage of Farnham from 2 Cor. v. 14. Other ministers, who were present, engaged in prayer.

There has been frequent preaching at a private house for some time in this village, by the neighbouring ministers; and their labours have not been in vain in the Lord. Many attended the opening of the New place, so that some stood without; and, we trust, it was consecrated by the presence and blessing of the Shepherd and Bishop of souls, as it was a pleasant and profitable day to the ministers and people.

### ORDINATIONS.

#### MR. SILVANUS SHAW

Was ordained over a little independent society at Marsden, in Yorkshire, April 18th, 1798. The solemnities were performed in a large barn procured for that purpose, because it was judged that the place of worship, which is only a room, would not contain the people. When the day arrived their expectations were realized, by the attendance of a large concourse of people from different congregations. The service was conducted by the following ministers: Mr. Coles of Greenacres began the service by prayer, and reading suitable portions of scripture; he also engaged in the ordination prayer. Mr. Toothill of Hopton delivered a suitable introductory discourse, asked the usual questions, and received Mr. Shaw's confession of faith. Mr. Blackburn of Delph gave the charge from 1 Tim. iv. 16. "Take heed to thyself, and unto thy doctrine." Mr. Moorhouse of Huddersfield, preached to the people from Heb. xiii. 7. "Remember them that have the rule over you," and concluded with prayer. Tho' the service was long, and the people not well accommodated; the opportunity was solemn, and the people were attentive, and we hope the good effects of it will be long remembered with pleasure.

The inhabitants of Marsden were generally ignorant of, and much prejudiced against the gospel; but it pleased the great Head of the church to incline the heart of a neighbouring minister, at the invitation of a pious woman in the village, to preach occasionally for some time, and the word appeared to be blest. Mr Shaw was raised up among them: and has now preached with great acceptance, for the space of four or five years.

The congregation consists of about one hundred steady people, twenty of whom are joined in church fellowship. There are but two or three that have any claim to property, of course they can contribute very little to his support, so that he is obliged to labour hard to maintain himself and a family of six or seven children.

#### REV. J. VICKERY

WAS ordained at Half-way house, in the Parish of Nether Compton, Dorset, May 17th, 1798. Messrs. Underwood and Saltren prayed. Introductory discourse, Mr. Hardman. Ordination prayer, Mr. Pittard. Exhortation to the minister, and address to the people, Mr. Hey. Mr. Cracknell concluded.

In the afternoon, Mr. Rogers prayed, and Mr. Jackson preached from Eph.

Eph. i. 5, 6. Mr. Vickery concluded. The day was solemn and profitable.

There has been a church under different circumstances in Nether Compton, ever since the time of the Rev. Robert Bartlet. He was there in 1654, and he continued in the neighbourhood till 1710. He was a popular preacher, — humble in his deportment, — plain and affectionate. The Lord raise up ten thousand more such exemplary teachers!

LONDON.

THE WEEKLY REGISTER, (a Newspaper adapted for the Religious World) announced in our Magazine for last April, has been published agreeable to the proposals, and we are happy to find it meets (as it certainly deserves) with great encouragement; especially as the profits are devoted to charitable purposes. We understand the first No. has been reprinted, and that complete sets may be had from the beginning.

THE DUFF.

Another letter has been received from Capt. Wilson, dated St. Helena, April 16, (all well) whence he was expected to sail in a short time in company with several ships from China, so that his arrival may be expected very shortly.

June 30th, 1798.

A Letter has this morning been received by Joseph Hardcastle, Esq. from Capt. Wilson, dated Cork, where he arrived on the evening of the 24th inst. and from whence he purposed sailing up the Channel in the night of the 25th, or the morning of the following day.

OBITUARY.

HESTER ROGERS.

THIS young lady was brought up at Whitfield in Kent, under the care of her own mother, who is, we trust, a worthy and faithful follower of the Lord Jesus. Ester Rogers was eleven years of age, and was remarkable for her tractability and obedience towards her parents; she was at all opportunities accompanied with her sister or mother to a place of worship, and was noticed for her mode of entrance into chapel, which was, as it were, on tip-toe, lest she should run without thought, and undevoutly into the presence of God her Saviour: she would often sit on the end of a dresser, near the Cottage door, and while busily employed at her needle, or otherwise, would, with seeming pleasure and delight sing:

" Nothing but vanity I see,  
" Lord, I long to be with thee."

Being at her brother's at Dover (during the greatest part of the time of a fair at that place) she went with him to chapel, to hear Mr. Mc. Donald. His discourse was grounded on these words (if we remember rightly); Who shall lay any thing to the charge of God's elect? From that time she became sickly, which growing to illness, she went home with her mother to the country on Saturday, Dec. 2, 1797. She had been home but a few minutes, when she said, I am going to die; I shall soon leave this vain world, and then called her sister, and asked her to read an hymn.

She continued to grow worse, and complained of a pain in her back;

she told her friends that she was sure she was going to die, for she saw nothing but death before her eyes, and (with a sweet complacency, subjoined) "what can I see better?" She had a complete view of her state as a sinner, which she much lamented, and groaned under, for some time, and being told by her friends, that they thought she could not be so great a sinner, she somewhat sharply replied, "Who, not I! who, not I!" She said that she saw her sins as a mountain ready to fall and crush her, and that God was then chastising her for her wickedness.

She prayed to God fervently for pardon and acceptance, soliciting the blessed Saviour to open unto her the gates of heaven: "O thou God of Abraham, of Isaac and of Jacob, thou art not the God of the dead, but of the living," said she, in a spirit of humility and devotion. God soon granted her request, and manifested himself to her young soul; she expressed herself very comfortable, and would lay and sing with seeming delight,

"But this I can tell—he hath loved me so well

"To lay down his life, to redeem me from hell."

Her mother asked her, whether she would not like to get well, have new hymn-books, and go with her constantly to chapel; she answered, "No, there is nothing in this world I wish to stay for; I have a desire to depart and be with Christ which is far better.

She called for her father, and said unto him, "Father you must be born again." To her sister she said, "I have got a God, have you?" Being asked by her friends, whether she loved God better than her father and mother, and whether she had rather die and leave them, than to live longer in health with them; she answered with affectionate tears in her eyes, that she loved them, and always loved them, but that she loved God better, and she would rather leave them and go to God. Seeing her friends weeping by her, she said, "do not weep for me; weep for yourselves, I can weep for myself." She declined very fast, and all hopes were now laid aside, but her's of heaven, which were too sure to fail; she was heard to repeat the following words:

"There sits my Saviour dressed in love,

"And there my smiling God."

A few days before her death, her mother asked her whether she had heard any body talk about Jesus Christ that ever affected her, she said, she did, at the great chapel, when she went with her brother (and we then recollect the aforementioned sermon); she said, that she was then much distressed in mind, and thought that the eyes of every body were upon her in particular, and that something was said about her that every body knew of.

Great patience was here evinced, but her utterance failed her a few hours before her death. On Jan. 25th, 1798, the Great Redeemer, in whom she rejoiced, received her, we trust, into those mansions of bliss, where pain and sorrow are for ever inadmissible.

#### MRS. SMITH,

DIED in the faith and hope of the Gospel, on Saturday, Jan. 27th, 1798, in the 25th year of her age. She was the only daughter of Mr. John Croggon, of Cornwall; and, for about two years and half, the affectionate wife of Mr. James Smith, Baptist Minister, at Perthore, Worcester-shire.

Mrs. S. had publicly professed, and uniformly adorned the religion of Jesus, for several years; till, having endured extreme pains, from a complication of disorders, which lasted almost 12 weeks, she entered into the joy



joy of her Lord. In the beginning of her illness, the thoughts of death were terrifying to her mind; because she had not that satisfaction which was desirable, as to her interest in Christ. It soon pleased God, however, to manifest the riches of his mercy to her soul; and by a steady and unre-served confidence in the Redeemer, she was enabled to rise superior to her fears.—For about a fortnight before her death, it became evident to her-self, as well as to her friends, that the time of her departure was at hand: and the nearer this solemn period approached, the stronger were her desires for its arrival.—The Wednesday evening before she died, a mortification in her foot was found to have commenced. The next morning, as those who attended her, observed one to another, with a low voice, that the dis-coloration was rapidly spreading, she said, “Don’t fear to let me know the worst of it; I shall not be alarmed; it will only hasten the hour when “I shall be delivered from all my diseases.”—Frequently did she repeat, with the greatest apparent satisfaction, these words of Dr. Watts:

“I shall be near and like my God.”  
 “There shall I see his face,  
 “And never, never sin;  
 “There, from the rivers of his grace,  
 “Drink endless pleasures in.

She said she could leave her family in the hands of God, and cheerfully re-sign all earthly concerns to his disposal. The day before her dissolution, observing the sorrow of her distressed partner, she said, “Why should you grieve for my happiness? Have I not heard you say that *all things* were “under the *direction of God*, and that it is *right* they should be so?”—At another time, to the same person, “I shall soon be with my Father and “your Father, with my God and your God: and (turning herself towards “a friend, that had been with her from the first) I hope Mrs. C—’s God “also.”—For the last day or two, when any of her friends entered the room, and asked her how she did, her usual reply was, “near home, I hope;—“I shall soon be with God; waiting for the coming of the Lord: and other phrases of the like import. It was evident, that the peace of her mind was not the effect of insensibility concerning her state as a sinner. Often when she had been expressing the hope and pleasure of her soul, she would say, “I trust I am not deceived; am not a hypocrite, or an enthusiast:” and indeed to the very last, she had a pressing sense of her unworthiness, and of the absolute necessity she was under of coming to Christ for pardon: saying, “I am *the chief* of sinners; but the blood of Jesus cleanseth from “*all sin*.”—She frequently repeated the two first verses of Mr. Cowper’s hymn;

“There is a fountain fill’d with blood,  
 “Drawn from Immanuel’s veins;  
 “And sinners plung’d beneath that flood,  
 “Lose all their guilty stains.  
 “The dying thief, rejoic’d, to see  
 “That fountain in his day;  
 “O may I there, tho’ *wiler* than he,  
 “Wash all my sins away!”

It was very affecting to hear her make the alteration in the last line but one; in which, without any regard to metrical propriety, she expressed the genuine feelings of her soul.—In the near views of death she said, “I have heard some minister observe, that, *one moment’s* happiness in hea-“ven, will make amends for all our afflictions in the present world: what  
 S f 2 “then

"then shall we say of an *eternity* of happiness!" a little before her departure, she thankfully reflected on the goodness of God, who had kept her, during the last stages of her illness, from the *power of Satan*; tho' she had been much exposed to his temptations in the beginning of her confinement.—About ten o'clock in the evening of the day above mentioned, she finished her course, and entered into glory.

On the whole, this was a striking instance of the efficacy of religion, under a heavy load of affliction, and in the immediate prospect of death and eternity.

A Funeral Sermon was preached at Perthore, on Sunday, Feb. 4, by Mr. Belsner, of Worcester, from Prov. xiv. 32. "The righteous hath hope in his death." Since that time, Mr. Redding, of Truro, has endeavoured to improve the event at Grampond, the place of Mrs. S's nativity, from Luke xii. 37. "Blessed are those servants, whom the Lord, when he cometh, shall find watching."

#### MRS. YOUNG.

(*A Letter from the Rev. Mr. Y. to Lady A. E.*)

ON Saturday the 3d of February, 1798, died at Canterbury, after a lingering and painful illness, in the 36th year of her age, Mrs. Young, wife of the Rev. T. Young. She was a woman of a cheerful disposition, yet abhorring levity as injurious and disgraceful to the Christian character—of great natural fortitude yet truly sympathetic—and had a most affectionate heart, but averse to foolish fondness, which she severely reprobated. Her indulgence to her children was blended with authority: she would be obeyed, but then the path was smoothed by maternal kindness. Her attachment to her friends was remarkably steady; and frankness was a prominent feature in her character. Her heart was deeply impressed with gratitude for the numerous favours she received from them, which led her earnestly to wrestle for them at a throne of grace. Her understanding was quick; her memory tenacious, and her views comprehensive. She penetrated with peculiar facility the designs and dispositions of those with whom she conversed, but abominated the idea of raising her own reputation upon the ruins of others. The cause of God lay very near her heart; which induced her readily to consent to Mr. Y.'s itinerating for three, four, and five months together. Though a most affectionate wife she was willing to make every sacrifice which was likely to advance the divine glory. Religious conversation was her element, and she appeared to advantage in it; delighting much when natural Philosophy was brought forward to elucidate divine truth. Her views were Calvinistic, yet remarkably liberal. Her experience of the influence of these truths, as applied by God the Holy Spirit, was deep and lively. Such was my dear companion: yet, impartiality obliges me to add, that her luminous character was occasionally shaded by a quickness of temper and expression that frequently humbled her before God, but never did I hear her, during her long affliction, utter a murmuring word against the divine dispensations; no, she sweetly bowed to the will of her God, persuaded that all his will was love.

Not expecting that her remove was so near, I did not begin to take any memorandums, till about ten days before her death, which has occasioned the loss of much of her conversation, that would have been truly useful. However, what I now copy for your Ladyship's perusal is sufficient to show, that she had abundant reason to join in that triumphant song, O Death, where is thy sting? O Grave, where is thy victory?

Wednesday,

Wednesday, Jan. 24. Entering the room, I found her conversing with my mother. Her ardent longings for the heavenly world produced many tears of joy. The prospect of glory caused her to cry out, "Come, my Jesus, and take me to thyself. I long to go to my Jesus."—Many have been much harassed by the enemy in their departing moments, but this was not her case: hence, grateful to God, she exclaimed, "O what a mercy that Satan is not suffered to distress me!" Oppressed with weakness, racked with pain, and aware how many awfully trifling with the momentous concerns of eternity, she said with a peculiar pathos, "What a situation I should be in, if I had my religion to seek now!" and added, "I groan being burdened." Conversing with her of the freeness, fullness, and perpetuity of divine love, she hung upon my lips and repeated after me, "O to grace how great a debtor." As an affectionate wife and tender parent the idea of a separation had frequently harrowed up her soul, yet now she felt a holy acquiescence in Jehovah's will. Addressing herself to me, she said, "I am enabled to give my children up, and to give you up, my dear, which I once thought I never could have done."

Thursday, Jan. 25. To encourage her in the prospect of death, among other things, it was remarked, that taking the lamp of the gospel, in the hand of Faith, it would not only illumine, but even render the dark and gloomy passage pleasant: she answered, with a cheerful confidence, "Death does not appear dark and gloomy to me." This to me was matter of joy, because the thoughts of dying had frequently been a trouble to her, though she was in general enabled to look forward to the consequences of death with joyful expectation. My mother asking her this day how she was, received for answer, "Very low—very bad;" it was remarked, I know you are, but not so low, but the Lord may raise you up. She answered, "I have no wish to live: I have done with the world: It is nothing to me: I have no more concerns with it. I have given him up (Mr. Y.) which I thought I never could have done; but the Lord has enabled me. O, Jesus is my all. Jesus is every thing. Pray for me mother. When you wake in the night pray for me. Pray for me that my passage may be easy."

Friday, Jan. 26. This was indeed a good day with her precious soul. Referring to her sufferings, "O what a miserable creature (said she) should I now be if my best was not all to come!" Speaking to her of the dignity of the person, and the loveliness of the character of Christ as our divine and unknown Redeemer, she replied in a savoury manner, "He is just such a Saviour as I need. Though I don't feel a rapturous joy, yet I have a solid peace, and am so satisfied with the blood of Christ, that I can cheerfully risk my all upon it—I mean if there was any risk."

Saturday, Jan. 27. She was indulged this day with times of sweet refreshment from on high. Here desires were on the wing to eternity. My dear, said I, what is it renders heaven so desirable to you? She replied in the tone of eager hope, "The expectation of being with my Redeemer, who hath bought me with his precious blood."

Lord's day, Jan. 28. Owing to her complaint and the medicine she took, was exceeding drowsy—the powers of her soul were locked up, this she lamented with much sorrow, and trembled lest she should sink into stupor.

Monday 29th, to Wednesday 31. Great weakness made her at times talk upon various subjects in a very rambling manner, but when collected found her mind quite comfortable and deeply resigned.

Thursday, Feb. 1. She laboured hard for breath and endured much pain, yet said her mind was sweetly composed from believing views of the  
unchangeable



unchangeable love of God, though not quite so comfortable as she had found it before. Blessed Saviour, how powerful thy support, let it be mine in that hour when nature fails!

Friday, Feb. 2. Dear creature! this was a day of suffering indeed—Sympathy wrung out the sorrows of my soul. In strong convulsions almost the whole of the afternoon. In the evening she was considerably revived, and tolerably composed. She expressed her faith in Christ as an atoning sacrifice for sin, with much pleasure, and declared that the invariable love of God was a solid support to her soul, and conversing with peculiar fortitude of her dissolution as an event at hand. She mentioned 2 Tim. i. 12. as a passage highly descriptive of her experience, “I know whom I have believed, &c.” and from these words desired her funeral discourse might be delivered.

Saturday, Feb. 3. Early in the morning, meditating upon the love of a crucified Saviour, her affections warmed with believing views of the important subject, and she exclaimed in air of triumph,

“O for this love, let rocks and hills

“Their lasting silence break,

“And all harmonious human tongues,

“The Saviour’s praises speak!”

She added, with uncommon animation, “God *so* loved—*so* loved the world,” dwelling, as in an extacy, upon the term, *so*: charmed with the delightful truth, she cried out, “O Infinite Mercy!” This morning she was apparently much revived, and in the afternoon was better than could have been expected. In the evening, being at a friend’s house, I was sent for home, and plainly saw my flattering hopes were all blasted, and my anxious fears upon the point of being realized. Perceiving her lips to move, I put my head down and heard her repeat, “Precious Jesus—Precious Jesus!” Upon my speaking to her, she said, with great composure, “I am now in the valley. I want you to stay with me till I go. I am not many hours from heaven. I feel a great alteration in my breath:” this was about *seven*; from that time till near *eleven*, I repeated and enlarged upon such portions of holy writ and sacred poetry as appeared suitable to her case, leaving considerable intervals lest her mind should be fatigued, and to give her opportunity for reflection and prayer. Though unable to reply from weakness, and almost choked with phlegm, yet she gave evident manifestations of the high regard in which she held those truths, and the delightful support she derived from them. Desirous of an explicit proof of the state of her mind while the strong hand of death pressed hard upon her; my dear, said I, if Christ is truly precious to you now, give us some token of it, hold up your hand. Three times she lifted up her hand, gently pressing her bosom—she looked upon me—her eyes sparkled—it was a look, of which words convey a very inadequate idea. Soon after, enquiring with anxiety, whether she yet knew me, she attempted,—but, ah! the powers of speech were no more—the head performed their office—she nodded and smiled most sweetly. It was about eleven. She wished to be turned; the nurse, whom she much respected, moved her; a grateful look upon this kind friend, was the last notice she took. Her eyes began to swim in death, ours were drowned in tears—Nature failed, and her precious soul, disembodied, winged its way to him, whom though unseen, she loved, and in whose presence, she now exults with joy unspeakable and full of glory.

The Rev. J. Child of Sittingbourne preached an affectionate Funeral Discourse from the words she had chosen. A Hymn, which she herself had composed for the occasion, was sung with much feeling.

MRS.

MRS. WHITE.

[*Extracted from a letter from Dr. Duncan.*]

Mrs. Elizabeth White, the late wife of Mr. Edward White jun. of Winbourn Minster, Dorset, was favoured with a religious education, and her character was exemplarily moral. About two years before her death she was seized with a decline, and languished from that time. Mr Romaine's letters were put into her hands, and blest of God to the bringing her to the true knowledge of herself and him; and for the last four months of her life, the work was carried on with great rapidity.

The morning after she had been confined to her bed three weeks, she said to me, "Now you see me in the last stage of my pilgrimage." I said, "Have you any objection to its being so?"—"No, no, blessed be my dear Lord Jesus, he keeps my soul stayed on himself. Could I but tell you how he has opened his precious love to my soul this morning, it would delight you. I assure you I am perfectly resigned to this bed. I look with joy to the solemn moment when I shall leave this for a better world;

"There shall I bathe my weary soul

"In seas of heavenly rest,

"And not a wave of trouble roll

"Across my peaceful breast."

And, at another time she said, "Let us go to our best friend, he has always something new, suitable and precious." She then paused, and said, "I know not that I want any thing; blessed for ever be his name, I have all and abound: therefore we must go this time with praise and thanksgiving.—My dear Lord has enabled me to believe on him, that I shall want no good thing on this side the grave, nor on the other."

The week before she died, God permitted her to be severely exercised by Satan. I asked her how matters stood between her and her great master? she answered, "I have deceived you, and myself—I have made you and others believe that I was a regenerated soul. But alas, alas! I now see I am a hypocrite, I am deceived. I am miserable. I am a deceiver, wretch that I am! God is pursuing me with his awful judgments."

I said, "This is good news; I am glad to hear this." She lifted her head from the pillow with an unusual degree of quickness, and with a piercing look, said, "What can you mean?—you cannot be in earnest."—"I really am;—this is all right. I told you some time ago, that I should not wonder if Satan should be permitted to dispute every grain of faith you had, and to buffet you severely." She said, "If it was Satan's work, I should not mind either him or it. But it is God in justice that is deceiving and pursuing me with his vengeance for my presumptions—and now your conversation will distract me, O that you had not come!"

I attempted to speak, but she interrupted me,—"I will hear no one, I will find out matters for myself. I have been searching after my sins these three days and nights, and will search until I find them!"—"Where have you been looking for them?"—"In my heart; O what a heart I have!"—"If you wish to find them (said I) you must look for them where God has laid them."—"Where is that?"—"On Christ, (Isa. liii. 6.) who bare our sins in his own body on the cross, and so satisfied and atoned for them that they can never more be found:" so says God himself, (Jer. 1. 20.)

She paused a while and said, "but if it is so, how came I to be so deceived, and think that God had forsaken me?"—"It was an enemy that did this." She said, "But is there any instance of such a case?"—"Yes, we read of the *whole church* being in this case, Isa. xlix. 14. So was good

good Asaph, who thought God's mercy was clean gone for evermore. And Jesus Christ himself as a *man*, in the height of his sufferings, said, "My God, my God, why hast thou forsaken me?" So Jesus felt and said, as our head, as our high priest, in our nature, that he might be every way tempted, and touched with our infirmities, so as to feel what every member bears—that he might know how to pity us, and deliver us when we are tempted."

"She lay a considerable time silent, then said, "Well, well, I did not think of all this. O, my blessed dear Lord, I see how it is—It is all well yet! for ever glory to the name of my blessed Jesus! I see thou hast not forgotten thy poor creature. I find thou hast not permitted any thing to befall me but what is common to man!"

The next time I saw her, after prayer she held up both her hands and said, "O most glorious Lord God of grace, mercy, and love, I thank thee that thou hast heard prayer for me, and hast fulfilled all thy great designs, in thy poor unworthy creature. And now, O Lord, I humbly beseech thee, for thy great name's sake, prepare me for thyself. I have now done with all temporal things. From this time henceforth I look on myself as dead to the world, and all its concerns. All that ever was mine, farewell! Farewell, best of husbands—affectionate parents—dear child\*—dear relations, kind friends and neighbours! Farewell, house of God, and means of grace, public and private—farewell!" Here she faltered, and seemed quite overcome. Wishing to be still a while, as her strength was nearly exhausted, she said, she was indeed weaker than could be conceived, and was literally *starving*, for she could not swallow; but added, "My dear Lord nourishes my soul with divine love."

When I visited her again, she said, "O what a glorious night my Lord has favoured me with! They would have me to have watchers; but that would deprive me of much precious enjoyment with Jesus. Believe me, it is worth an age of affliction to be favoured with such an entertainment as I had last night!"

On the Lord's day, Feb. 4th, after prayer, she in a most solemn manner, dedicated herself to God—her soul, body, mind, will, thoughts, desires, &c. together with her dear husband, praying that they might meet in glory. She begged me to give her love to all friends who enquired for her, and thank them all for their great love and kindness to her since she has been among them.

The last time I saw her was on Wednesday evening Feb. 7th. She instantly began with the love and mercy of Jesus. I said, "have you forgotten the dedication yet?" No, nor shall I through eternity. And since that, Jesus has dedicated himself to me again, "and I can trust him." She was in much pains and exceedingly weak, but she earnestly begged the Lord to keep her from dishonouring him by murmuring, through pain.

She said, "If it were lawful for me or you to pray that this might be my last.—That Jesus would take my spirit to himself before morning—but he will do all his pleasure, and he cannot but do what is perfectly right." She would not permit any body to sit up with her, but at one she awoke her husband, though not seemingly worse than usual. He soon found her alter, and he called up the nurse and servants; perceiving her going, he said, "My dear you are going to your heavenly father." She bowed her head, as a reply, for she could neither speak nor open her eyes—and instantly died in his arms at two o'clock. Thus she had her desire answered, that night the Lord took her spirit to himself.—Aged thirty four.

Her remains were buried in the new Chapel burying ground, the Lord's day following, and attended by a multitude never before known in this place. The funeral sermon was delivered from J. h. xix. 25, 26, 27.

\* A Niece which she had educated.



# REVIEW OF RELIGIOUS PUBLICATIONS.

*A Guide to the Church, in several discourses.* By the Rev. C. Daubeny, L.L.B. 8vo. 438 pages. 7s. Boards. Cadell and Davies.

WHEN we reviewed Mr. Wilberforce's "Practical View," (Mag. for January last) though we found it had met with attacks, we little expected it to be assailed from this quarter. Mr. W. has shewn himself such a zealous friend to the establishments of his country that we conceive he merited rather encomium than reproof.

Mr. Daubeny however thinks differently, for though he is willing to commend some parts, (and who could forbear!) yet he considers many of his principles as dangerous to the church, and even to the souls of men.

This Guide consists of thirteen discourses, including two postscripts. The first is introductory—the second states the Author's notion of the Church, which he defines, after Mr. Lelley, to be "A Society under governors appointed by Christ, with power to admit into and exclude out of the society, and govern the affairs of the body;" and the aggregate of such churches, he considers as the true Catholic Church of Christ.—But to prevent this description being applied to any sectarian societies, the Rev. Author insists that none are, or can be Church governors, appointed by Christ, but such as have been *episcopally* ordained by Bishops descended in a regular succession from the Apostles.

In the 3d chapter on Schism, he strongly argues, that if every congregation be a church, there can be no schism. A schism, however, is a division; and in every division without sufficient cause, the dividers deserve to be branded as schismatics. This in his 4th, 5th, and 6th discourses, on reasons for separation, Mr. D. considers as the case of all dissenters from the Church of England. The 7th treats on liberty of conscience, the 8th on Toleration, the 9th on Private Judgment, and the 10th on the advantages of Communion with the Church. These are, according to him, immense; for he says, (p. 176.) "From the general tenor of scripture it is to be concluded, that none but those who are members of the church can be partakers of the Spirit by which it is accompanied. Without, therefore, presuming to determine upon the condition of those who are out of the Church, we are, at least, justified in saying, that their hope of salvation must be built upon some general idea of the Divine mercy; to which the member of the church has a *covenanted claim*." That is, without presuming to send all dissenters absolutely to hell, it is very certain their salvation must be precarious, and can rest only on the unconvenanted grace of God. At most he insinuates they are "bastards and not sons," having no covenanted claim to the inheritance of their heavenly Father. It is not on the behalf of dissenters, however, that we are concerned, for Mr. D. will find few of them such children as to be terrified with such a bug-bear; but we are concerned for the poor souls in *his* communion, who are thus nursed up in the fatal error of trusting their salvation to outward forms and ceremonies.

After some general reflections on the 11th discourse, Mr. D. closes with an address to Mr. Wilberforce, and another to the Clergy. On the whole this writer has laid himself exceedingly open to animadversion; but we are glad he has met with so gentle and merciful a critic as the author of the succeeding tract: for how must he have smarted beneath the lash of a Top-lady, or a Robinson?

*An Apology for Brotherly Love and for the Doctrines of the Church of England, in a series of letters to the Rev. C. Daubeny, with a vindication of such parts of Mr. Wilberforce's Practical View, as have been objected to by Mr. D. also some remarks on Mr. D's conduct in bringing a false quotation, &c.; to which is annexed a Sermon by Bishop Babington. By Sir Richard Hill, Bart. M. P. 8vo. 280 pages. 5s. Cadell and Davies, Matthews and Hazard.*

THE worthy Baronet, author of this volume, has chosen the epistolary form in order to indulge himself in a desultory manner of writing which could not so well be tolerated in a set treatise.

Letter I. Treats on the original Constitution of Church Government, and remarks the great probability that Bishops and Presbyters, or Elders were originally the same order in the church; for which he produces some strong quotations from the scripture, the fathers, and the writers of the establishment, and agrees with the ingenious Mr. Gisbourne, that no form of Church government is strictly of divine appointment.

As to the *divine right* of Episcopacy, as connected with the present subject, there are two facts which it is surprising Mr. Daubeny should have overlooked, 1. That the Church of England is, under the charge of schism herself, and justly, if Mr. D's principles be admitted. 2. That even her Episcopal descent is very doubtful, and absolutely denied by some of the very authorities quoted by Mr. D. viz. Mr. Law and Mr. Leslie, both non-juring clergymen.

Still farther, Mr. D. denies the validity of any sacrament not administered through episcopal ordination; and yet one eminent metropolitan, (Abp. Secker) and at least three heads of the church, (James I. William III. and George I.) were never episcopally baptized; and therefore, in Mr. D's sense, not validly baptized at all. What shall we say then to the divine right of Bishops appointed by unbaptized princes, and ordained by prelates under sentence of excommunication on account of schism?—Surely if all our hopes of salvation must rest on such precarious circumstances, it were better, at once to go back to Rome—or wherever his Holiness may be gone to, for, alas! he is not Rome, and it may now be difficult to find his infallibility!

To Mr. D's definition of a church (fatal indeed to his own hypothesis) Sir Richard opposes the definition of the Church itself, (Article 19.) of the homilies, the reformers, and lord Bacon, all which include in the Church universal the whole of "God's faithful and elect people," whether episcopally baptized or not.

Letter II. is on the doctrines of the Church of England, particularly Justification by faith, which our Apologist very convincingly demonstrates to be the doctrine of the Church of England and of the Reformation; and vindicates the assertion of Mr. Wilberforce on this head.

Letter III. treats of Predestination and Election, which he ably supports from the scriptures and the first authorities in the church; and then, in opposite columns, very forcibly contrasts the doctrine of the Church and of her *Guide*, the former maintaining that "the godly consideration of predestination, &c. is full of sweet, pleasant, and unspeakable comfort to godly persons;"—the latter that "it tends to weaken the obligation to repentance, and newness of life, supports the sinner with a false hope, or lulls him into a fatal security; which proves destructive of one great end of Christ's death—namely, the reformation of the sinner,"—which, in short, lead to a "heathenish" and unholy life.

Letter

Letter IV. relates to a *false* quotation from a pamphlet written by the author of these letters, which quotation is supposed to have been fabricated by Mr. Lackington: and quoted by Mr. Daubeny from the wonderful life of that wonderful bookseller, written by that wonderful author—Mr. L. himself.

Letter V. "On the doctrines and practice of the modern Clergy," complains of them as having declined unhappily from the doctrines of the church, as well as from the exemplary zeal and piety of its reformers; and gives an instance of it in the author of the *GUIDE* himself. His words are "Considering that Christ, by his death, has only redeemed fallen Man from the curse of the law, and placed him, if the expression may be allowed, in a *salvable* condition; they [the Clergy] occasionally feel themselves called upon to enforce obedience to the moral law, as necessary to the accomplishment of the Christian Scheme; necessary to bring fallen man into a state of acceptance with God, by *qualifying him for the salvation* which has been purchased."

Letter VI. assigns reason of the decay of Evangelical Truth and real piety in the establishment, and treats of the true nature of schism. The grand reason of a decay in the church of England, the worthy Baronet asserts, to be a departure from the Evangelical Doctrines contained in her articles and public services; which departure he considers of the true nature of schism, and erroneous teachers the real schismatics: for if the church of Christ (says our author) be really, according to our 19th article, "a congregation of faithful men (or believers) where the *pure word of God is preached*," then where a congregation does not consist of any such persons as are sound in the faith, and where the word of GOD IS NOT preached (as it certainly is not by Arminian or semi-pelagian teachers) we are by natural consequence warranted to declare, that no true church exists; but the officiating minister, be he who he may, turns even his own parochial temple into a conventicle, and his pulpit into the tub of a schismatic." (Page 154.) In this letter, and in a note, p. 206, Sir Richard laments another circumstance as very injurious to the interests of the church, namely, the rejection of young men from orders, merely from not having taken degrees at our universities, tho' otherwise of competent learning, character and abilities, whereby they are compelled to become Dissenters, and to shelter themselves under the toleration Act.

Letter VII. introduces an appendix of remarks and authorities, and to the whole is subjoined a sermon of Bishop Babington, on John vi. 37. preached at Paul's Cross 1590, and which is a practical discourse on the Calvinistic doctrine of Election.

*A Review of Mr. Wilberforce's Treatise entitled "a Practical View," &c. in Letters to a Lady.* by T. Belsham. 8vo. 277 pages. 5s. Johnson.

IT is generally the reward of eminent service to be treated with obloquy, and the liberal advocates of truth are generally placed between two fires—those of bigots and of heretics. Such has been the fate of Mr. W. while his liberality and candour have excited the jealousy of high churchmen, his zeal for the great and fundamental truths of Christianity, has exposed him to the repeated attacks of the enemies of those truths. The present antagonist has addressed twenty-one letters to a fair correspondent, in which almost the whole of what Mr. W. considers as the doctrine of Christ, is here stigmatized as error, absurdity, and enthusiasm. It cannot be supposed that we can strictly analyse these, nor is it our province to attempt an answer, (which, however, we hope will be returned by some able hand) but we shall endeavour to give a sketch of Mr B's. principles, as nearly



nearly as possible, in his own words, which, with most of our readers, will be thought a sufficient refutation.

The first letter is a statement of Mr W's system, and the second contains remarks upon it, contrasted with a flattering view of rational religion, which is reduced to a belief in the moral attributes of God—the mission of Jesus as a prophet, and the resurrection of the dead; a *very simple* view this of Christianity, and we doubt not a sincere representation of the writer's sentiments. It contains, however, a very weak idea of the divinity, and a very unjust one of Evangelical Christians. The former is represented as a good Being that would have prevented evil, both natural and moral, *if he could*; and that admitted it, not because it was *approved*, but because it was *unavoidable*; and yet we are told in the same paragraph, that evil, “in the view of the Deity, was so absorbed and lost in the contemplation of its ultimate beneficial effect;” that, “to him the whole system appears wise, beautiful, and good.” Thus to the holiest, wisest, and best of beings, evil appeared wise, beautiful, and good; and what thus appeared wise, beautiful, and good, was only tolerated because unavoidable. And this is a view of *rational* Christianity!

The following paragraph favours of something more than absurdity—we cannot help saying—of *malevolence*. Speaking of Mr. W. and his Calvinistic friends, Mr. B. says, that “satisfied with being themselves in the number of the elect, and regenerate, they see no cause to complain on their own account, and giving themselves up to joy and gratitude for their personal interest in the promises of the gospel, they feel little concern for the non-elect mass of mankind, doomed by the necessity of their circumstances to everlasting misery.” Not to notice the unfairness of the representation here given of the doctrine of divine decrees—nor to retaliate consequences upon his own doctrine of philosophical necessity—how dare Mr. B. insinuate that the Calvinists sit down content with their own salvation, with “little concern” for that of others? Has he never heard of the name of Whitefield, of Brainerd—of Edwards?—and of a thousand others who have braved the hazards of sea, the fatigues of travelling—the dangers and distresses of uncivilized life—who have suffered hunger and thirst, nakedness, peril, and sword, and all to seek the salvation of their fellow sinners?—Or does he mean to confront to these a list of more indefatigable Ministers and Missionaries, among his Unitarian Brethren?—He must have heard of the former:—he dare not attempt the latter.

“The truth is” Mr. B's system not only deadens a zeal for the conversion of sinners, but almost annihilates it, by representing the present state of mankind, to be such as renders it unnecessary and even ridiculous; for he says, “there is upon the whole, a very great preponderance of good” in the world in general, and with a few, if *any*, exceptions, in *every* individual in particular.” (P. 13.)

As to what the scripture says about death in sin—regeneration—justification by faith, and imputed righteousness—pardon—reconciliation,—and the like; these are only strong eastern metaphors, or Jewish forms of expression. The Devil is a Chaldean personification, and Hell an eastern fable. Such are the sentiments of Mr. B.—sentiments not very much adapted to animate to missionary zeal; and such as very sufficiently account for his aversion to comparisons between the tendency of the Calvinistic and Socinian systems.

Such are the doctrines of the six first letters.

Letter VII. examines some other points which Mr. W. calls scripture doctrines, but which Mr. B. cashiers by wholesale—such as the pre-exist-

ence

ence of Christ—his atonement and intercession—the personality and operations of the Holy Spirit. These too are all resolved into high figurative expressions; but may we not as rationally follow the same hypothesis one step farther, and resolve the existence of Deity itself into a strong personification of Nature?—Rather may we not fear that those whose religion is thus reduced to figure and to fable, will find their heaven and future happiness a metaphor and a dream?

Letter VIII. treats of the use of the passions in religion, and particularly of love to Christ, which with Mr. B. is all resolved into reverence for his memory, who was (as one expresses it) “a very good man, and lived a great while ago.”—But let us hear Mr. B. himself. “Jesus, (he says) is indeed now alive; and without doubt employed in offices the most honourable and benevolent; but as we are *totally ignorant* of the place *where* he resides, and of the occupations in which he is engaged, there can be no proper foundation for religious addresses to him, nor of *gratitude* for favours now received, nor yet of confidence in his future interposition on our behalf.” P. 85. Reader, what thinkest thou? Did this Gentleman never read the New Testament, or is he determined to insult and contradict it from end to end?

But it is enough—we will transcribe no more of these blasphemies.—Suffice it to say, that Mr. B. goes on to the extent of twenty-one letters to abuse the God of the New Testament “as a gloomy and capricious tyrant”—to represent all vital religion as enthusiasm—and all practical regard to the Sabbath and divine ordinances, as dangerous superstition. We have but one word to add—may this author, whom (notwithstanding his enmity to Christ and Christianity) we esteem as a scholar, a gentleman, and a man of an amiable moral character; may he be brought speedily and effectually to the feet of our Almighty Saviour, and adore and preach the gospel which he now despises!

*An Enquiry into the State of the Public Mind amongst the Lower Classes; and on the means of turning it to the welfare of the State. In a letter to W. Wilberforce, Esq. M. P. By Arthur Young, Esq. F. R. S. 40 pages. 1s. Richardson and Wright.*

IT is an excellency of true Christianity that it will bear examining on every side, and in all its tendencies. The present author considers it chiefly in a political view, and as it has a tendency to promote peace, good government, and a cheerful obedience among the lower orders, as well as promote the interests of morality; but even these inferior objects he is convinced cannot be expected from the mutilated system too fashionable among our clergy. In short, none but evangelical principles can be trusted to for the effects of moral honesty and the good of society.

We perfectly agree with Mr. Y. on the importance of religious worship, and of the propriety and necessity of accomodating the poor; but we do not see the necessity of building new churches, as he recommends, especially in London, where there is certainly a sufficiency of places of worship of one kind or other, if they were but all filled; and that they are not, we cannot but agree with this animated writer, is always the fault of the clergy. I have never heard a really good impressive preacher (says he) who delivered the doctrines of the gospel, and not those of so many modern divines, and who seemed truly to feel the truth and importance of what he uttered, without finding a numerous and attentive assembly.” A plain proof this (by the bye) that the writer lays too much stress on the want of accomodations (though that ought to be considered;) since where they are ever so few or indifferent

indifferent the gospel will draw the poor even in multitudes to attend—and it is to preaching the gospel rather than to building churches, we would apply the following paragraph :—“ Is not this raising regiments ? it is converting a foe into a friend—it is ways and means—supply—support—allies—preparation—defence—resource ! It is laying our foundation deep—it is building on a rock. The corruption and irreligion of the public mind can alone destroy us. Let us then attack the malady in the source, and provide for a cure—not a palliative, but a radical reform.”

*A System of Divinity for the use of Schools, and for instructing Youth in the essential Principles and Duties of Religion.* By J. G. Burckhardt, D. D. 12mo. 212 pages. Robinsons.

SUCH a work was certainly a desideratum in sacred literature ; and considering it as a first attempt, and recollecting the narrow limits to which it is confined, it must be allowed to merit considerable approbation. The author has purposely omitted curious and unnecessary controversies, without giving up any of the leading truths of Christianity. One material object with him appears to be, to introduce the *Socratic* method of instruction ; in order to which, under each head is given a string of Questions calculated to excite the attention and improve the faculties of the learner.

*Village Sermons; or twelve plain and short Discourses on the principal Doctrines of the Gospel; intended for the use of Families, Sunday schools, and companies assembled for religious Instruction in Country Villages. Vol. II.* By G. Burder. Chapman. 1s.

THE extraordinary sale of the first volume of these Sermons has induced the author to produce a second on the same plan, and by no means inferior in simplicity, perspicuity, and evangelical truth. We can therefore recommend this useful and cheap volume with equal pleasure with the former, reviewed in our Magazine for February last ; to which we refer for the plan and design of the writer, and shall only subjoin a list of the subjects now introduced.—1. A new heart. 2. The Lord's prayer. 3. Danger of formality and hypocrisy. 4. The Pharisee and Publican. 5. Zeal for the salvation of sinners. 6. The Prodigal Son. 7. Christ the way to God. 8. Coming sinners welcome. 9. Vain excuses exposed. 10. Christ the bread of life. 11. A sinner saved by grace. 12. Dives and Lazarus.

*The Messiah revealed to a Jewess; or the merciful dealings of God with Hannah Nonnus, born at Frankfort in Germany, of Jewish parents, and brought up in Jewish prejudices; but Divine Providence brought her to England, and Divine Grace drew her to Christ.* Revised by W. Cooper. Chapman. 12mo. 1s.

WHILE from its nature this simple narrative must prove highly interesting to the reader, the produce of it is intended also to relieve the distress of a Jewish Convert, who has now been many years a follower of the despised Nazarene, and is well known in the religious world.

[Single Sermons, &c. in our next.]

POETRY.



## P O E T R Y.

## THE CONVERT.

FAR from thy fold, O God, my feet  
Once mov'd in Error's devious maze,  
Nor found religious duties sweet,  
Nor fought thy face, nor lov'd thy ways.  
With tend'rest voice thou bad'st me flee  
The paths which thou could'st ne'er ap-

prove;  
And gently drew my soul to thee,  
With cords of sweet eternal love.

Now to thy footstool, Lord, I fly,  
And low in self-abasement fall:  
A vile, a helpless worm am I,  
And thou, my God, art all in all.

Dearer, far dearer to my heart  
Than all the joys that earth can give;  
From fame, from wealth, from friends  
I'd part,

Beneath thy countenance to live.

And when in smiling friendship drest,  
Death bids me quit this mortal frame,  
Gently reclin'd on Jesus' breast  
Our latest breath shall bless his name.

Then our unfetter'd souls shall rise  
And soar above yon starry spheres,  
Join the full chorus of the skies,  
And sing thy praise thro' endless years.

*Sandwich*

E. TATLOCK.

## RELIEF UNDER A BODY OF SIN AND DEATH.

O What a croud of anxious cares,  
Disturb this restless breast!  
The world's reproach, and Satan's shares,  
Leave not a moment's rest.

Dear Jesus, is it thus thy saints  
Are doom'd to live below?  
Dost thou not hear their loud complaints,  
And see their load of woe?

Hast Thou not said, that where Thou art,  
There thine shall surely be?

O seal this promise on my heart,  
And say 'twas made to me.

Then cares may vex, the world may frown,  
They ne'er my peace shall move,  
For what can weigh that spirit down,  
That feels a Saviour's love?

O for a taste by saving faith,  
Of his forgiving grace;  
When Nature draws its parting breath,  
And all its cares shall cease!

## NAUTICAL.

*Off Lisbon, 4th June, 1797.*

## PSALM CXIX. 18.

*Open thou mine eyes that I may behold won-  
derous things out of thy law.*

ETERNAL spirit, source of life divine!  
On my benighted mind vouchsafe to  
shine;

Around thy word diffuse a heav'nly light;  
Unveil thy glories to my wond'ring sight.  
Then shall my soul, by thee divinely  
taught,

Behold the wonders sov'reign grace has  
wrought:

With rapture contemplate the sacred plan,  
Which sav'd from endless ruin guilty man.

The Lord of heav'n's angelic hosts survey,  
Veiling his radiant face in humble clay;  
With guilt oppress'd, his wounded head  
I see,

Pierc'd with our sorrows on the fatal tree:  
Proclaiming pardon with his parting  
breath,

And (Earth's broad bosom heaving) sink  
in death.

With conquest crown'd, I view the  
Victor rise,

Our Foe disarm'd beneath his footstool lies!  
Amidst seraphic throngs he soars on high,  
While shouts of triumph cleave the lab'ring  
sky.

Now at his Father's throne he intercedes,  
Now (as their Priest) his people's cause  
he pleads.

Thy

Thy cheering influence (thro' his pard'ning blood)

Imparts to lead each wand'ring soul to God,  
Still gracious Lord direct my erring feet  
In paths of life to thy celestial seat;  
On my glad spirit pour thy graces down,  
And in the realms above, that grace with  
glory crown.

JOSEPHUS.

## ON HOPE.

I'VE got a smiling Hope,  
Whence consolation springs;  
Nor would I lose my Hope  
For all the wealth of kings:  
The heav'nly maid forsakes the joys of  
earth.

And seeks the blissful climes that gave her  
birth.

She gives her gen'rous balm  
To ease my wounded breast;  
She makes the tempest calm,  
And lulls my soul to rest.

'Tis from her charms sweet smiling peace  
I have;  
Nor may her aid my anxious spirit leave.

Oft when temptations dire  
Assault my trembling mind;  
When ready to expire  
My life in her I find;

She cries "poor grieving mortal rest on  
me,  
And Ood, my Father, soon shall set you  
free."

When dread corruptions rise  
And quench my burning zeal;  
When Satan in disguise,  
Is striving to prevail;

'Tis her rich grace that does my joy re-  
store,  
She bids my weeping soul to pine no more.

Tho' Satan, earth, and hell  
Against me do combine,  
I know 'twill all be well,  
If I can feel her mine!

She'll make their mountains into atoms  
fall;

And take my soul at last & enjoy th' eternal  
ALL.

P. RIFORD. HOPEFUL.

## PSALM VI. PARAPHRASED.

O THAT the Lord would hear my cry,  
And stay his anger lest I die!

Thy wrath is just—yet, O, forgive!  
And let a mourning sinner live.

Should'st thou my body crush to dust,  
I still must say that God is just;  
But yet I hope thy grace to share,  
That mercy will the sinner spare.

In all my frame, without, within,  
I feel the sad effects of sin;  
How long, my God, must I complain,  
And deprecate thy wrath in vain?  
Before from thee I did depart,  
Thy goodness warm'd and cheer'd my  
heart;

Now, far from thee I helpless mourn,  
Let mercy favour my return!

O, should I be depriv'd of thee,  
What being else can succour me?  
Thy frowns would rend my soul in death,  
And sink it to the depth beneath.

Ye darling sins that plague me so,  
The greatest enemies I know,  
Depart—for God has heard my pray'r,  
And will not let me long despair!

No, I shall yet his goodness bless;  
And when this transient life shall pass,  
Then full of glory, I shall prove  
He can be just, and sinners love.

P. RIFORD. JULIUS, S.D.R.

## CELESTIAL PROSPECTS.

SWEET glories rush upon my sight,  
And charm my wond'ring eyes;  
The regions of immortal light—  
The beauties of the skies!

All hail! ye fair celestial shores!  
Ye lands of endless day!  
Swift on my view your prospect pour,  
And drives my griefs away.

'Tis a delightful clearness now,  
Each pierceless cloud is gone;  
Fled is my former darkness too,  
My fears are all withdrawn.

Short is the passage—short the space  
Between my home and me:  
There! there!—behold the radiant place!  
How near the mansions be!

Immortal wonders! boundless things!  
In those dear worlds appear:  
Uriel, bear me on thy wings,  
And mount my spirit there.

JUNIUS.





EVANGELICAL MAGAZINE.



REV. CORNELIUS WINTER,

*Painswick,  
Gloucestershire.*

Published by T. Chapman, No. 151 Fleet Street, Aug. 1798.

THE  
**Evangelical Magazine,**

FOR AUGUST, 1798.

*Extract of a Letter from the Rev. Mr. GUNTHER, Minister at Wodony Bujerack, in the Russian Government of Saratow, on the Wolga, in Asia, to the Rev. Dr. BURCKHARDT, London.*

REV. SIR,

**W**HEN I received, by your favour, the book of Mr. Wilberforce, an important change took place in the concerns of my life, having lately received and accepted a call to the Ministerial Office on the Wolga, in the Russian possessions of Asia.

On the borders of that river 104 colonies have settled, consisting of Germans, who emigrated to those parts in the years of dearth and famine. These colonies have already three Calvinist, and four Lutheran ministers. Some of them having been destitute of a minister for several years, sent a vocation, conferred by their magistrates in Saratow, to the brethren at Hertenbuth, which being offered to me, after some hesitation, I have been inclined to accept; and am at present at Hambro', to go to Petersburg, and to the place of my destination. This change, however, shall not hinder me from translating Mr. W.'s book, and I will gratefully acknowledge it, if you will send me your Preface to it, (containing a collateral argument for the truth and excellency of the Christian religion, from the number of great and learned men who have embraced and professed it as a Divine revelation, in ancient and modern times.)

If you have any thing to communicate to me, before I write to you from my colony, be pleased to send it under my direction to the care of the Rev. Mr. Wigand, minister of the brethren at Petersburg, or of Mr. Weidlich, at Hambro'.

In Germany, things have a gloomy aspect with regard to religion and Christianity. Two of my religious friends, the superintendant T. and Mr. H. believe with me that Christianity is on the point of emigrating, and that the time of Antichrist is come. What infidelity did I witness on my journey,—some of the middling and lower classes of the people said, loudly and boldly, that the Bible, as a fabulous book, must be thrown away!

I endeavoured to find out a substitute for my former place as a tutor, who, for a considerable salary, should teach his pupils the Latin and Greek languages, and the genuine principles of the Lutheran religion. I found none; at the latter condition they mostly laughed; and the public professors of divinity, with great concern, informed me, they did not know any one of such a qualification. After four weeks, however, I was so happy as to find a successor in an academical friend, who had been expelled by the French from Switzerland, and who still professes his faith in the atonement of Christ.—So far it is come with us.

I close my letter with the hearty wish that God may bless you with health and prosperity, that the name of Jesus Christ and his redemption may have in you a faithful professor and defender for many years to come.—I hope we shall rejoice together before his throne, that we have chosen with him that good part, which shall not be taken away from us. Should I not be so fortunate upon this earth to see you once more, I am delighted in the prospect of meeting hereafter in the same happy place. I from Asia, and you from Europe; and if we see Jesus as our friend, our hearts shall rejoice for ever. With this charming hope I remain,

Your affectionate friend,

Hambro', June 18, 1798.

C. A. GUNTHER.

*Note.*—The 104 settlements mentioned in the letter, consisting chiefly of Germans, were established since the year 1764. The crown has built churches for the Lutheran, Calvinist, and Popish congregations, and appointed ministers and school-masters for them. Their occupation is the cultivation of the fields, gardens, vineyards, and silk. The colonies situated on the Saratow side of the Wolga, have had better success than those on the side of the Kalmucks, because they have better ground to cultivate.

The



The first settlers consisted of about 10,000 families, of which, in the year 1773, remained but 6194; making in all, 25,781 persons. Mr. Pallas, in his *Travels*, (vol. 3,) has given an accurate map of all those colonies.

In a *missionary view*, those settlements might be of importance for the introduction of Christianity into Tartary, and other uncultivated parts of Asia.

In the year 1765, the United Brethren established a colony at Sarepta, on the small river Sarpa, 25 wersts from Zarizyn, on the south-western shores of the Wolga.

### SOME ACCOUNT OF THE FIRST SETTLERS IN THE STATE OF MASSACHUSETTS,

NORTH AMERICA,

*Extracted from the Records of the first Christian Church in  
that Part of the World.*

MR. EDITOR,

The following account, extracted from a Sermon preached in Plymouth, North America, by the Rev. Dr. Robbins, on the anniversary of the first settlement in those new-found regions, in the year of our Lord 1620, may, I presume, be acceptable and useful to your readers. In a day, in which the attention of the Christian world is excited to the diffusion of the religion of Jesus Christ among the heathen, it will not be uninteresting to reflect on the methods of Providence in changing the prodigious extent of country, now called the United States of America, from being a scene of Pagan ignorance and barbarity, to a civilized and Christian nation, in a less space of time than 200 years. Their population is now estimated at 4,000,000 souls. Dr. R.'s Sermon, from whence this account is taken, was preached Dec. 22, 1793.

Hayley,

I am, yours, &c,

R. L.

" I Purpose here, agreeably to the words of the text, to give a brief narration of some of the wonderful works of God, towards our ancestors, which it is peculiarly proper we should call to mind on this anniversary. In doing this, I shall bring to your view some circumstances which, I presume,

presume, have never yet been made public. I shall take them from the first book of the very ancient records of this church, now in my hands. I would begin with observing to you, that the cause of our fathers leaving England, their native land, and transplanting themselves finally into these, then dark corners of the earth, was the cruel persecution they met with in their own land; originating in a spirit of intolerance, which then prevailed, especially in the episcopal hierarchy. A spirit, now abhorred as much by the enlightened and pious members of that communion, as perhaps by any other whatever. Our fathers made no disturbance in the state, but were peaceable members of society. Yet, because they could not, in conscience, submit to unscriptural impositions, nor bow their necks to the yoke of human inventions, they were loaded with heavy fines and forfeitures: nay, hunted about like partridges on the mountains, and persecuted as pests of society. Under these burdens they groaned for a considerable time, but still continued, as they had done, to meet as often as they could for the worship of God, (though privately, for fear of their enemies) under the pastoral care of that famous and learned divine, Mr. John Robinson, the first pastor of this ancient church; until at length they resolved to seek an asylum in Holland. The undertaking was hazardous, for their enemies watched them continually, and did every thing in their power to prevent their escape. What a dreadful situation! they can neither be suffered to live at home in peace, nor to go abroad for it. The ports and harbours are watched: strict orders given, by authority, not to suffer them to escape. They are obliged to use the most private methods possible, and give the most extravagant fees to the sailors; and yet were often betrayed by them. The following instance is in the exact words of the record: "There was a large companie of them purposed  
 " to gett passage att Boston in Lincolnshire for Holland,  
 " and hiered a ship wholly to themselves, and made agree-  
 " ment with the master, to be ready att a certaine day, and  
 " take them and their goods in att a convenient place ap-  
 " pointed, where they all accordingly attended in reddineis,  
 " After longe waiting, and large expences, the master,  
 " tho' he kept not his word as to the day, yett came at last,  
 " and tooke them in, in the night;—and when he had got  
 " them and their goods aboard, he betrayed them;  
 " having, before hand, complotted with the searchers and  
 " other officers see to doe, whoe took them and putt them  
 " into

“into open boates, and there rifled and ranfacked them,  
 “searching them to their shirts for money; offering the  
 “most brutal violence to the women, such as is not fit to  
 “be named; and then carryed them back into the towne,  
 “marching them aboute the streets, and making them a  
 “spectacle and wonderment to the multitude, who came  
 “flockinge on all sides to behold them.”

The next year they made another attempt to get away, and finding a Dutch shipmaster at Hull, they made an agreement with him, and made him acquainted with their condition and design, hoping to find more friendship in him than in those of their own nation. He was to take them in from a large common, between Grimsby and Hull, at a good distance from any town. That they might be in less danger of being discovered, they divide their company, and send on the women and children, with the goods, to the place first, in a small *barque*; and the men were to go by land, and meet them at the day appointed. But it so fell out that they were all at the place a day or two before the ship came. When she arrived, they found the *barque*, with the women, &c. aground near the shore, it being low water. The Dutchman perceiving this, sent his boat on shore to take the men in first, that no time might be lost; but when the first boatful had got on board, behold they saw a large company of horse and footmen coming with full speed upon them to apprehend them. For their enemies had got notice of their intention, and the whole country was raised against them. The men on shore escaped by flight, but the women and their children fell into their hands. The men in the ship, with unspeakable distress, beheld their wives and children taken by their enemies; and, notwithstanding all their remonstrances, were obliged to submit to be carried away to Holland;—destitute of clothes and money, and not knowing that they should ever see their families again.

We have then an account of a dismal storm, in which they were all likely to perish; and how, at last, through the mysterious Providence of God, they all got over to Holland, and met together—husbands and wives, and children and friends, minister and people. Here, for eleven years, they continued in a state of peace and comfort, under the ministry of their beloved pastor, Mr. Robinson. But various circumstances determined them at last to resolve upon removing to America. The strongest inducement to which was *the desired hope of spreading the gospel of Christ, and laying a foundation for the advancement of*



*religion, and the kingdom of Christ, in this remote part of the world.*

After due deliberation and prayer, it was resolved that part of them should go over first, with their pious elder, Mr. Brewster; while the major part stayed behind, and their pastor with them. The scene of their parting with each other, who were so knit together with cordial love, which had been strengthened by mutual sorrows and distresses, was most affecting. On this occasion they kept a day of humiliation and prayer. Mr. Robinson preached to them from Ezra viii. ver. 21. "Then I proclaimed a fast there, at the river Ahava, that we might afflict ourselves there before God, to seek of him a right way for us, and for our little ones, and for all our substance."—"And now the trying time being come, that they must depart, (say the records) they were accompanied by most of their brethren out of the city, into a town called Half Haven, where the ship lay ready to receive them. The next day, the wind being fair, they went aboard, their friends accompanying them. But truly doleful was the sight of that sad parting; to see what sighes and sobbes, and prayers, did sound among them; what tears did gush from every eye, which soe pierced each other's harte, that fundrye of the Dutch strangers that stood on the kees, as spectators, coulde not refraine from tears. But the tyde callinge them to departe, their reverend pastor, falling downe on his knees, and they all with him, with watery cheeks, commended them, with most fervent prayers, to the Lord, and his blessinge. And then, with mutual embraces and many teares, they took their leaves of one another, which proved to be their last leave with many of them.—Now on they come, all alone, a small and feeble band, through contrary storms and boisterous seas, late in the year, a terrible winter approaching, their wives and poor piteous children with them, going to a strange land. But the Lord is with them, and is their guide."

They arrived at Cape Cod, November 10, 1620, and gave thanks to God for their preservation.

One died on the passage, but another was born, so that the same number arrived in America which sailed from Holland, viz. 101 souls.

\*\*\* The records give a further and interesting account of their settlement, which was obliged to be omitted here, because of the length, but may be inserted in a future number.

ORIGINAL EXTRACT FROM MR. PARK'S  
JOURNAL.

**A**T Sego, the capital of Bambara, on the river Joliba or Niger, he says, that he found the inhabitants of the village to which he had been ordered to retire, either averse or afraid to give him lodging or entertainment; and that having turned his horse loose, he sought shelter from a storm of thunder and rain under a tree. At length as night approached, that kindness and humanity inherent in the female sex, to which he had been indebted on former occasions, came to his relief on the present. A poor negro woman, returning from the labours of the field, observed, that he was wet, weary and dejected, and taking up his saddle and bridle, told him to follow her. She led him to her cottage, lighted up a lamp, procured him an excellent supper of fish, and plenty of corn for his horse; after which, she spread a mat upon the floor, and said, that he might remain there for the night. For this well timed bounty, our traveller presented her with two of the four brass buttons, which remained on his waistcoat. Mr. Park adds other particulars concerning his benefactress, which heighten the picture; he relates, that the good woman having performed the rites of hospitality towards himself, called on the female part of her family, and made them spin cotton for a great part of the night. They lightened their labour by songs: one of which must have been composed extempore; for our traveller was himself the subject of it; and the air was in his opinion, the sweetest and most plaintive he had ever heard. The words, as may be expected were simple and may be literally translated as follows: *The winds roared and the rains fell. The poor white man faint and weary, came and sat under our tree. He has no mother to bring him milk—No wife to grind his corn.* Chorus, *Let us pity the white man: no mother has he, &c. &c.* Simple as these words are, they are natural and affecting, and contain a curious allusion to the state of manners in savage life, in which the women perform all the domestic duties.

## CHRISTIAN EXPERIENCE.

## LETTER II.

MY DEAR FRIEND,

**I** EMBRACE the earliest opportunity of concluding the narrative which I began at your request. By the close of my last, you would perceive at near sixteen years of age, I was, notwithstanding various convictions and transient affections, pressing on in a lamentable career of wickedness; but about this time my convictions revisited me, and brought on such a concern about my everlasting welfare, as issued, I trust, in real conversion.

It was my common practice after the business of the day was over, to get into bad company in the evening; and when there, I indulged in sin without restraint. But after persisting in this course for a time, I began to be very uneasy, particularly in a morning when I first awaked. It was almost as common for me to be seized with keen remorse at this hour, as it was to go into company in the evening. At first I began to make *vows* of reformation, and this for the moment would afford a little ease; but as the temptations returned my vows were of no account. It was an enlightened conscience only that was on the side of God: my heart was still averse to every thing spiritual or holy. For several weeks I went on in this way; vowing, and breaking my vows; reflecting on myself for my evil conduct, and yet continually repeating it.

It was not now as heretofore: my convictions followed me up closely. I could not, as formerly, forget these things, and was therefore a poor miserable creature; like a drunkard, who carouses in the evening, but mopes about the next day, like one half dead. One morning, as I was walking alone, I felt an uncommon load upon my heart. The remembrance of my sin, not only on the past evening, but for a long time back, the breach of my vows, and the shocking termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The gnawings of a guilty conscience, seemed to me a kind of hell within me. Nay, I really thought at the time, that this was the fire and brimstone of the bottomless pit, and that in me it was already kindled. I do not write in the language of exaggeration. I now know, that the sense which I then had of the evil of my sin, and the dreadfulfulness of God's righteous displeasure against me

on



an account of it, came very far short of *truth*; but yet they seemed more than I was able to sustain. When I thought of my broken vows, they served to convince me that there was no truth in me, and that I was altogether wicked. I subscribed to the justice of my doom, if I were sent to hell; and plainly saw that to hell I must go, unless I were saved of mere grace, and, as it were, in spite of myself. I sensibly perceived that if God were to forgive me all the past, I should again destroy my soul, and that in a very little time. I never before felt myself such an odious and helpless sinner. I seemed to have nothing about me that ought to excite the pity of God, or that I could reasonably expect should do so; but every thing disgusting to him, and provoking to the eyes of his glory.

And now the question would turn in my mind, what must I do? What shall I do? Six or seven times over. Indeed, I felt utterly at a loss what to do. To think of amendment, and much more to make vows concerning it as heretofore, were but a mockery of God and my own soul; and to hope for forgiveness in the course that I was in, was the height of presumption. So I had no refuge. For a moment despair took hold upon me, and I even thought of returning and taking my fill of sin, let the consequences be what they might; but then again the thoughts of being lost, and lost for ever, sunk into my soul like lead into the waters. While thinking on this my past hopes also recurred to mind, and aggravated the idea of eternal punishment. What, thought I, shall I at once bid adieu to Christ, and hope, and heaven, and plunge my soul into endless ruin? At this my heart revolted. What shall I do? What can I do? This was all I could say.

It is difficult at this distance of time to recollect with precision the minute workings of my mind; but as near as I can remember, I was like a man drowning, looking every way for help, or rather catching for something by which he might save his life. I tried to find out if there were any hope in divine mercy, any in the Saviour of sinners; but felt repulsed in the thoughts of mercy having been so basely abused already. In this state of mind, as I was moving slowly on, I thought of the resolution of Job, *Though he slay me, yet will I trust in him*: and forasmuch as it yielded me a faint ray of hope, I repeated the words many times over, and at each repetition seemed to gather a little strength. It excited a sort of *peradventure* the Saviour of sinners may save my life, mixed with a determination, *if I might,*

*might*, to cast my perishing soul upon him for salvation, to be both pardoned and purified, for I felt I needed the one as much as the other.

I was not then aware that *any* poor sinner had a warrant to believe in Jesus Christ for the salvation of his soul; but supposed there must be some kind of qualification to entitle him to do it; yet I was aware I had no qualifications. On a review of my resolution at that time, it seems to resemble that of Esther, who went into the king's presence *contrary to the law*, and at the hazard of her life. Like her I seemed reduced to extremities; impelled by dire necessity to run all hazards, even though I should perish in the attempt. Yet it was not altogether from a dread of wrath, that I fled to this refuge; for I well remember that I perceived something attracting in the Saviour. I must—I will—yes I will—trust my soul—my sinful lost soul—in his hands—if I perish, I perish! Such in substance were my resolutions. In this state of mind I continued nearly an hour, weeping and supplicating mercy for the Saviour's sake; (my soul hath it still in remembrance and is humbled in me!) and as the eye of my mind was more and more fixed on him, my guilt and fears were gradually and insensibly removed.

I now found rest for my troubled soul, and I reckon that I should have found it sooner, if I had not entertained the notion of my having no warrant to come to Christ, without some previous qualification. This notion was a bar that kept me back for a time, though through divine drawings I was enabled to overleap it. As near as I can remember, in the early part of these exercises, when I subscribed to the justice of God in my condemnation, and thought of the Saviour of sinners, I had then relinquished every false confidence, believed my help to be only in him, and approved of salvation by grace alone, through his death: and if at that time I had known that any poor sinner *might* warrantably have trusted in him for salvation, I conceive I should have done so, and have found rest unto my soul sooner than I did. I mention this, because it may be the case with others; and who may be kept in darkness and despondency by erroneous views of the gospel; much longer than I was.

I think also I did repent of my sin in the early part of these exercises, and before I thought that Christ would accept and save my soul. I conceive that justifying God in my condemnation, and approving the way of salvation by Jesus Christ necessarily included it; but yet I did not think at the time that this was repentance or any thing truly good.

Indeed

Indeed I thought nothing about the exercises of my own mind, but merely of my guilty and lost condition, and whether there were any hope of escape for me. But having found rest for my soul in the cross of Christ, I was now *conscious* of my being the subject of repentance, faith, and love. When I thought of my past life, I abhorred myself and repented in dust and ashes; and when of the gospel way of salvation, I drank it in, as cold water is embibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me.—I had *thought* I had found the joys of the gospel heretofore; but now I seemed to *know* that I had found them, and was conscious that I had passed from death unto life. Yet even now my mind was not so engaged in reflecting upon my own feelings, as upon the objects which occasioned them.

From this time my former wicked courses were forsaken. I had no manner of desire after them. They lost their influence upon me. To those evils, a glance at which before would have instantly set my passions in a flame, I now felt no inclination. My soul, said I, with joy and triumph, is as a weaned child! I now knew experimentally what it was to be dead to the world by the cross of Christ, and to feel a habitual determination to devote my future life to God my Saviour.

From this time I consider the vows of God as upon me; but, ah, my friend, I have great reason for shame and bitter reflection in reviewing the manner in which they have been fulfilled! Nevertheless, by the help of God, I continue in his service to this day, and daily live in hope of eternal life, through Jesus Christ my Lord and only Saviour.

I am affectionately yours,

A. B.

## LETTERS ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

BY THE LATE REV. JOHN BROWN, OF HADDINGTON.

(Originally composed for the use of his Students, and never before Published.)

### LETTER I.

DEAR SIR,

**T**HOUGH I hope that you are not a novice, lifted up with pride, and ready to fall into the condemnation of the Devil, yet this is not sufficient to warrant your entrance



france into the work of the ministry. You must not thrust yourself into it, but be thrust into it by the Lord of the harvest.\* Without a call from Jesus Christ, in your coming forward as a preacher or minister, be your learning and piety ever so eminent, you but treacherously counterfeit his commission, and employ yourself as a robber of sacred honours and revenues, while at the same time you expose yourself to the dreadful displeasure of God, during all your days.† His inward call by his Spirit must appear in your cordial compassion to perishing souls, in your humble, earnest and disinterested desire to serve him with such gifts as he bestows upon you, by employing them in winning souls to him for their eternal salvation, and in your being deeply impressed with your own insufficiency for that important work.‡ His outward call, in ordinary cases, is by the invitation, or at least the consent of the majority of the flock to which you are to minister. Without this, you cannot be their pastor, nor can they be expected to receive your ministrations without prejudice, nor you have reason to look on yourself as sent by Christ, as his ambassador to deal between him and them for their eternal salvation. §

Your personal character is of no less importance. Unless it correspond with your station and work, no eloquence, order, or even apparent earnestness and diligence, will long make your ministrations to be duly respected. ||

In order that none may despise you, and that such as are in company with you, may duly revere and stand in awe of you.—I. Avoid all levity, and study a constant but not forbidden gravity. Shun all unnecessary intimacies with obstinately atheistical and scornful men. ¶ Contrast no familiarity with those whose imprudence hath rendered themselves contemptible. Never sport or jest, but in proper company; and never with your inferiors, if you do not wish to lose your authority. Never speak of your sermons as easily studied, or of any religious discourses in a light

\* Matt. ix. 38. Heb. v. 4. † 2 Cor. v. 18—20. Jo. xx. 21. Eph. 4. 11, & 3. 8. Matt. xxviii. 19, 20. Rom. xx. 15. Jer. xxiii. 32. Ezek. xxxiv. 1—7. Num. i. 51. ‡ Deut. xviii. 6. Phil. ii. 20, 21. Is. vi. 5—8. 1 Thess. ii. 8. Phil. ii. 17. 2 Cor. ii. 15, 16. Jer. iii. 15. § Acts i. 21—23, & vi. 1—6. || 1 Sam. ii. 30. Zeph. iii. 4. Matt. ii. 8, 9. ¶ Prov. ix. 6, 7, & xvii. 12, & xxiii. 9. Matt. vii. 6.

N. B. It is earnestly requested of the Reader of these Letters, that he will, as he proceeds, turn up and muse on the passages of Scripture, cited in them, as the means of shedding light on the reasoning, and of imparting divine force to the exhortations contained in them.

unimpressive

unimpressive manner. Beware of rendering yourself dependent on others for loans, or even for presents, if they have any tendency to beget or nourish a servile spirit in you. Let unaffected gravity mark, not your words and deeds only, but even your gestures, countenance, and the whole of your deportment. \* 2. While you prudently provide necessaries for yourself and family; and expend your income in the most frugal manner, that you may owe no man any thing, and have to give to him that needeth; † never manifest, or even be in anxious care about worldly things, arising from distrust of God's providence, ‡ or from the desire of living sumptuously in regard to good clothing, furniture, or from the inordinate and covetous love of riches. Such anxious care decoys a minister from his infinitely more important work. § It renders his mind earthly and grovelling; disgraces his character; and brings him into contempt. Never indulge in the love of money, by ardent affection, and by unlawful means tending to dishonour your reputation, or your God and his religion, or to injure your neighbour. || Beware of being tenacious of retaining it, when God in his providence, calls to expend it on the poor and similar purposes. ¶ Above all, beware of ever trusting to, delighting or glorying in it. \*\* Such a temper will render a minister unfit to call others to prefer spiritual and eternal things before the things which are seen, and which perish in the using. It will lead him to pervert the word of God, or deal unfaithfully with men's souls for the sake of gain. †† It will make him careless about the salvation of souls. ‡‡ He will also thereby expose himself to the prejudice of his hearers at his ministrations; on which account faithful ministers have been so careful to clear themselves of it. §§ 3. While you avoid every mean grovelling disposition, beware on the other hand, of indulging in ambitious inclinations, in eagerly seeking after outward fame, honour, and advancement; in using unlawful means to obtain them; in seeking them to gratify your own pride, not for the glory of God or edification of his church; or, in desiring more of

\* Prov. vi. 12, 13. Job xxix. 8, 14, 22. 1 Tim. iv. 12. † 1 Tim. v. 8. Rom. xiii. 8. Eph. iv. 28. ‡ Matt. vi. 25—34. § Matt. x. 9. & vi. 24. Acts vi. 2, 3. 2 Cor. ii. 16. || 1 Tim. iii. 3, and vi. 9, 10. 1 Jo. ii. 15, 16. Jam. iv. 4. ¶ Is. xxxii. 7, 8. \*\* Job xxxi. 24, 25. Jer. ix. 23, 24. †† Ezek. xiii. 19. 2 Pet. ii. 3. ‡‡ 2 Tim. iv. 10. §§ Num. xvi. 15. 1 Sam. xii. 3. Acts xx. 33. 2 Cor. xii. 14. 1 Tim. vi. 9.

them than you deserve. \* Let the corruptions of a church give whatever possible occasion or encouragement to this lust of pre-eminence, the indulgence of it will dispose you to trample all the commands of God under foot; will fearfully root out all proper regard for holiness; will lead you to make shipwreck of faith and of a good conscience; and tempt you to say and do any thing to please such as can promote your ambitious designs. It will separate you from God as far as possible, and render you an enemy to him. † It is the ordinary mark of false teachers. ‡ Never hunt after vain glory and applause from men; especially, in seeking it on account of what is not truly praise worthy, as language, external appearance, and other trivial objects, on which little and vain minds are intemperately set; § or in seeking it from what you really have not; || or by improper and unseasonable manifestation of your real excellencies; or even by affecting to disparage and discommend yourself and your works. This temper of mind is contrary to the temper of Christ, of his Prophets and Apostles. It will lead you to rob God of his due honour. ¶ It will deprive you of a gracious reward from God for your labours; or even provoke him to render you contemptible before men, and an example of his destructive vengeance. \*\* It will rob you of the joy of a good conscience, when men speak evil of you. ††

I am yours, &c.

### ON THE DUTY OF PRAYER FOR MINISTERS OF THE GOSPEL.

**C**HRISTIANS are divinely commanded to pray without ceasing. It is our duty to intercede with God, through Christ, not only for ourselves, but likewise for others. No description of persons claim so large a share in our requests, as Ministers of the Gospel. The scriptures very frequently and expressly direct us to be fervent and importunate in our supplications to God in their behalf. By this paper, I address myself to the churches of Christ distinctly, and to each of the individuals who compose them, urging

\* 3 Jo. 9. 2 Pet. ii. 16, with Num. 22. Phil. ii. 21. Ecl. x. 5—7.  
† 1 Jo. ii. 15, 16. Ja. iv. 4. Jer. xlv. 5. Luke xxii. 25, 26, and  
xiv. 7—11. ‡ Matt. xxiii. 5—8. If. lxxv. 5. § 1 Cor. ii. 1, 4, 13.  
2 Sam. xiv. 25, 26. || Prov. xxv. 14. ¶ Jo. viii. 50, & vii. 18.  
1 Thess. ii. 6. Matt. v. 16. 1 Pet. iv. 11. Phil. iv. 8. \*\* Matt.  
vi. 2, 16. Mal. ii. 9. Acts xii. 22, 23. †† 2 Cor. i. 12,

their



their attention to this important duty, with respect to ministers in general, and their own in particular.

It is a duty which, like many others, I fear, is too little regarded. A comparative indifference to the cause of Christ, and the success of the gospel benumbs the religious feelings of some professing Christians. They are more anxiously concerned about other things. We cannot suppose that such persons are fervent in prayer for their minister. Another disposition too frequently prevails, especially in young converts. They have been exceedingly edified in hearing some particular minister; they conceive he is possessed of the most shining gifts and graces, without an equal; hence they are inclined to place a very undue dependance on him and his labours. This carnal confidence disposes them rather to idolize than to pray for him, and to come to the house of God looking more to the man than to God. In direct opposition to this temper, some are infected with the gangrene of prejudice against their minister. This not only disorders the spirit of prayer, but causes them to misrepresent every thing he says and does. With persons of these descriptions, there are generally, in each congregation, a few, and these not often the wisest, who assume a dictatorial spirit, and are far more disposed to teach than to pray for their minister. All such principles need correction. May God root them out of the churches, and dispose the members thereof to strive together in their prayers to God for him who labours among them in word and doctrine!

Brethren, there is a large scope for supplication in behalf of your minister. The word of God is to be the rule of your requests in this, as in every other matter. Whatever God has commanded his ministering servants to do, pray that your minister may have grace to attend to it; whatever God has promised them, request that he may enjoy it. You should remember him at a throne of grace in his private character, as a Christian, beseeching God that he may experience much of personal religion, and that he may be preserved from every error in principle and practice. This is the more necessary, because he is but a man of like passions with yourselves, as liable to sin: some ministers have been left to improprieties, and yours hath no security against them but in the protection of God. These reflections should excite you to prayer, especially when you consider that the misconduct of ministers is peculiarly injurious to the cause of Christ. But you should

intercede for him, in his official capacity, as the messenger of the Lord of Hosts to you.

Pray that he may constantly enjoy the liberty of preaching the gospel, wherever he may have opportunity. In times past, this right has been restrained by sanguinary laws, and cruel persecutions. God only can open, and keep open, a great and effectual door for the wide dissemination of Divine truth; to him should we look for this purpose.

Humbly beg of God that your minister may have fidelity and boldness to preach the gospel, improving the liberty and opportunities which he may enjoy\*. A minister may be said to speak boldly, when he declares the whole counsel of God without reserve; when he exhibits a just description of characters, separating between the precious and the vile; and when he points out their several duties and portions, without partiality. He has need of your prayers in this particular. A variety of circumstances occur that have a tendency to intimidate, and to bring him under the influence of a temporizing spirit. Some natural dispositions are peculiarly exposed to such temptations.

Ever request that God would direct your minister to suitable portions of his word, as the foundation of his ministerial addresses. The choice of texts and subjects is one very important and difficult part of his employ. If he were only concerned to pursue a regular course of divinity, or to catch at the passage which he could most readily preach from, it would be comparatively easy. But besides the general doctrines and duties of the gospel, there are peculiar providences to be observed and improved; various circumstances, in the congregation at large, and in the experience of individuals in particular, which require attention and investigation; many of these too are held in secret by the persons immediately concerned, so that God alone is acquainted with them, and he only can influence a minister's mind to touch on them seasonably.

Let me beseech you to intercede with God, through Christ, that your minister may have wisdom and utterance to conceive and speak of every subject in a just and proper point of view. To possess a certain set of ideas, and to keep his mouth open before you, is not enough. It is of the utmost importance that he speak according to the oracles of God, rightly dividing the word of truth, and not

\* Eph. vi. 19, 20.

darkening counsel by words without knowledge. It is dangerous indeed to risk sentiments, or even sentences at a venture, when the edification of your souls is at stake. That he may conceive and speak aright, he feels his need of attentive study, of divine illumination in study, and of the Spirit's influence both in studying and preaching. Unite with him then in prayer for this purpose.

Plead with God that your minister's aim, in the discharge of his office, may be single. Too many, alas! engage in the works of the ministry, merely, or principally, from mercenary motives, or to answer the design of their education; from a spirit of envy, or the detestable itch of popularity. Superior to such base principles, pray that your Minister may aim only, as he ought to do, at the manifestative glory of God in the conversion and edification of precious souls.

I especially entreat you to strive earnestly with God for the success of your Minister's labours.\* Then are his endeavours owned of God, when they become the means of exposing false doctrine; of alarming careless sinners; of detecting hypocrites; of drawing souls to Christ; and of building up, those who have believed in their most holy faith. To labour without evident success, is discouraging to one whose heart is in his work. Pray therefore that your minister may have fruit among you.

However exemplary your minister may be, he will have his infirmities: humbly beg of God that these may be covered with the vail of charity. The slightest inadvertencies of ministers are often reflected on with the most unfeeling cruelty. God will resent such mischievous wickedness.

Were arguments necessary to enforce the duty of striving in fervent prayer for your minister, many offer their service. If your mind is so indisposed to it as to need arguments, it is a too evident token that you are at once indifferent to the cause of Christ, your minister's comfort, and the welfare of your own soul. Can you reflect on the importance of the work he is engaged in, his own insufficiency for it, and the peculiar difficulties he has to encounter in the discharge of it, without feeling at once a heart fervently disposed to prayer for him? No office in the world has such eventful consequences depending upon it as his†. The prophets and apostles themselves, though im-

\* 2 Thess. iii. 1.

† Ezek. xxxiii. 1-9.

mediately



mediately inspired of God, were ready to sink under its weight \*. Labouring under many personal infirmities, your minister has likewise to struggle with many trials peculiar to his office. Sometimes he is obliged to speak in great darkness and distress of soul; and perhaps is frequently assaulted by the fiery darts of Satan, which ministers often experience in a more distressing degree than others †. Were you witness to his sighs and groans, before God in secret, you would acknowledge that he deserves your prayers.

Can you profess to be a Christian, and be negligent or formal in the discharge of this duty? Ought not the success of his ministry among you, to rank among the foremost of your wishes? How desirable an event must this be in itself, and to those whose souls are alive to God! How calculated to promote the happiness of your minister, the spiritual advantage of individuals, your comfort as a church, and to advance the glory of God in the midst of you! Oh! then plead fervently in his behalf, for all the success of his ministry is entirely dependant on God ‡. Not one sinner will be converted, not one mourner comforted, nor one saint edified, by all his labours, without the unction and energy of God accompanying them. A minister's mouth and usefulness have sometimes been stopt, as a chastisement, perhaps, for his own sins §; or perhaps, for the people's ||. With what earnest importunity then should you address a throne of grace in his behalf!

If you would gratify your pastor, intercede with God for him. Faithful ministers value and request their people's prayers ¶. Their chief happiness is to be among a praying people. When they are persuaded that their flock are with God for them, it is often a mean of strengthening their hands, and they are both happy and useful in their work. The experience of multitudes also testifies that your own happiness is connected with this duty. Praying individuals generally derive personal advantage from a ministry they accompany with prayer. May the great Head of the Church pour out a spirit of grace and supplication, both on ministers and people, and answer their united cries for the spread of the gospel, and the salvation of souls. Amen.

MANCUNIENSIS.

\* Ex. iv. 10. and Jer. i. 6. † 2 Cor. ii. 15, &c. ‡ Zech. iii. 1.  
Luk. xxii. 31. 2 Cor. xii. 7. † 1 Cor. iii. 5, &c. § Jer. i. 17.  
|| Ezek. iii. 26. ¶ Rom. xv. 30.

## THE POWER OF CONSCIENCE.

CONSCIENCE is that power of our minds which compares our actions with the law of God, approving that which is good, and condemning that which is evil. Too often it is dormant, unfaithful, defiled, and sometimes callous, "scared, as it were, with a hot iron." Ignorance of the spirituality of God's law, hardness of heart, and habits of sin, together with wrong notions of the way of reconciliation to God, keep the soul in a false peace. Nevertheless, when persons commit atrocious actions, criminal even in the eyes of natural men, and destructive of the bonds by which human society is held together, it is often found impossible to silence the clamours of an accusing conscience; and death itself, in its most dreadful forms, is preferred to the intolerable gnawings of this agonizing worm. Permit me to illustrate this sad truth, by the following ANECDOTE, with which, probably, few of your readers are acquainted\*.

"A JEWELLER, a man of good character and considerable wealth, having occasion, in the way of his business, to travel at some distance from the place of his abode, took along with him a servant, in order to take care of his portmanteau. He had with him some of his best jewels, and a large sum of money, to which his servant was likewise privy. The master having occasion to dismount on the road, the servant watching his opportunity, took a pistol from his master's saddle, and shot him dead on the spot; then rifled him of his jewels and money, and hanging a large stone to his neck, he threw him into the nearest canal. With this booty he made off to a distant part of the country, where he had reason to believe that neither he nor his master were known. There he began to trade in a very low way at first, that his obscurity might screen him from observation; and in the course of a good many years, seemed to rise, by the natural progress of his business, into wealth and consideration; so that his good fortune appeared at once the effect and reward of industry and virtue. Of these he counterfeited the appearance so well, that he

\* Related by Mr. Fordyce, in his Dialogues on Education, Vol. II. p. 401, and inserted in the Encyclopædia Britannica, Vol. V. Part I. as a real occurrence which happened in a neighbouring state not many years ago.

grew into great credit, married into a good family, and by laying out his hidden stores discreetly, as he saw occasion, and joining to all an universal affability, he was admitted to a share of the government of the town, and rose from one post to another, till at length he was chosen chief magistrate. In this office he maintained a fair character, and continued to fill it with no small applause, both as governor and a judge; till one day, as he sat on the bench with some of his brethren, a criminal was brought before him who was accused of murdering his master. The evidence came out full, the jury brought in their verdict that the prisoner was guilty, and the whole assembly waited, with great suspense, the sentence of the president of the court, which he happened to be on that day. Meanwhile he appeared to be in unusual disorder and agitation of mind, and his colour changed often; at length he arose from his seat, and coming down from the bench, placed himself just by the unfortunate man at the bar. "You see before you," said he, (addressing himself to those who had sat on the bench with him), a striking instance of the just rewards of heaven, which this day, after thirty years concealment, presents to you a greater criminal than the man just now found guilty." Then he made an ample confession of his guilt, and of all its aggravations. "Nor can I feel," continued he, any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done against me, in the most publick and solemn manner." We may easily suppose the amazement of all the assembly, and especially of his fellow-judges. However, they proceeded, upon this confession, to pass sentence upon him, and he died with all the symptoms of a penitent mind.

Dear Reader, let this remarkable display of the power of conscience, remind you of what will happen in the great day. In the process of eternal judgment, *the books will be opened*. Probably, the book of God's holy law—the book of God's remembrance, and *the book of conscience*;—this will prove an exact counterpart of the former. The writing in this book is faint, seldom reviewed, and scarcely legible; like that, says one, which is written with the juice of lemons, not to be read till brought to the fire. That fire, which shall try every man's work, will render this writing legible to all the world, and the operation of conscience, in every unpardoned sinner, shall be as mighty as in the instance just related.

Happy



Happy believer, who, convinced of sin, and self-condemned, hast already known the power of conscience, hast had the most lively feeling of sin and its fatal desert; who, in consequence of this, hast fled to the cross for refuge; whose "heart is sprinkled from an evil conscience" by the blood of Christ; and who can listen to "the answer of a good conscience by the resurrection of Jesus from the dead."

Resolve, by divine grace, with Job, that thine heart shall not reproach thee with allowed sin as long as thou livest; and labour, with Paul, to maintain always a conscience void of offence towards God and man.

G. B.

*To the Editor of the Evangelical Magazine.*

SIR,

I HAVE lately met with a display of superabounding grace, in reclaiming and converting a man totally ignorant of religion; and what rendered the mercy the more remarkable, the wife of his bosom, who had been his partner in the ways of sin, was caught at the same time in the gospel net.

It is now above twelve years since I was called to preach at W. when multitudes came to hear, and some, awful to relate! came to oppose, persecute, and even to break up our assemblies. Among these last was a desperate young man, who came with some other dissolute youths like himself, each mounted upon a horse, in order to ride full speed into the congregation, and by so doing, to spoil their devotion and disperse the worshippers. They came as Saul did to Damascus, "breathing out threatenings against the disciples," but more particularly against the minister. A little before they arrived at the place, where I was preaching from Luke xiv. 23. ("Go out into the highways and hedges," &c.) the night being very still and serene, and my voice naturally strong, they heard me preach at a considerable distance: this put them rather to a stand, and they began to deliberate upon their mode of attack. Fear and shame now seized them; they desisted from their first project, and, at some distance, employed themselves in leaping their horses over the hedges during the time I was preaching. The young man above mentioned went home much disappointed and chagrined, but soon forgot it.

VOL. VI.

Z z

Two

Two or three years passed on without his thinking any thing, either of opposing or espousing the gospel, but, being a spendthrift, his temporal circumstances became critical, and he fled to the asylum which numbers have recourse to in similar circumstances, namely, the keeping of a public-house, which happened to be close adjoining to the parish of R. This seemed an unlikely step to lead to conversion, but the Lord can and does accomplish his purposes by occurrences not of man's devising, but of his own decrees. A man was taken very ill in the parish of R—, very near to this public-house, and as there is no resident Clergyman in the parish, and the prayers of a Minister were deemed necessary, the parents of the dying man thought a Dissenting Minister would be better than none at all, and accordingly, sent for me. When I came near the house where the dying man lay, to my great surprise, there were not fewer than sixty or seventy people collected together, to pay their last visit to him. The sight of such a number gladdened my heart, as I supposed it would afford me a favourable opportunity of pressing the great and weighty matters of religion home upon their souls. The poor creature I went to visit was stretched forth upon his bed, the pale messenger of death had seized him, he was all perturbation, and filled with anxious solicitude concerning the consequences of death. To him I immediately addressed myself upon the most important articles of Christianity. The nature and necessity of the new birth was the first subject of discussion; the evidences of such a state upon the mind of the person thus regenerated, and the fruit which would flow from the life and conversation of the man. I endeavoured to prove that the word of God represented man, while in a state of nature, to be in a state of enmity against God; hence a change of heart as well as life became necessary to fit him for communion with God on earth, and to prepare him for the realms of glory above. I then supplicated the Throne of Grace, that the Father of Mercies would be gracious to the dying man, by working powerfully, savingly and effectually, previous to his departure into the eternal state. After this I turned myself to the surrounding people, and addressed them in the most solemn manner I was able. I endeavoured to prove the necessity as well as importance of an acquaintance with God, a devotedness to his service, and an habitual

habitual readiness to meet God either in the strokes of his providence, or in the dissolution of nature, which must shortly take place. The man who had publicly come, about seven years before this period, to oppose my preaching, and had then taken a public-house in the vicinity, was there. As soon as he saw me he was dismayed, and immediately skulked into the midst of the crowd, supposing by that means to secret himself, as he was chagrined at seeing me, and filled with a sort of dread and confusion, at the same time, determined to maintain hostilities against the truth to the very last, and never to submit so long as he could oppose. In order to this he got behind a partition, and put his fingers into his ears, in order to prevent the sound of my voice from entering. In this position he was, in his own esteem, secure; the word, however, reached not only his ears but his heart, and when he could now secret himself no longer, he came as a penitent, confessed his guilt, his former ignorance, and with all his persecuting spirit. The man alone was not the only trophy of victorious grace on that night, but the Lord was pleased to work upon his wife at the same time, which was a circumstance as singular in its nature as it was merciful in its design. The Lord sent them both home mutually filled with sorrow; they now bewailed their state of wretchedness, and as grace is always operative, now supplicated that God against whom they had so often transgressed, to be merciful and forgive their numerous offences. The next Lord's day they both appeared at our place of worship; the language which was used by all who knew them in their former state, was similar to that used concerning the first King in Israel, "Is Saul also amongst the prophets?" The situation of these poor creatures was now become very trying, (as they kept a public-house) as well as insnaring; but that power which preserved Joseph at Pharaoh's court, was their stay and defence. They were severely tried for five years before Providence opened a door for their reception; now the Lord has proved himself a prayer-hearing God, having provided a comfortable place of residence for them, where they can view the displays of God's parental goodness in keeping them while in temptation, and can admire the wisdom as well as the faithfulness of Jehovah, in accomplishing his own purposes of grace and mercy towards them.

PLACABILIS.



## RELIGIOUS INTELLIGENCE.

## MISSIONARY SOCIETY.

ON the 30th of June, a letter was received from Capt. Wilson, informing the Directors of the Missionary Society, that the *Duff* had arrived at Cork, in Ireland, on the 24th, and that he and all on board were well, and in ardent expectation of soon mingling their prayers and praises with the people of God on their native shores. This pleasing intelligence was instantly sent to the Evangelical Magazine, to be communicated to the public; but being the last day of the month, all the Numbers were printed off, except about two thousand, into which it was admitted, and the printer requested to send them to those parts of the country, where the news would be least likely to spread in other channels.

A Special Meeting of the Directors was immediately convened, who, after expressions of grateful acknowledgment to God for his goodness, agreed, that a Committee should sit daily to receive the Captain on his arrival, and to endeavour to procure the liberation of the seamen, should any of them happen to be pressed.

On the 7th of July, the vessel arrived in the Downs with the rest of the Indiamen; and the sailor, whose letter to his wife and child, appeared in the last Number, was immediately sent on shore with dispatches to the Duke of Portland and the India House. From him the Committee learnt, with peculiar thankfulness, that though the Press-masters searched every other ship in the fleet, while they lay in the Cove of Cork, and took from them what men they pleased, no one attempted to go on board the *Duff*; but she was entirely passed by, as though God himself had concealed her in the hollow of his hand. This signal mercy is much to be admired: For had the men been pressed, so far from home, and dispersed among the ships of Admiral Kingsmill's fleet, their recovery would have been difficult, if not impossible, notwithstanding, the willingness expressed by the Lords of the Admiralty to grant the reasonable requests of the Society in favour of individuals.

On Tuesday the 10th, the ship being at Long Reach, the Captain himself came to town, and received the warmest congratulations of several friends, and especially the Committee, to whom he presented the journals and papers relative to the voyage, and briefly related the wonderful dealings of God towards him, and those committed to his care.

Never was an undertaking, perhaps, more completely accomplished. After a voyage of more than 51,000 miles, the ship is returned without the least material loss or damage. The crew in general are in better health than when they first embarked. They have never known the least want. Plenty has crowned their board, and their water has not failed. Nor have they, even for a single day, suffered the lack of any thing that was good. The winds have conspired to waft them safely and swiftly to their desired haven. Every where the natives received them with reverence and delight. The Missionaries are all settled, in the islands they preferred, apparently in the greatest safety. Those who made choice of Tongataboo, are separated in small parties, and gone to reside among different chiefs, who, being well acquainted with their intentions, have promised them protection, encouragement, and support. Those who fixed on Otaheite,  
are

are incorporated into one body; the most fertile and beautiful district in the island being given them to supply their wants, and all its inhabitants, for their subjects. Here they have already erected workshops, and instituted schools. Some of the natives send their children for instruction; and several flock around the places where the Smiths and Carpenters work, with admiration. Hence the Missionaries have frequent opportunities to converse with them, on the most important subjects; their discourses and example, it is hoped, will not be in vain. For the Captain and sailors, on their return from the Friendly Islands and the Marquesas, perceived an evident improvement in the morals of the people; and hope was entertained by the Missionaries, that they should effectually prevail on them to abandon for ever the horrid custom of human sacrifices.

The return of the surgeon, is a circumstance much to be deplored. The population of Otaheite rapidly decreases. This is chiefly owing to that infamous disease imported among the natives by our countrymen, and other navigators. Totally ignorant of the laws of God respecting marriage, and indulging in unrestrained promiscuous intercourse, the pestilential evil has so spread that one fourth part of them are infected. Being unacquainted with a cure, the mortality is great, the manner of death awful. Had not God inclined the heart of his people to visit them, this most beautiful spot upon earth would, in all probability, be soon left without an inhabitant. Other islands which Europeans have visited are verging fast into the same gulph. Humanity, therefore, as well as religion, pleads for the further exertions of the Society: and all who believe, either life or salvation a blessing, are bound to give it their best encouragement and support.

As to Mr. Crook, who settled alone at the Marquesas, his prospects of usefulness are also great; and when the Journals are published, many will rejoice to find what peculiar talents and zeal God hath endowed him with, for his arduous service.

The Committee feeling their hearts overflow with gratitude, at the brief recital made by the Captain, directed the Secretary to convene the whole body of Directors in town, to meet him on Thursday, that they also might be partakers of their joy. Being all assembled, and Dr. Haweis being called to the chair, he rose and addressed the Captain, in the following words, as far as recollection will serve on so sudden an occasion.

“CAPT. WILSON,

“It is with pleasure I attempt to fulfil the task enjoined me this moment by my brethren, to convey to you the sense of their high approbation of the service you have rendered, not merely to us, but to the cause of God and truth. I regret only, that the subject so far exceeds my power of expression, and that the suddenness of the call must plead my excuse, if I am incapable of communicating all we feel on this auspicious occasion. We welcome you from the long and perilous voyage, in which you have embarked; we admire the skill with which you have navigated the vessel through the great deep, the wisdom with which you have conducted the Mission entrusted to your charge, and the temper and spirit you have displayed towards every individual under your care; but we look higher than men and means, and acknowledge in a peculiar manner His providential care and almighty guidance, who has lead you by a way you knew not, and crowned the arduous undertaking with success beyond our most sanguine expectations. He had fitted and prepared you for the work, and we have now the fullest evidence of the truth declared by the Musselman, when

when you had so miraculously passed the Coleroon, "this is God's man." He knew not what he spoke, yourself then was ignorant of the meaning, but time has explained the import of the words, and verified the truth of the declaration.

"We hear, with wonder and delight, the steps of the Divine conduct through the mighty waters, the dangers you have passed, surrounded with thousands of the heathen, deep embayed among unknown shoals and islands, and hanging on the dreadful reef: we follow you with solicitude, whilst the thunder shakes the vessel as an earthquake, the stormy winds whistling in the shrouds, and the billows like mountains following, deep after deep threatened to swallow you up; but you were safe under the shadow of the Almighty. The voice of prayer from the many thousands of your brethren, was ascending to the skies; more potent than rivers of oil to smooth the swelling surges, they entered into the ears of the God of Sabaoth, and he commanded from on high, "Peace, be still, touch not mine anointed, and do my prophets no harm."

"Had you sunk, Captain, in the mighty waters, or wrecked on some unknown shore, returned no more to gladden our hearts, and receive these effusions of tears of joy and warmest congratulations, our obligations to you had not been less: and in the book of remembrance, written by the great Captain of Salvation, your reward had not been diminished. But for his own glory, for his people's comfort, for the encouragement of our faith, and to claim our more vigorous exertions, he hath restored you in safety to our arms, as well as to silence the tongue of prejudices, and shame those who only judge of events by their success.

"Blessed, for ever, be His name, for such success as probably never before crowned any enterprise of a similar nature! During almost two years, all on board have been preserved in a voyage of such immense extent, not only without the loss of a single life, but in firmer and stronger health than at their departure; not a hair of their head hath perished, during a length of run, uncommon in its rapidity, and without the sight of any land for near fifteen weeks, nothing to be called disease was known, not a symptom of scorbutic tendency ever appeared, and the liberal provision made was never once necessary. Abundance of fresh provision and water supplied every want; not a mast, not a yard, not an anchor was lost, nor a sail split. The voice of joy and praise was in the dwellings of the righteous, and every day the pillar and the cloud rested on the floating tabernacle.

"To you, Captain Wilson, under God, we feel ourselves indebted for this singular felicity, which fills our hearts with exultation. You know, as we do, the source from whence all our blessings flow. It is not of man, nor by man. We are fully sensible you were singularly qualified for, and called to, the work. We should contradict the plainest dictates of reason and experience, if we did not acknowledge a Divine Almighty Hand hath guided all your ways. He knew, my dearest friend, the sensations of your heart: your modest diffidence is ready to disclaim our commendations. You know, for God has taught you, how much you have to lament, how much to condemn; and however conscious of your own simplicity and fidelity, have felt as a man the emotions of like passions with your fellows; whilst they, with unanimous voice, convey to us their warm, affectionate testimonies, of the fraternal, or rather parental tenderness you have shewn them. Authority, with you, borrowed the mild guise of paternal care; and sensible that you were the companion of men, and not of angels, you have borne their burdens, and fulfilled the law of love. But you stand before another judge; in his presence you  
bow



bow into the dust, and cry to him to pity your infirmities, and pardon your iniquities. He hath heard your prayer, and granted it. He hath crowned you with mercies and loving kindness. He has sent you back to gladden our hearts. He humbles us for our fears and unbelief, to animate us to renewed activity, to draw forth the exalted praises of all the Israel of God in this favoured land, and to give a public demonstration, which even infidels and enemies can scarcely gainsay or resist, that there is a God that heareth and answereth prayer."

To this the Captain replied, with his usual modesty and humility; and having withdrawn for a while, at the request of the Chairman, the Directors resolved unanimously, "That it is expedient that the Society should present Captain Wilson some mark of the grateful sense they entertain of the eminent services which he has rendered to the important objects of the institution, and which may serve also as a memorial of the nature of the enterprise, which, by the Divine Blessing on his superintendence of it, has terminated so favourably." And a Committee was immediately formed to consider of the most proper method of executing this resolution.

The Journal of Mr. William Wilson, the Captain's nephew and first mate, was then presented, together with various charts and beautiful drawings, which being examined and highly approved, it was resolved, "That the thanks of the Directors be presented to him, for the fidelity and ability with which he has discharged every branch of the duty of the situation which he occupied on board the ship Duff; more especially for the important services by which he has uniformly contributed to the success of the Mission itself;—for the additional geographical knowledge which will be derived by means of his charts, and also for his drawings and journals, which will enable the Directors to compile a more useful and ornamental publication relating to this peculiar and interesting enterprise." A Committee was likewise appointed to compare the journals and papers, and to incorporate and arrange all the materials, and present them, in one authentic narrative, to the public, with all convenient speed. It is hoped, therefore, that the public will be on their guard against any fabricated accounts which interested persons may endeavour to obtrude on them, and wait with patience for the Society's publication, which we trust will be worthy of their perusal.

Finally, the 6th day of August, being the first Monday in the month, when the prayer meetings of the Society are commonly held throughout the kingdom, was appointed as a day of Thanksgiving, and two Sermons directed to be preached in London on the occasion; one in the morning, at Surry Chapel, by the Rev. J. Griffin, of Portsea; the other in the evening, at Sion Chapel, by the Rev. Dr. Haweis. The former service to begin at half past ten, and the latter at half past six. All the ministers and congregations in the country, who have so earnestly prayed to God for his blessing on the Mission, are requested to unite with their brethren in town, in praise and thanksgiving.

On the ensuing evening, at five o'clock, a general meeting of the Society will be held at Haberdasher's Hall, Staining Lane, to take into consideration the best mode of maintaining communication with the Missionaries in the South Seas, and to deliberate on other Missions.

By order of the Directors,

JOHN EYRE, Secretary.

July 23, 1798.

#### PROTESTANT UNION.

WE understand that the long wished for Society, was formed on the 27th of June last, for the benefit of deceased Ministers' widows and children,

dren, by the name of the Protestant Union. The particulars of which we shall soon lay before our Readers, together with the names of the Trustees. Mr. Preston, of Miles's-lane, is appointed Treasurer, and the Rev Mr. Platt, of Holywell Mount, Secretary.

#### KENT ASSOCIATION.

ON the 4th of July, the Kentish Independant Ministers, held their Annual Association at Mr. Parnel's Meeting, at Canterbury; and at the new chapel in Watling-street, under the patronage of the late Countess of Huntingdon. Mr. Priestly, of Deal, preached the preceding evening, from 1 Cor. iii. 7.; Mr. Slatterie, of Chatham, the next morning, from Ecc. ix. 10. on the subject of improving the time: After morning service, the Ministers and Members of the Churches and Christian Societies, who chose, joined in the commemoration of the Lord's Supper. In the evening, Mr. Beaufoy of Town Sutton, preached from Matt. xxv. 46, last clause. On the blessedness of the future state. Different ministers engaged in prayer, and giving out the hymns. In the evening, the associated ministers and brethren, &c. attended Mr. Cooper, who delivered a Sermon out of doors in the Friars, to about 1000 people, from Ps. ii. 12. Several more ministers attended than for two or three preceding years, and the business and services of the day, were conducted with mutual love and harmony; with an increase of brotherly love and union; with renewed purpose to diffuse the Gospel of Christ in their respective circuits, and with evident tokens of the divine favour and approbation. The ministers of the association, voted their thanks to Mr. Leggett, for the publication of his Catechism on the Evidences of Christianity, adapted for the instruction of young people, and agreed to recommend it to their respective congregations. The next association is to be held at Mr. Slatterie's great Meeting, Chatham: the Wednesday after the first Sabbath, July, 1799.

#### DORSET ITINERANCY.

ON Wednesday July 11th, according to appointment, the Itinerant for this county from Hoxton Academy, having arrived at Dorchester, a few days before, several Ministers of the county and the committee from various churches assembled at Mr. Underwood's Meeting. The service was began by Mr. Gambol; Mr. Sedcole, prayed; Mr. Denry, the Itinerant, addressed the congregation from John i. 12, and Mr. Hopkins concluded.

Immediately after service, the Committee met and voted Geo. Kemp, Esq. their Treasurer, into the chair. The principle business respecting the Itinerancy being settled, and his district for the present appointed in the vicinity of Dorchester, they adjourned.

Service recommenced at four o'clock, Mr. Bannister of Bristol, began with reading and prayer; Mr. Gartein took the intercessory prayer, and Dr. Duncan preached from John xx. & 21. Mr. Rogers concluded.

#### ORDINATION.

ON Monday, July 2, the Rev. Mr. Chamberlayne, and the Rev. Mr. John James, late students of the Countess of Huntingdon's College, Cheshunt, were ordained, at the Spa Fields Chapel, by the Rev. Mr. Platt; Mr. Wearing; and Mr. Eyre. The account of their conversion, their religious views and experience, and their call to the ministry, gave very great pleasure and satisfaction to every serious person in the place.

CHAPELS

## CHAPELS OPENED.

## FOWEY CHAPEL IN CORNWALL.

WE presume it will give the friends of religion great pleasure to hear, that the work of God begun at Fowey, by the instrumentality of that dear servant of God, the *Rev. John Jefferson*, now a Missionary at Otaheite, has not suffered as was expected by his removal. Mr. Angear, of East-Looe, has since preached to them occasionally with a considerable degree of success, and they continue to increase. Mr. Marden, of East Budleigh, in Devonshire, an itinerant minister, has also frequently laboured among them, and by his disinterested exertions in getting subscriptions, with what they could raise among themselves, and a debt of fifty pounds still remaining, a neat and commodious chapel has been erected.

The above chapel was opened in a very solemn manner on the 23d of May last. Mr. Marden, began the worship with reading the Scriptures. Mr. Cooper, of St. Columb, engaged in prayer. Mr. Paddon, of Truro, delivered a very impressive discourse from Zech. iv. 9. Mr. Pomeroy, of St. Aurtle, concluded. In the evening, Mr. Pomeroy begun the worship with prayer. Mr. Cooper preached from Ps. lxxxvii. 2. Mr. Angear concluded. Mr. Paddon then baptized two children, and administered the Lord's Supper to near forty persons, who were enabled to rejoice in God their Saviour, and in the prospect of seeing still greater things than these.

## ST. COLUMB'S.

ON Sunday, June the 10th, a neat place of worship was opened at St. Columb's, Cornwall.

In the morning, the Reverend Mr. Paddon, of Truro, preached from 2 Chron. vi. 41. In the afternoon, Mr. Parsons, of Truro, from Ephes. vi. 24. And in the evening, Mr. Paddon, of Truro, from 1 Sam. vii. 12. "Ebenezer." The auditories were large and attentive, and it is hoped that good was done in the name of the Holy Child Jesus.

## HYTHE.

HYTHE, is an extensive village in the new Forest, Hants. It stands in a pretty populous neighbourhood; but its inhabitants have long been neglected as to their spiritual and everlasting concerns; they have been as sheep wandering in the wilderness without a shepherd, destitute of any place or means of public instruction. The parish church, is three or four miles off, and the nearest church two miles.

Some Christian friends, in Southampton, (which lies at three miles distance across the water, and near twelve miles by land) were touched with compassion at their state: And last year, a house was opened for the worship of God. The Gospel was preached. Listening congregations attended. Many of the inhabitants expressed themselves pleased, that public worship was set up, expressed a desire of its continuance, and some appeared deeply and hopefully affected with concern about their eternal state.

Many circumstances concurred to prove the necessity of a larger and more convenient place to assemble in. A chapel has been erected by voluntary subscriptions. Its foundation was laid with prayer, and its top-stone has been brought forth with praise. A suitable minister has been



provided for a year, and has begun his labours among the people; and all has been conducted hitherto, without any charge to them.

On Wednesday the 10th of June, the chapel was opened for public worship. Mr. Kingsbury, of Southampton, began the service with reading the Scriptures, then gave a short introductory account of the design of the meeting; of the steps which had been pursued from the first; some observations adapted to the business of the day; and recommended, place, people, and ministers to the care, blessing, and presence of the Lord of Zion.—Mr. Chapman, Mr. Bromley, and Mr. Ramsden, who had spoke to the people from time to time, gave out the hymns. Mr. Bennett of Romsey, and Mr. Balfour of Glasgow, engaged in prayer. Mr. Bogue of Gosport, preached a Sermon well adapted to the occasion, from Psalm lxxii. 16. Mr. Cox of Fareham, concluded the whole service.

In the evening at six, the people re-assembled, Mr. McGibbon prayed and read a passage from the Scriptures; Mr. Steile of Winchester, presented applications and thanksgivings. Mr. J. Adams, of Salisbury, preached a suitable discourse from John iii. 3. Mr. Lloyd, of Lymington, closed the sacred business of the day. Numerous congregations attended, more than filled the place; and had reason to say, *the Lord was there*, and it is hoped that "the Lord shall count when he writeth up the people, that this and that man was born there."

#### PARK CHAPEL.

ON Sunday, July 1st, a very neat place of worship, called Park Chapel, about four miles on the road from Bury to Blackburn, was opened for religious uses. In the morning, Mr. Blackburn, of Delph, began the service with prayer, and reading suitable portions of Scripture; and Mr. Roby, of Manchester, preached from Matt. xviii. 20. "When two or three are met together, &c." In the afternoon, Mr. Roby preached from Job xxv. 4, and Mr. Blackburn, from 1 Cor. iii. 11.

Before the erection of this building, a small handful of people had assembled at Holcome Chapel, about a mile and a half distant from the present. The chapel was in a ruinous condition; and, what was worse, the Gospel was either not faithfully preached in it, or but little blest, till it pleased God, a year or two ago, to send Mr. Holmes among them; his activity and diligence has been very acceptable and successful. In consequence of this, some respectable Dissenters in the neighbourhood proposed to unite with the old congregation, and, by their liberality and influence principally, the present commodious chapel is erected in the centre of a populous neighbourhood, destitute of any other place of worship. In the morning of the day on which it was opened, the chapel was much crowded; and in the afternoon, one half of the congregation could not press in. The Service was therefore conducted with much seriousness and decorum, in the open air.

#### CHARLESWORTH.

ON Wednesday, July 18th, the new Chapel at Charlesworth, in Derbyshire, was opened. Mr. Sutcliffe, of Chapel en le Frith, preached in the morning from Luke x. 5. "Peace be to this house." And Mr. Blackburn, of Delph, from Ps. xlviii. 9. "We have thought of thy loving kindness, O God, in the midst of thy temple." In the afternoon, Mr. Smith, of Manchester, preached from 1 John iv. 11. "Beloved, if God so loved us, we ought to love one another."

The

The Gospel had been preached in its purity, and with considerable success, at the old chapel, for a great length of time; but its decayed state rendered it necessary to take it down. To accommodate a stated congregation of near eight hundred people, a new and very neat Chapel is erected on the same spot. At the opening, there was a crowded auditory on both parts of the day. We hope the pleasure then felt will be frequently renewed in the experience of the stated worshippers, and that the glory of this latter house will be greater than of the former.

DISTRIBUTION OF PROFITS.

ON Tuesday, July 3, a meeting of Trustees, was held for the distribution of the profits of this Magazine, when the following cases, being properly recommended, were attended to and relieved.

| Widows | Denominations      | Recommended by |   |
|--------|--------------------|----------------|---|
| M. S.  | Established Church | Mr. Townsend   | 5 |
| M. P.  | Presbyterian       | Dr. Ryland     | 5 |
| S. G.  | Ditto              | Mr. Bryton     | 5 |
| J. Y.  | Ditto              | Mr. Waugh      | 5 |
| M. K.  | Ditto              | Mr. Bogue      | 5 |
| H. R.  | Ditto              | Mr. Wilks      | 5 |
| M. D.  | Methodist          | Mr. Eyre       | 5 |
| U. R.  | Independant        | Mr. Eyre       | 5 |
| A. P.  | Ditto              | Mr. Roby       | 5 |
| M. H.  | Ditto              | Mr. Wilks      | 5 |
| A. C.  | Ditto              | Mr. Townsend   | 5 |
| R. S.  | Ditto              | Mr. Brewer     | 5 |
| H. T.  | Ditto              | Mr. Bowden     | 5 |
| S.     | Baptist            | Mr. Parsons    | 5 |
| M. A.  | Ditto              | -----          | 5 |
| S. D.  | Ditto              | Mr. Eyre       | 5 |
| L. K.  | Ditto              | Mr. Eyre       | 5 |
| S. R.  | Ditto              | Mr. Fuller     | 5 |
| A. K.  | Ditto              | Mr. Fuller     | 5 |

OBITUARY.

MR. MITCHELL.

ON February 24, at Plymouth Dock, died, Mr. John Mitchell, who for 30 years had been a follower of the Lord in the regeneration; and there was much of divine love manifested in his last illness and dying moments.

He was by nature of a weak and delicate constitution, which, added to an asthma, mightily oppressed him. It might with much greater truth be said of him than of a Philosopher well known in the republic of letters, "that he possessed a capacious mind, with a slender transparent body;" for the one was all substance, the other mere shadow.

About seven weeks preceding his death, the languor and debility of a worn out constitution, manifested that the tottering tenement was at length about to fall. And then it was that the divine life, which for many years

had been shining with frequent manifestations of occasional brightness, burst forth with a splendor of glory seldom observed in these latter ages of the church. To enumerate the gracious expressions which dropped from his lips, even but a single day in this illness, would much exceed the limits to be observed in an Obituary. They were indeed uninterrupted during his waking hours, and like *the lips of the spouse* in the Canticles, *dropped as the honeycomb*. His whole conversation was of the sweetness, the certainty, and the personal assurance of redeeming love. "I have been viewing (said he one day to a friend that came to see him,) I have been viewing the everlasting covenant, and how gloriously that covenant is fulfilled between the Father and the Son in redeeming his people; and I have been tracing my interest in it, and I know that my Redeemer liveth, &c. blessed be his lovely name!" Upon another occasion he expressed himself, "I am just going over Jordan, but I see the land of promise, and it is indeed a rich, and a good land. I am going to my precious Christ! but a few conflicts more, and all strife shall end for ever! What shall I do, when I see my dear precious Christ?" and immediately added, (putting his hands before his face) "I will prostrate myself at his footstool, and say worthy is the Lamb that was slain, &c." He lay at one time after having quite exhausted himself with talking of the preciousness of the Saviour, quiet as though asleep, and then suddenly exclaimed, "Huzza! huzza! victory for ever in the blood of the Lamb."—The enemy did not however leave him altogether free from his buffetings. He spoke of them occasionally. But for the most part, the Lord wonderfully comforted his servant, and gave him to triumph in the perfect assurance of salvation.

The churches of the faithful in the neighbourhood of Plymouth and Dock, were much refreshed in suitable improvements of this Providence, and in the rehearsal of the Lord's gracious dealings with his servant, from the Evening Lecture of the Rev. Dr. Hawker, in his church, on one Lord's Day, and the Sermon of the Rev. Mr. Jones, in his meeting, on the following. And we mention these circumstances, rather as a pleasing proof of the effects of vital godliness, which cannot but unite in one, all the real followers of the Lord Jesus Christ. And we consider it a happy preface of the promised period, when *Ephraim shall not envy Judah, and Judah shall not vex Ephraim*. May the Lord bring again that happy season with increased fulness, when *the churches shall have rest throughout all Judea and Galilee and Samaria: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, may be multiplied*.

#### MISS ESTHER SYMONDS.

##### [A LETTER FROM HER SISTER.]

MY dear sister, previous to her illness, was indulged in a remarkable manner with the smiles of her heavenly Father; her consolations were very great, and expressed to me and a younger sister, with a degree of rapture. She said, she should be loth to change situations with any one on earth. She frequently mentioned a variety of Scriptures, that seemed to indicate to her a long and extraordinary affliction; but said, her desire was to be passive, and resigned to the Lord's will.

After the great change had passed upon her mind by converting grace, her soul was taken up in the contemplation of the eternal state; and spiritual subjects were the only things she seemed engaged in. The greatest part of her time was devoted to the Lord in secret; she evidently appeared to live entirely above the world, and seldom even spoke on temporal things.



things, except it was absolutely necessary. Her health was gradually declining, and on Feb. 23, 1796, she was seized with a violent Apoplectic Fit, which continued two hours, no signs of life were perceived, but to the surprize of those around her, and contrary to the expectation of the apothecary, she again revived. Hysterical fits immediately succeeded, the next day she became sensible, to our great joy, and expressed great comfort of mind. She begged several Psalms might be read to her, which she found delightful to her soul. But, ah! how soon was our grief again renewed, by beholding our amiable sister deprived of her reasoning powers by most dreadful fits, which continued with little intermission for a fortnight, when she became sensible, though extremely debilitated, and happy in her mind, she seemed willing either to live or die, but rather desired to depart. Indeed, to all appearance, we thought she could continue but a short time; her temptations were at certain times very great, and a dejection of mind succeeded the fits, with constant and acute pain in the head. This weakened her eye sight so much, as to render her incapable of reading, in which she took great delight, and rendered the affliction much more heavy. For a year and half past, she has been incapable of attending at the house of God and unable to converse, owing to repeated attacks of the Epileptic and Convulsive fits, which reduced her to extreme weakness, and brought on a mortification in the feet, for want of exercise. Six weeks before her departure, her senses were perfectly restored, calmness and serenity of mind were again enjoyed; but a violent cough took place, with shortness of breath, so that she could scarcely speak more than a sentence or two together. She was conveyed up and down stairs by my sisters to the last night of her life, which was on the 26<sup>th</sup> of February last, when her immortal spirit took its happy flight into that glorious state; she had sweetly anticipated, so gentle was her dismissal, as to be scarcely perceptible; her age was 23.

Mr. Hilyard preached a Sermon at her interment on the following Sabbath, March 4, 1798, to a crowded auditory. The text made choice of, was from Psalm xxxiv. 19.

#### MR. STANDEN.

MONDAY, March the 12<sup>th</sup>, Mr. Richard Standen, miller, at Blatchington, Sussex. Aged 60 years. He was brought to a knowledge of the truth, as it is in Jesus, about 27 years ago, under the ministry of the Rev. Mr. Gilbert, at Heathfield, in the above county, (by a sermon from Ephesians ii. 14, 15,) and continued, by the grace of God, in a clear view of, and dependance upon the doctrines of the Gospel until his death.

About twelve years since, he first began to exhort, among a few pious persons in his vicinity; and three years afterward, publicly to preach the glad tidings of salvation to lost sinners. His mill-house was occupied for that purpose, and he also preached in a small chapel at Alfriston. About three months ago, the benighted state of Newhaven, was impressed upon the mind of a gentleman of Brighthelmston, one of the managers of the late Countess of Huntingdon's Chapel; his concern was increased from relative ties in that place, and he resolved in dependance upon the divine blessing to attempt the introduction of the Gospel there. The proximity of Mr. Standen's residence, and his knowledge of his character, led him to consider him as a probable instrument of Providence for that purpose. He readily offered when applied to, a place was procured and licensed, and there was a peaceful and hopeful attendance. On the Sabbath day immediately

diately preceding his death, he preached there in the morning, and, though a little indisposed, in the afternoon at Heighton, a village in the vicinity, and was remarked in preaching to be as lively as usual. On the Monday following, in the forenoon, after being in his mill, as he was sitting in his chair, he suddenly expressed to his wife who was sitting by, a dreadful pain in his head, at the same time putting up one of his hands to the part affected, he repeated his sense of violent pain, putting to it the other hand, asked for some drops, and while his wife stepped into the adjoining room for them, fell backward to the ground a lifeless corpse.

His funeral Sermon was preached prior to the interment, at his house, by Mr. Gilbert, from Isaiah lvii. & 1. And the subject was improved at Newhaven the following Sabbath, by Mr. Caldwell, one of the ministers of the Countess of Huntingdon's connection, from Numbers xxiii. 10. (latter part) the audience at each place were serious and attentive; and at the latter, a hope is entertained of speedily erecting a chapel.

The suddenness of his death, precluded those expressions of support and hope, that are so desirable to surrounding friends; but the tenor of his deportment, as a believer, left evidence he was "passed from death unto life." The manner of his dissolution, loudly enforcing, "Be ye also ready." He left a wife and four children, two sons grown to manhood, and two daughters in their minority. "Blessed is he that watcheth," Revelation xvi. 15.

#### MRS. HALLIDAY.

ON Thursday the 15th of March, died, at Chiswick, near Berwick, Mrs. Halliday, an aged widow. Mr. J. B. her minister, visited her on Tuesday the 13th of March, and saw her in great distress, but very sensible, calm, and resigned to the will of God. Having asked her, if she was afraid to die, she replied, "I cannot say I am. Death is awful indeed; but Christ died for me; he bore my sins and carried my sorrows." A little after, she said, "It was all settled between Christ and me, at Stitchill-Brae, 31 years ago, on a Communion-Sabbath, when he said to my soul," "I will betroth thee unto me for ever in righteousness and in judgment, in loving kindness and in tender mercies." He espoused me to himself that day, and sealed the espousals.

Upon further conversation with her, she observed, that she had lived several years in a sad case, under deep concern for her soul's salvation, and was sometimes on the very brink of despair; often she was about to give up attending ordinances, but still kept hanging on, though she could not tell why. At length her day of Salvation dawned, and Christ spake pardon and peace to her soul. She further observed, that she had had many trials in her lot, but since that day at Stitchill-Brae, she had never lost sight of Christ altogether. After prayer by her, she expressed vehement desires for the Salvation of her sons and daughters; she said, "O that Christ would give them such a visit, as I got at Stitchill-Brae; and that he would sanctify and save them, and establish his covenant with them and their seed, to be a God to them for ever!" In this pleasant frame, she continued with little variation till the last. Her illness having been of a lingering nature, she expired without a struggle. "Blessed are they who live and die in the Lord!"

#### MARY ALLEN.

THIS young woman, who was a native of Wooburn Moor, usually attended public worship at the New Church at Loudwater. The word whilst being preached, appeared comfortable to her; but no sooner did she leave the

the church than, to use her own expression, "she lost the word afterwards;" which exactly agrees to our Saviour's description of the way-side hearers: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth that which was sown in his heart, this is he which received seed by the way-side."

She acknowledged to the writer of this account, that she knew in general, that she was a sinner, but did not know the remedy, till he visited her, and took pains to explain to her the way of Salvation by a crucified Redeemer. She then told him, that "now prayed to God, to pardon her through Christ; that she knew she could only be saved by his blood, which must wash her from her sins."

Wherever there is true faith, it will produce an intercourse between the soul and Christ. It did so in Mary Allen. The Lord, the Spirit soon taught her to pray. In the silent watches of the night, when many, if they wake, think only of their lusts, or "devise mischief on their beds," (Ps. xxxvi. 4.) She commonly prayed to God. This exercise was wont to relieve her. At first (we use nearly her own expressions) "she would find herself bad, but when she had prayed, she found herself better, sometimes even in her body." She declared that she daily became "more and more comfortable by looking to Christ." Which shewed how rapidly the work was advancing, and how genuine was her experience. There is no consolation to the believer, but by looking to the Redeemer, who is "the Author and finisher of his faith." (Heb. xii. 2.) She said, "she was willing to suffer more than she did, if she thought it would be for the good of her soul, and for Christ's honours;" which shews that she had received the same spirit and temper that was given to the apostle, "who most gladly gloried in his infirmities, that the power of Christ might rest upon him." 2 Cor. xii. 9.

In describing her dejection of sin, all language failed her. At one time she said, that "sin was a great terror to her!" But, on this subject her accents were broken and her sentences incomplete. "Nobody could think!" She meant, nobody could think how hateful and tremendous sin was. She earnestly begged her parents to repent, and said that she was exceedingly sorrowful for those of her neighbours, who yet lived in sin, and gave this emphatical reason for it, expressed in her own artless manner, because said she, "I can now see the danger." Oh! that the worldling, who lives in the habit of softening down the deformity of vice could have heard and felt what she did! One day she desired to receive the Sacrament. The Minister was backward to administer it, lest she should depend upon it, like Papists, as a passport to heaven. She declared, in her view, that the Sacrament was only a commemoration of what Christ had done and suffered; and that she understood, that she must look through the elements to him, the Saviour of mankind. Previous to its administration, a preparation book was procured, but said that "she never had any comfort in its perusal, nor ever read much of it." Alas! How many deceive themselves with a conceited worthiness, when they approach the Lord's table, from having read so many prayers, and meditated so freely in their own estimation!—While many godly persons unnecessarily distress themselves for want of such preparations, who in Christ's esteem are every way fit for the pious communication of his table! Suffice it to say, M. Allen, feeling her sin, and seeing her necessity of a Saviour, received the bread and wine, as emblems of the broken body and spilt blood of her Saviour, was refreshed, strengthened, and satisfied. Soon after the above circumstances, this godly young person, through extreme illness, took to her bed. She had before, wished to be in her bed-chamber, that she might be out of the



the way of those people, who occasionally came into the house, and talked of the world. "Woe is me," said the psalmist, "that I sojourn in Mesekh, that I dwell in the tents of Kedar." (Ps. cxx. 5.)

On the 15th of March, she said, "she was quite willing to die, if it were the Lord's will, for she had no reason to doubt that Christ would forgive her;" thus taught by the Spirit of God, that the ever-adorable Jesus—the Lord God "Almighty," (Rev. i. 8.) and the Son of Man—hath power to forgive sins. (Luke v. 4). Once talking to her up stairs on the heavenly glory, she said, that "she longed to be there!" And at length, when the pangs of death were upon her, she exclaimed, "come my Lord and fetch me, for I am willing." The last words she was heard to utter were, "Fight—Death! Fight—Death!" By which it was understood by a person who sat by, that she meant, she was fighting with death, the last enemy, to gain the victory. This was on the 25th of March, 1798. Thus,

"The chamber, where the Christian meets his fate,  
"Is privileged beyond the common walk  
"Of virtuous life, quite in the verge of heaven.  
"God waits not the last moment; no, he owns his friends,  
"On this side death, and points them out to men;  
"A lecture silent, but of sov'reign power." YOUNG.

#### REV. J. HARMAR.

"The spider's most attenuated thread;  
"Is cord, is cable, to man's tender tie  
"On earthly bliss; it breaks at every breeze."

MONDAY, March 26, died, suddenly in the 34th year of his age, the Rev. J. Harmar, of Sheffield. He was awakened to a serious concern for Salvation, about the age of 19, by the death of his father. He entered on preparatory studies for the ministry about a year after, at the Homerton Independant Academy, where he continued six years. On leaving the academy, he exercised his ministry about 18 months at Gosport. In November 1773, he removed to Sheffield, and was ordained in May following. He preached three times on the day preceding his death; his last Sermon was from Zech. iv. 7. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it." On the last clause, he was animated and enlarged in a very unusual manner, declaring his joyful assurance that, notwithstanding every opposition, the building of God's spiritual temple should go on till completed in the realms of glory.

For some time past he had plain symptoms of the disease denominated, *Angina pectoris*, which usually terminates in sudden death; of the probable issue of his complaint, he seemed to be aware, as he frequently expressed a wish that, if agreeable to the will of God, he might die suddenly. He dined with his family on the day of his removal, and appeared very chearful; after dinner, he spent a short time with a friend, in free conversation on the good things of God and Salvation. In passing along the street, soon afterward he complained of his usual pain in his arm and breast; stepped into a friend's shop, where having stood a few seconds, he said, O dear! and instantly expired without struggle or groan.

By desire of the friends of the deceased, a Sermon suited to the solemn occasion was preached on the following Lord's Day afternoon, to a very crowded auditory by J. Boden, from Pl. cxvi. 15.

The

The writer of this article and two brother Ministers spent the forenoon of the Thursday previous to his death, in concerting with him the measures necessary for forming a friendly Association of Ministers and Churches in the surrounding neighbourhood. Monday and Tuesday, April 10th and 11th, were the days fixed on for our first meeting at Sheffield, and for public service in the different chapels.—The circumstance of Mr. H—'s sudden and unexpected call from the scenes of time, rendered the meeting on the appointed days peculiarly interesting and solemn to all present; and it may be hoped some impressions were then felt by Ministers and hearers, which will prove of lasting benefit. Instead of being met and assisted by our respected friend and brother, in the public services of the place in which he had so long presided, we had to witness the gloomy appendages of death, and to mingle our tears of sympathy with the bereaved family and congregation. Mr. H. had expressed great pleasure in the prospect of the approaching meeting with his brethren; but these purposes were broken off; and while we met, surrounded with manifold imperfections on earth, we doubt not he was rejoicing in all the superior advantages of that perfect association of the spirits of the just, which is held before the throne of God and of the Lamb.

T. SHRIMPTON, ESQ.

ON Friday morning, the 30th of March last, died, at Chesham, Bucks, where he was on a visit of friendship, T. Shrimpton, Esq. of High Wycombe, in consequence of an apoplectic seizure on the Tuesday night preceding, soon after he got into bed.

Happily for himself, and the consolation of surviving friends, there is good reason to believe Mr. S. died interested in Christ. From his youth there was something distinguishing about him. It is now full thirty years since he first made a public profession of religion. Residing at that time in London, he was originally a member of the late Dr. Gibbons's church at Haberdasher's Hall; but at the Doctor's death, he removed to the Rev. Mr. Bennet's, on the Pavement, Moorfields. On coming to live at Wycombe, he united himself to the church of Christ, then under the Rev. J. Smithson's ministry, and since under the writer of this account.

Mr. S.'s mind, at one period of his life, was exercised with most distressing convictions of sin. During their continuance, he has often thrown himself prostrate on the ground from anguish of spirit, and with deep self-abasement before God.

His religious views were truly Evangelical; spiritual, not merely speculative; attended with an inward favour of the Gospel, which nothing but a feeling sense of his need of it could inspire. Among many passages expressive of his high and endearing views of the blessed Redeemer, is the following strong testimony to his Deity. "It is a great Gospel truth, which, however the sceptic may regard as absurd and unscriptural, is the joy of the true believer's heart, and the only solid foundation of his hope."

Few Persons knew him to be the Christian in private which he really was. By means of some writings left behind him, we are enabled to view him, when withdrawn even from his family, on the Sabbath and in the week, recording various occurrences of Providence and grace, expressing a tender concern for his family's everlasting interests, as well as his own; manifesting a holy jealousy respecting his heart, bewailing its corruptions, longing

after greater conformity to God, and at some bright moments elevated with the hopes of glory. Serious reading, meditation, self-examination, and prayer, were the frequent exercises of his retired hours. Next to the Bible he took most delight in perusing the writings of our good old divines, and they were very helpful in preserving the work of God alive in his soul.

It was his practice, in the latter part of his life, to write down every Sabbath evening the texts preached from, and part at least of what he recollected of the sermons he had heard; sometimes adding reflections of his own, with some account of his frames and impressions in the house of God. His deafness increasing of late, occasioned his loss of a good deal of the word preached. This he notices and laments the very last time of his writing, as usual, on the Sabbath, viz. March 13: a circumstance this the more observable, as nothing like it appears before; it is set down by way of postscript, and concludes his manuscripts, consisting of three large volumes, all but the last full; and, as Providence ordered it, little more than a week before he was removed from *all bearing*, to a world where he has no occasion for that, or any other of the means of grace.

He was ever ready to engage in religious conversation. Memory haunts the places and recollects the seasons where and when divine topics of Christian experience, &c. most agreeably employed his tongue. To those who were acquainted with his manner, the devotional turn of his mind was at times perceivable, though he was silent and in company. When so lost in thought as not to notice a person speaking to him, he has been known, upon being further interrogated, to assign as a reason for it, "I was thinking of eternity, how I shall appear before God, and what if, after all, I should fall short of heaven?" One who *must* know says, she does not remember the time when he has taken the smallest bodily refreshment, without previously lifting up his heart to God. And from the same authority it appears, he has frequently engaged in prayer by night on his bed. In his family he invariably observed family-worship, night and morning, whether they were at home or abroad, never suffering an absolute intermission to what he esteemed so great a duty and privilege, either from journeys, or from company.

His views for this long while have been more particularly directed toward his latter end. He was heard, no longer ago than a few weeks before his death, to observe, "I am scarce an hour, I believe I may say, not an hour of the day without thoughts of it."

His final work on earth was reading God's word and prayer in his bed-chamber, a few minutes before he laid himself down in bed for the last time.

Friends were not permitted to have his *dying* testimony, as he lay speechless and insensible the whole of his short illness. The Lord, however, was kind to him in this, for by being in such a state of body, he was exempted from a painful apprehension of being separated from those whom he so much loved, and likewise from feeling dying agonies; and in point of fact, at least apparently, he might be said to die without knowing it.

By his death his surviving widow has lost the best of husbands, his children an affectionate father, his servants a kind master, the inhabitants of Wycombe a peaceable and respectable neighbour, and the interest of Christ a sincere well-wisher, friend, and supporter.

What affecting vicissitudes present themselves to the mind on a survey of this providence and its circumstances! A moment of time changes from full health to a state just the reverse; a few hours from life to death; a few days



days shew him inclosed in a hearse, as well as a coffin, to convey his lifeless remains home, along the road he so lately travelled in his own carriage. His mansion receives him on this occasion like a stranger and sojourner, only for a night. He is interred the next day in the family vault, and on the morrow after (April 18.), his funeral sermon preached from John xii. 26. "Where I am, there shall my servants be."

Reader, whether relative, friend, acquaintance, servant of the deceased, or whoever you are, take warning, consider your soul, be wise.

"Haste, haste, he lies in wait; he's at the door;

"Insidious death!

W. M.

REVIEW OF RELIGIOUS PUBLICATIONS.

*An Essay on the Authenticity of the New Testament, designed as an Answer to Evanston's Dissonance, and Volney's Ruins. By the Rev. D. Simpson, M. A. 8vo. 149 pages, 2s. 6d. Bailey, Macclesfield; London, Dilly, &c.*

THIS excellent and valuable Tract, has too long escaped us: it is a masterly defence of Christianity, against false friends and avowed enemies. The former admitting such parts only of the New Testament as suit their purpose; and rejecting, even with ridicule, the rest. Such is the conduct of Mr. Evanston, who renounces all the Gospels, except a part of Luke; while others admit only Mark or Matthew; the folly of which, Mr. S. very properly exposes.

Avowed enemies more consistently reject the whole; but then they have generally professed some respect for the character of Jesus Christ, which has involved them in difficulties inextricable; since, if Christ be really that excellent character, which Rousseau and others have admitted, why treat his religion as an imposture? The impossibility of a rational reply to this, has driven infidels to their last resort; and some of them, as Volney, Dupont, &c. have ventured even to deny the very existence of the Saviour, and adduce Christianity from the worship of the Sun, which they pretend was, in the Pagan Mythology, called Yef-us and Chres-en, whence they thus derive the name and character of Jesus Christ.

In opposition to this chieft of all absurdities, this able writer shews that the existence and character of Jesus is ascertained by a regular series of writers, from the 6th century, up to the very age in which Christianity was founded. These evidences he distributes into the following classes:—Christian Fathers—Heretics—Spurious Writers—Mahomedans and Jews—and Pagan Philosophers and Historians;—to which he adds several other forcible considerations; the whole forming such a mass of evidence, as cannot be produced in favour of any other fact in history.

In this tract the author makes repeated acknowledgments of obligation to the learned volumes of Dr. Lardner, of whose testimonies, for Christianity, this work may be considered as a faithful and interesting abstract, and a valuable substitute with those to whom the Doctor's laborious work is inaccessible. Mr. S.'s pamphlet is not, however, a mere extract; it abounds with judicious animadversions and original remarks.

Several other useful works, by this Author, are before us, and shall be speedily announced.

*Poems, chiefly on Religious Subjects.* By John Foster, Shoemaker, of Winteringham. Recommended by the Rev. Robert Storey, Vicar of St. Peter's, Colchester. 64 pages, 12mo. 1s. fine; inferior 6d. Chapman, White, &c.

THE compositions of this unlettered Muse are far above contempt; and the spirit in which they are written truly evangelical and pious: when it is added, that the profits of their publication are intended to support the Author "in his declining age, and under a lingering and painful complaint, which no medical advice can relieve," we need add no more to make every reader who is capable, a purchaser.

*Evidences that the Christian Religion is of God.* By the late Rev. J. Ryland, Sen. 2d edition. 24 pages, 12mo. 2d. Smith, Stratton, &c.

THIS animated little tract is judiciously reprinted in the present moment. Its character is short—*Multum in parvo*.

*Plain Evidences of the Truth of Christianity in the Form of a Catechism, to preserve the Minds of Young People from the prevailing Scepticism and Infidelity of the Day.* By R. Leggett. 36 pages, 12mo. 4d.

A Well-conceived, and, upon the whole, a well-executed plan; but we fear the Author's divine authorities are too numerous, if intended for the memory, and some of his human authorities apocryphal.

*Youth's Catechism, on the Order in which the several Books of Scripture are to be placed: Designed to promote the better Apprehension of the Word of God in the Minds of Youth. Drawn up for the Use of Schools, and for the Information of Private Families.* By R. Hawker, D. D. 28 pages, 12mo. 3d. Plymouth, Nettleton; London, Chapman, and Matthews.

After subjoining the Author's name, it may be superfluous to say that this little tract is pious and judicious—but we can say no less.

*An Essay on the Impropriety and evil Consequences of forsaking our own Places in the House of God. Most respectfully addressed to the Churches of Christ in London and its Vicinity.* By William Newman. 12 pages 12mo. Price 1½d. Button.

THIS tract is designed to reprove those dissenters of the independant discipline, who indulge what the Author terms a "*Reubenitish unstable conduct*," in wandering from their own places of worship.

#### SERMONS.

*The Divine Government a Ground of rejoicing at all times; and the Tears of England, or a Word in Season to the People; two Sermons preached in substance at Debenham, in Suffolk, the former on December 19, 1797, the day of General Thanksgiving; the latter on March 7, 1798, the day appointed for a General Fast.* By W. Hurn, Vicar of Debenham. 79 pages. 1s. 6d. Shave and Jackson, Ipswich; Chapman, London.

THE first of these discourses (from Psalm xcvi. 1.) is a masterly defence of the doctrine of Divine Providence, and the practical uses of it in the Christian life. The second (founded on Isaiah lviii. 1.) is a seasonable alarm to this guilty country, on the nature and consequences of our sins. After mentioning the decline of Religion some time after the Reformation, the Author adds:

"At the beginning of the present century, the decline of the national affection towards Christ, and the departure from the peculiar truths of the Gospel in ministers and people of all ranks, were awfully increased; and the same evils continue to the present day, except as it has pleased God, of late years, to grant partial revivals of godliness, and to fan the expiring embers again into a flame in different places. Yet the words of Christ to the church at Ephesus, seem but too applicable to Britain. "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place." Rev. ii. 4. A slight view of the nation's religious character at present, compared with what it was soon after the Reformation, may convince us of our danger. Then it seems her nobles and gentry were not ashamed of the words, or service of Christ; but called upon his name in their families, and used their influence to extend the knowledge of his salvation to others. The truths of God were heard with respect, when occasionally introduced in the senate. The Clergy then preached according to what they solemnly subscribed, and the pulpits resounded with the melody of those doctrines which were considered as constituting the Gospel itself; but which are now exploded by many as unnecessary, or decried as enthusiastic. Ah! "How is the gold become dim! How is the most fine gold changed!" That most precious word, to follow which with a good conscience, and to deliver it pure to their posterity, so many joyfully resigned their estates and lives; that heavenly truth, which was at once the food and medicine of their souls; that sweet and powerful doctrine, which cheered them in dungeons, and filled them with consolation and joy, when consuming in the flames; that same word, which, like its glorious Author, is "above all praise," is, in our day, counted a vain thing, and lightly esteemed! And O, the blasphemous folly and shocking ingratitude of man! it is treated by some as worthy of no more regard than to be made occasionally the subject-matter of a jest! The Bible is discarded from polite companies, and kept reclusive like some aged relation, of whose dress and manners their conceited descendants are grown ashamed."

*Christianity Mysterious, but not Irrational; a Discourse delivered at the opening of a New Chapel, at Whitchurch, Shropshire, Feb. 8, 1798. By R. Little, of Hanley. Hanley, Chester and Mont. London, Chapman and Heptinstall. 1s.*

THIS discourse comes recommended by the design of its publication, the profits being devoted to the benefit of a charity school at Whitchurch; independent of this, however, the Sermon is of sufficient merit to recommend itself.

The text is that famous passage, 1 Tim. iii. 16. "Great is the mystery of godliness," &c. The Author first illustrates the leading proposition, and then the several particulars subjoined—"God manifest in the flesh," &c.—After explaining the term godliness, Mr. L. shews that in three respects it is a *mystery*.

I. The plan was *hidden* in the mind of God—under the type of the law—in the person of Christ.

II. It still remains in a certain sense *incomprehensible*. "Yet let it be remarked," says the preacher, "that we do not mean by this phrase that the gospel system is unintelligible; that its doctrines are contradictory to reason, or inconsistent with themselves; or that its authenticity as a revelation



tion from God is incapable of rational and decisive evidence. Neither do we wish to insinuate that the truths we preach demand a blind assent, without conviction:—No: this mystery of redemption, though in its fullest extent and glory, it is deep and unsearchable, still invites enquiry; and, as far as discovered, appears wonderfully consistent with itself, with reason, and with the best interests of the children of men.

"In two things, however, the Gospel remains a mystery: 1. Because more human reason, unaided by Divine influence, will evermore remain a stranger to it. 2. This mystery of godliness, is in its fullest extent incomprehensible, inasmuch as many of its parts will always remain rather objects of faith, than of knowledge."

3. This mystery of godliness is the grand subject of Divine revelation." After illustrating this proposition, the author runs briefly through the remaining parts of the text, and concludes with a few pertinent reflections.

*The Intellectual and Moral Difference between Man and Man: a Sermon preached at the Old Jewry, Sept. 24, 1797, on Occasion of the Death of the Rev. John Fell. By H. Hunter, D. D. 8vo. 57 pages. 1s. Good, Button, &c.*

THIS discourse is founded on 1 Cor. xv. 40—42. After a beautiful allusion to the heavenly bodies, Dr. H. applies his subject to the intellectual world. The most brilliant of the heavenly bodies, considered as themselves inanimate, are far exceeded in lustre and in value by an intelligent and immortal spirit, as is the human soul. This leads the ingenious preacher to apply that sentence "one star differeth from another star in glory," to the present, as well as future, varieties of men; who differ "in respect of external form—of original mental powers—of intellectual improvement—of moral excellence—of devotional elevation;—and all these looking forward unto, and issuing in, that perfected state of human nature which shall be effected by the Almighty power of God, at the resurrection of the dead."

The conclusion of the discourse contains some brief biographical particulars of Mr. Fell, and shews, that in a variety of respects, the deceased was himself a star of the first magnitude.

*Sermons to the Jews. No. 3 to 6, each 1s. Button.*

OF the two first of these discourses we gave some account in our Magazine for February and March last; since which the publication has met with some delay, through unavoidable accident, but is now proceeding.

The names and talents of the ministers engaged in this Lecture are so well known, and so highly esteemed, that we judge it quite sufficient to mention them, with the subjects of their discourses.—No. 3. Jesus, the true Messiah, by Mr. Nicol.—No. 4. Certainty of Christianity, by Mr. Greathead.—No. 5. A solemn call to examine the Scriptures, by Dr. Haweis.—And No. 6. The fulness of the Gentiles co-eval with the Salvation of Israel, by Dr. Hunter.

#### ERRATA.

In our Magazine for April last, Page 146, last Line, read, "types of the atonement," &c. P. 148, l. 7, for "Calvinist," read *Calvinists*. P. 149, l. 22, dele *ad will*.—For June last, p. 225, l. 32, for "populous," read *popular*, P. 238, last line, for "Mr. Turner," read *Mr. Toorner*.

POETRY.

## P O E T R Y.

## THE RAIN.

**G**REAT Source of nature, wond'rous skill

And goodness all thy works display ;  
The winds and waves obey thy will,  
And wand'ring vapours as they stray.

Thou dost the secret fountains place  
Whence gushing down the mountains  
sleep,

The floods themselves a channel trace  
To travel to their parent deep.

Invisible to mortal sight,  
From thence the buoyant atoms rise,  
And float in the ethereal height,  
Till clouds obscure the nether skies.

Then, when earth's thirsty surface pants  
Beneath Midsummer's fervid reign ;  
When fade the flow'rs and droop the plants  
In gentle show'rs they fall again.

The silent damps on night attend,  
And spangle ev'ry blade with dew ;  
Or drops more rich than pearls descend,  
And nature's fainting tribes renew.

Across the sky is painted now  
The sign that did man's hope restore,  
The emblematic cov'nant Bow,  
That God will deluge earth no more.

The soft'ned furrows now become  
A bed prolific, whence doth spring  
The corn's green blade, the flow'rets  
bloom,  
And fruits that Autumn's stores shall  
bring.

So when the show'rs of grace divine  
Upon the soul of man descend,  
The fruits appear, the graces shine,  
That shall in glorious Autumn end.

ALIIQUIS.

## ON THE SENSITIVE PLANT.

**A**S late amongst the flow'ry tribes  
I stray'd with tranquil breast,  
A serious Monitor at length  
My musing mind address'd.

A tender plant, preserv'd with care  
Beneath a sunny shed,  
Receded from the touch I gave,  
And quickly bow'd its head.\*

In reason's ear it seem'd to say,

" Mortal behold in me  
" An emblem of the righteous plant  
" Expos'd to death for thee.

" Humble and meek thy Master came  
" To suffer rude disdain,  
" And though by thankless men revil'd,  
" Resisted not again.

" Thou too art plac'd where many a foe,  
" Thy fall would gladden  
" With cautious care and their wiles,  
" As I withdraw from thee.

" Deign to be taught, tho' blooming now,  
" Soon thou wilt bow thine head,  
" A chilling hand will touch thy frame,  
" And lay thee with the dead."

" Thanks gentle Moralist, I cried,  
" Still to my thoughts be nigh,  
" Each day the solemn truth repeat—  
" Remember thou must die."

But souls by Jesus lov'd, shall live  
When winds and storms are o'er,  
Where no base hand or cruel blast,  
Shall e'er assault them more.

J. A. K.

## FOOLISH OBSTINACY.

**S**HOULD some great Prince entreat  
those foes

Who at his mercy lie,  
When he their profit does propose,  
And aims at none  
That is his own,

They would not him deny.

But God ambassadors may send,  
And ev'n entreaties use  
That we, his creatures, would attend  
To all that would  
Promote our good ;  
And yet we Him refuse.

Oh ! what a stupid wretch is Man !  
How obstinate and blind !  
If we should search, we never can  
Of all that dwell  
In Earth or Hell,  
In this his equal find !

J. LAGNIEL.

\* See Hervey's Reflections on a Flower Garden.

## A HYMN,

*Sung after the Sermon, for the Benefit of  
the COMPASSIONATE SOCIETY, in-  
stituted for the relief of such as are in dis-  
tress, of whatever religious denomination.*

**B**RIGHT Source of everlasting love !  
To thee our souls we raise :  
And to thy sov'reign bounty rear  
A monument of praise.  
Thy mercy gilds the paths of life  
With ev'ry cheering ray ;  
Kindly restrains the rising tear,  
Or wipes that tear away.  
When sunk in guilt, our souls approach'd  
The borders of despair,  
Thy grace through Jesus' blood, pro-  
claim'd  
A free Salvation near.  
What shall we render, bounteous Lord,  
For all the grace we see !  
Alas ! the goodness worms can yield  
*Extendeth not to Thee.*  
To tents of woe, to beds of pain,  
Our cheerful feet repair ;  
And, with the gifts thy hand bestows,  
Relieve the Mourners there.  
The widow's heart shall sing for joy,  
The Orphan shall be fed ;  
And hung'ring Souls we'll gladly point  
To Christ the living bread.  
Thus passing through the vale of tears  
Our useful light shall shine ;  
And others learn to glorify  
Our Father's name divine.

Sheffield,

B—N.

## SONNET.

**I**N yonder cool, sequester'd grove,  
When all is harmony and love ;  
There oft in solitude I stray,  
And pass the peaceful hours of day ;  
Each earthly sorrow there forego,  
A noisy world of care and woe.  
Whether I raise my thoughts on high,  
And view the wonders of the sky,

Or if my wandering muse should lead,  
To view the fragrant smiling mead,  
Where Zephyrs on their downy wing  
Convey the odours of the Spring—  
Look nature through—in ALL I see  
The OMNIPRESENT DEITY.

F—A—C—

## SACRED SONNET.

**O**FT "in the Winter of this varied life,"  
If haggard Want but glances on my  
cot,  
My stubborn heart begins the sinful strife,  
And Discontent portrays my wretched lot.  
The tempest rages in my troubled breast,  
And Pride, vile ingrate ! joins the rebel  
crew,  
Nor Memory, faithful to the high be-  
hest,\*  
My former countless blessings bring to  
view.  
Till the kind promise, † darting through  
the shade,  
Sooths all my fears, and calms the boist'r-  
ous storm ;  
Dispels the clouds that my sad mind per-  
vade,  
And Faith relies on Jesus to perform.  
Then Hope revives, and hails the peace-  
ful scene,  
And Patience in my bosom dwells serene.

MEMASA.

## THE CHRISTIAN HERO.

**M**IDST *Alexander's* hosts was found,  
A coward with his hero's name ;  
An *Alexander* but in found,  
He never won a warrior's fame.  
" Fight well, or else my name disown,  
(The *Macedonian* hero cries ;)  
" By noblest valour make it known,  
" An *Alexander* never flies."  
Their captain's name thus Christians  
bear ;  
His soldiers too should seek for fame ;  
Then boldly wage Faith's glorious war,  
Or never boast the *Christian* name.

ERASTUS.

\* Deut. xxiii. 7, &amp;c. † Psal. ix. 18.





EVANGELICAL MAGAZINE.



*W. Kelly sculp.*

REV.<sup>d</sup> THO.<sup>s</sup> CHARLES, A. B.

*Bala,  
Merionethshire?*

*Published by T. Chapman, N<sup>o</sup> 131 Fleet Street Sep<sup>r</sup> 1836*

THE  
**Evangelical Magazine,**

For SEPTEMBER, 1798.

FOREIGN CORRESPONDENCE.

*Extract of a Letter of Mr. J. C. STAHL SMITH, at Elberfeld, to Dr. BURCKHARDT, London.*

REV. SIR,

*Elberfeld, July 23, 1798.*

I TRUST you will be kind enough to excuse in a man, whom you do not personally know, the liberty of charging you with a commission which is attended with some inconvenience and trouble. Did I not know you as a man who loves and esteems genuine godliness, I should have hesitated to take such liberties; but having perused your history of the Methodists, I greatly rejoiced to see this society of pious men brought into a more intimate acquaintance with Germany. I had some knowledge of them when I was, from the years 1770—80, at London, Philadelphia, Baltimore, &c. and the impression made upon my heart by the writings of Wesley and Whitefield, has kindled and preserved in me a high regard for their pious character; consequently an impartial history of them in the German language could not but be highly gratifying to me.

But there is also published an history of a new English Mission, translated by the Moravian Brethren, at Barby, which has made an uncommon sensation among pious people here upon the Continent. We long for the continuation of such edifying accounts. The history, as far as we know it by this translation, relates the proceedings of the Society to the departure of the Ship to the South-Sea Islands; but now we anxiously wish to know whether the Missionaries are safely arrived, and if the ship is returned to England under the conduct of the noble captain. Having been in China myself, as much as I know of the voyage, if no accident has happened to the ship, she can be back in Eng-



land in the months of June, July, or at longest, of August, this year. All you know of this and the African Mission, or what has been published on the subject, and has any relation to it, we beg you to communicate to us the first opportunity.

When the first transactions of the Missionary Society were made known here by this publication, there was such a commotion among the good people, that great pains were taken to have the perusal of the work only for a few hours, only one copy of it being at that time in our town, but we wrote for fifty copies more from Leipzig.

Many rich and religious Gentlemen have offered to contribute something to this Mission, and I believe that the beginning of a collection will be made, as soon as we receive the fuller accounts of its further progress.

May the gracious Redeemer of the sinful human race bless with the power of his Spirit this great and impartial institution for the propagating and proclaiming his Name among the Heathen! May he impart courage, wisdom, and unity, to the messengers who are to preach to distant nations, the joyful tidings of salvation from sin through his blood, that they may be found faithful followers of their master, to whose service they are devoted, and that we may see the fruits of their mission for the glory of our God!

Great Author of the Work of Redemption! send thy Spirit in an increased measure, that in these dark and perilous times the face of the earth may be renewed!

## LETTER II.

A Copy of the following short Letter to Mr. JOSEPH DIXON, of Calcutta, in the East-Indies, from the Rev. Mr. KIERNANDER, a worthy aged German Minister in that country, was sent to the Editor by one of our Correspondents. It breathes so much of the spirit of an aged Saint, dead to the world and ready to take wing to the regions of immortality, we cannot doubt of the publication being acceptable to our readers, and hope it may prove edifying to many.

DEAR SIR,

*Calcutta, April 3, 1797.*

I RECEIVED your letter of the 27th of March, which was sent me from Chinsurah. I thank you for conveying to me the obliging message from your old Pastor the  
Rev.

Rev. Dr. Trotter. When you write to him I beg you will assure him of my thankful acknowledgements for his kind remembrance of me.

My old age, being now four months entered into my 86th year, prevents me from continuing my correspondence with my few surviving friends. Most of them are gone before me into eternity, and I am near upon the brink to follow them. I now live amongst a new generation who know me not, and whom I have not the honour to know. Hereby, however, I have the advantage of hiding myself from the bustle of the world, and the more undisturbed have my conversation in heaven, where I wish and long to be.

Believe I am, Dear Sir,

Your affectionate humble Servant,

JOHN ZACH. KIERNANDER.

### THE OCULAR TREATY.

#### A FRAGMENT.

*Thoughts on JOB xxxi. 1.—I made a Covenant with mine eyes.*

**I**T was a proof of thy wisdom, venerable sage, that thou didst so! O that I had done the same thirty years ago! I had then escaped many a snare, the recollection of which covers me with shame. I still find the need of a similar precaution; and most heartily recommend Job's ocular treaty to my dear young friends.

Our nature is totally corrupted by sin, and every sense is the port of evil. The eye is an organ of exquisite workmanship, its mechanism beyond measure marvellous, its powers amazingly extensive! \* O my God, that so distinguished a branch of thy creation should ever be perverted to

\* "High in the head, bright and conspicuous as a star in the brow of evening, is placed the eye. In this elevated situation, like a sentinel posted in his watch-tower, it commands the most enlarged prospect. Consisting only of simple fluids, inclosed in thin tunicles, it conveys to our apprehension all the graces of blooming nature, and all the glories of the visible heavens. How prodigiously wonderful, that an image of the hugest mountains, and a transcript of the most diversified landscapes should enter the small circle of the pupil! How surprisingly artful, that the rays of light, like an inimitable pencil, should paint on the optic nerves; paint in an instant of time; paint in their truest colours, and exactest lineaments, every species of external objects!"—*Hervey's Dialogues XII.*

purposes

purposes that debase my nature ! It was formed to survey thy glorious works, and thence deduce the demonstration of thy infinite wisdom and goodness ; but, ah, how soon was it prostituted to base and destructive uses. The first sin, that fatal act of rebellion, which ruined us all, found admission to the heart of Eve by this organ. The interdicted tree was beautiful to the eye ; she was captivated with its pleasing hue, and rashly snatched the poisonous fruit. The universal tragedy, the deluge of the world, owed its origin to the same source : the sons of God beheld the daughters of men, were smitten with their exterior beauty, and lost light of their idolatrous deformity. Unhappy Achan too, perished in consequence of one unbridled glance of the eye.

The renowned Achilles, it is said, was invulnerable, save in his heel. Of how many is the eye the only vulnerable member.† Here David, the wise, the valiant, the pious, received that wound, in the agony of which he vented the mournful groans of the fifty first psalm, and which, no doubt, made him go softly all his days. O my soul ! how many strong and good men have fallen down wounded, the miserable victims of one unguarded sally of the eye.

How prudent, then, to imitate the patriarch, and make a treaty with a power so able to hurt us. I find a noble heathen presenting us with an example. Scipio would not venture to behold his fair captive, but in the presence of her mournful husband, to whom he honourably restored her. Even that rash madman Alexander, called the Great, would not see the beautiful daughters of Darius, lest the conqueror of the world should be tempted by their charms. Zaleucus, the Locrian legislator, ordained that the crime of adultery should be punished by the loss of the offender's eyes. But a greater than these has enjoined us to pluck out our own eye if it offend ; that is, to restrain and mortify its sinful lusts. Let a solemn treaty, then, be instantly ratified ; let my eyes, let every member of my body, be "holiness unto the Lord." So shall I, one holy day, shut my eyes to all the vanities of this ensnaring world, and open them to behold the unveiled beauties of my glorious Redeemer ; to whom, be universal and everlasting praise !

ABSTINENTES OCULI.

\* An excellent puritan writer, referring to the motto of Cæsar, *veni, vidi, vici*, I saw, I came, I overcame ; observes that, " many will have cause to say, *we came, we saw, we were overcome*." The drunkard, the covetous, the adulterer, will all have occasion to adopt that motto.

MEDITATIONS



( 357 )  
MEDITATIONS ON DIVINE PRESENCE,

*A powerful Antidote against Fear.*

**T**O what excess in folly and dissipation would man run, was he not now and then restrained by affliction or distress? and into what labyrinths of fear and anxiety would he involve himself, did not the joys of religion solace the heart, and the promise of God shed forth some rays of hope? Into what depths of distress, O my soul, wouldst thou have been plunged, had not God said, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee with the right hand of my righteousness?" This was the word that was my comfort in my trouble, and in my straits I was revived by it. When sickness had laid my clay tabernacle low, threatened its dissolution, and made my nights wearisome, how comfortable to hear the voice of God saying, "Fear thou not, for I am with thee?" Now though earth and hell combine to lay a load of trouble on me, I will not fear, while "the eternal God is my refuge, and underneath is his almighty arm."

Consider, O my soul, that the promise of God is expressed in language the most engaging and comfortable; and though waters of affliction swell and rage, they shall not overwhelm you; "God is a present help in the time of trouble." And why should you shrink, or be afraid in the prospect of trials to come? Shall not the deliverance from the house of bondage, and the passage through the red sea, in the presence of God, encourage you, that all the hardships of the wilderness, and the passage through Jordan, will be light when God is with you? But when I look forward to old age, those evil days in which I shall say I have no pleasure, how do I fear poverty and distress? But why need I fear? for though I have not where to lay my head, yet, in having God I am richer, than if I had treasures at command; and who can be poor, when God over all blessed for ever is his portion? In having God with me I shall never want a friend. Who can be destitute when the God of mercy and compassion succours him? He is the best of friends; one who knows when and how to administer comfort; one who loved me before I loved him—who loved me with an everlasting love; one who loved me when I hated him; and who is more deeply concerned for my

happiness than I can be myself; and (oh how precious!) one who will never, never, never leave me nor forsake me; for "though all should forsake me the Lord will take me up." "The mountains may depart and the hills be removed, but my loving kindness shall not depart, neither shall the covenant of my peace be removed saith the Lord that hath mercy on thee." This shall support me also, and whatever gloomy and distressed prospects open on my view as I advance towards the valley of the shadow of death, I will not fear, for "When I walk through it, God will be with me;" he hath promised, saying, "be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

How often have I been afraid to contend with principalities and powers, but my God said, "I will strengthen thee, I will help thee;" I will now "be strong in the Lord, and in the power of his might. His righteousness shall be a shield and buckler unto me," which all the weapons of earth and hell will never penetrate. When God is with me who can be against me? The most formidable force which hell can muster, is to his power like chaff to the wind, or dry stubble to the flame. "The Lord is my light and salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower." And stronger is he that is in me than he that is in the world. Nay, I will not fear either the number, or the severity of my trials; for let distress be ever so tedious or severe, it cannot over-balance the happiness that is enjoyed in communion with God. There is no evil I can fear, or sorrow that I can feel, that will shut out divine comforts from my soul. God, the fountain of living waters, is always with me. Though Israel was in the wilderness of Sinai, when they could find no food to eat nor water to drink, they need not have been discouraged, their God was with them, his bountiful hand gave them bread from heaven to eat, and by his power he turned the flint into a water-spring. When the three children were cast into the fiery furnace, God was with them, so that the flames did not kindle upon them, neither did the smell of fire pass upon their garments. I will take comfort also, for the same God says to me, "When thou passest through the waters, I will be with thee, and through the

the rivers they shall not overflow thee ; when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." And is not God a faithful God ? He will remember his covenant and will not suffer his faithfulness to fail. He will not cast off his people, neither will he forsake his inheritance : the Lord taketh pleasure in them who hope in his mercy." All this encourages me against fear, for " God is not man, that he should lie, nor the son of man that he should repent ; hath he said it, and will he not do it ? hath he spoken, and will he not make it good ?" The Lord hath said " Fear not for I am with thee, be not dismayed for I am thy God." I will then rejoice that whatever I lose, I can never lose my portion. " I will say of the Lord he is my God ; the Lord is my portion, saith my soul ; happy is that people that is in such a case as this, yea happy is that people whose God is the Lord." I will now sing " Behold God is my salvation ; I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation. I will go now trusting in his inviolable faithfulness and everlasting love. All that is worthy of enjoyment is to be found in God, and there is no evil I can suffer, but my God can remove, and however much I may suffer here, all will be more than overbalanced by that " exceeding and eternal weight of glory," which I shall have in his presence above, where " there is no more death, neither sorrow nor crying, nor any more pain." I will now go on singing, in the faith of their fulfilment, the following promises :

" Fear not I am with thee, O be not dismayed,  
I, I am thy God, and will still give thee aid ;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by my righteous, omnipotent hand.

When thro' the deep water I call thee to go,  
The rivers of woe shall not thee o'erflow ;  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress.

When thro' fiery trials thy pathway shall lie,  
My grace all sufficient shall be thy supply ;  
The flame shall not hurt thee ; I only design  
Thy dross to consume, thy gold to refine.

The soul that on Jesus hath lean'd for repose,  
I will not, I will not desert to his foes ;  
That soul, tho' all hell should endeavour to shake,  
I'll never, no never, no never forsake."

Rip. Coll. 128.

D. .



## ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

## LETTER II.

DEAR SIR,

**I**N addition to the cautions given in my former letter, I would say to you, 4thly. that you should beware of ever envying or grieving at the dignity, fame, prosperity, or usefulness of others.\* Such a temper or conduct proceeds from pride, which is the leading lineament of the Devil's countenance. † It marks mens' ignorance, and hinders them from being edified by the gifts of others. ‡ It marks either the want or weakness of grace. It is contrary to all Christian love to God or men. § It hinders our making the glory of God our chief end, and blasphemes him as if he had no right to distribute his own gifts and grace, or had not skill or equity to do it aright. || It hinders thankfulness to him, and contentment with our own condition; and tends to murder both our soul and body. ¶ It appears most unreasonable, when we seriously consider, that it is not the measure of our gifts, but our faithful improvement of them that avails before God; that in many cases and circumstances, inferior endowments are most adapted to usefulness, as iron, in many cases, is more useful than gold; that God will call us to account for no more gifts than he bestows upon us; that many others have smaller measures of gifts; that God is under obligation to none, and may do with his own what he pleases; and that great gifts expose to great envy, trials, and dangers.\*\* 5thly. Beware of all appearances of obstinacy, or of a stiff and self-willed temper, especially in matters which are in themselves indifferent or doubtful. †† Avoid, in like manner, a contentious disposition, inclining you to contend for things not plainly revealed, or when Providence is not calling to contend for them, and no ground to hope for edification by it. ‡‡ 6thly. Never indulge the least approach to, or appearance of, intemperate anger; I mean, anger on account of things not really sinful, but which are merely the involuntary defects of men; or anger on account of disagreeable

\* Rom. i. 29. 2 Cor. xii. 20. Gal. v. 21. † 1 Tim. iii. 6.  
 ‡ Num. xi. 29. § 1 Cor. xiii. 4. || Jo. iii. 8. 1 Cor. xiii. ¶ Job v. 2.  
 Pf. cxii. 10. \*\* Eccl. ii. Gen. xxxvii. Num. xi. and xvi. 1 Sam. 18.  
 †† Job xii. 2. Prov. xii. 15, and xxvi. 12. 16. 2 Pet. ii. 10. Tit. i. 7.  
 ‡‡ Tit. i. 7. 2 Tim. ii. 24. Gal. vi. 17. 1 Cor. xi. 16.

events on the Providence of God; or anger which proceeds not from true deliberation; is not kept within due bounds; is not proportioned to the offence; is expressed in an improper manner; or is of undue continuance.\* This frame of mind darkens and stupifies the understanding; infuriates the passions; unfits the soul for the exercises of religion; renders reproofs useless; involves us in sin and danger; and exposes to dislike, contempt and hatred.† 7thly. Shun every appearance of or approach to intemperance in eating and drinking, and all temptations thereto.‡ As you value the honour of God and the credit of your sacred profession, carefully avoid all approaches to drunkenness, whether in private houses or places of public concourse. Give no countenance to riotous conviviality, which hath sometimes given great and just scandal to serious minds, after ordinations, and the administration of the Holy Sacrament of the Lord's Supper; occasions when your mind ought to be peculiarly devout and spiritual. Such intemperances, suitable only to the Heathen priests of Bacchus, will render the mind utterly incapable to discern and penetrate into the things of God.§ It is a noted mark of false prophets,|| and is a distemper which can scarce be cured.¶ As before God, I solemnly charge you, to resist every inward rising of irregular desire, and all unbecoming familiarities with the other sex.\*\* Criminal indulgences of this kind grieve the Spirit of God; †† carry away all the powers of the soul with them; stupify the conscience; weaken and dissipate the judgment; while the least appearance or suspicion of them will render a minister and his ministrations contemptible and detested.‡‡ I shall, in my next, specify and recommend to you some of the Christian graces and tempers, which are especially becoming in your station and character. In the mean while, I remain very affectionately yours, &c.

\* Ps. xxxix. 9. Eph. iv. 26, 27. Rom. i. 31. † 1 Tim. ii. 8. Prov. xiv. 17, and xxii. 24. Ecl. vii. 9. ‡ Luke xxi. 34. § Lev. x. 8—11. ¶ Isaiah lvi. 12. Mic. ii. 11, and iii. 5. ¶ Prov. xxiii. 35. Hof. iv. 11. \*\* Eph. v. 3—6. 2 Tim. ii. 22. †† Eph. iv. 29, 30. 1 Cor. vi. 15—19, and iii. 16, 17. ‡‡ 1 Pet. ii. 11. 1 Sam. ii. 12—17, 30.

ON PUBLIC SINGING;  
ADDRESSED TO MINISTERS.

**A**S the conduct of public worship is a branch of ministerial duty, permit me, brethren, respectfully, to submit to your serious consideration a few remarks, in reference to the performance of that part denominated *singing*.

In some congregations, the words to be sung are always given out: in others, this custom is varied at the caprice of the clerk; which is, in my judgment, very reprehensible, and inconsistent with the design of social worship.

That the end of public worship, with regard to man, is public benefit, is a position that needs no proof; and of this worship, praise, as well as prayer, is most undoubtedly an important branch. But how, I would ask, is this desirable end to be accomplished, in reference to singing, if the words to be sung are not audibly expressed?

It may be said, that the parties concerned must furnish themselves with books. But it should be remembered, that there are individuals in almost every congregation who are unable to purchase books; others, who, through want of education, are incapable of reading them; some who, by reason of age or infirmity, are blind; or their sight so much impaired, as to derive no advantage from optical assistance; together with a very considerable number of casual hearers, unacquainted, or unprovided, with the compositions usually sung; all of whom, however, devout their hearts, or however ardent their desires, are excluded from joining in this delightful part of worship!

Permit me to ask, brethren, what you would say of the man who should stop the ears of half, or of a third part of the auditory which, in preaching, you were labouring to instruct?—Would you think yourselves respectfully treated?—Would you not view it as an unwarrantable attempt to frustrate your benevolent intentions?—But if so, by what kind of reasoning can you vindicate a practice that excludes so many from uniting in the worship of Him whom all creatures are commanded to praise, and in comparison of whom, the best of men are unimportant as the dust on the balance!

Surely this branch of religious duty is equally momentous, and may be equally useful to the disciple of Jesus, as those



those discourses in which you are yourselves immediately engaged ! In the song of praise, the understanding and the heart of the real Christian are in union ; they have but *one* object to pursue ; but this is not the case while listening to sermons delivered by the most eminent preacher, whom it is my duty to hear with caution and with candour ; and afterwards to inquire, like the noble Bereans, whether the things spoken comport with the oracles of truth.

Now, if the end of public worship, in reference to *man*, be public benefit, this end, in the cases to which I advert, cannot be answered : the purposes for which the people meet, or ought to meet, are defeated. But is this, brethren, to do all things for the edifying of the body of Christ ? Is it not, with regard to those on whom silence is imposed, like speaking in an unknown tongue ? The sound is indeed heard, but the words are not known, nor is the edification of the mute spectator attempted to be promoted. — Whether this be right, judge ye.

Whether, brethren, these cursory hints deserve your notice or not, permit me to say, That if I know my own heart, they proceed from the best motives. The writer has, with many others, been long grieved by the practice he wishes to correct ; and if that excellent apostolic maxim, Follow after the things wherewith one may edify another, be attentively regarded, he flatters himself that it will not be found he has written in vain.

PHILENOR.

## A WORD TO THE DISCONSOLATE.

*In a Letter to a Friend.*

DEAR SIR,

I Received your kind letter on Saturday last, for which I return you my sincere thanks. But why does this dismal gloom overspread the pages of your epistle ? Why do you manifest this sorrowful spirit, in every line ? You answer, " Because it is not with me, as in days that are past. " — But though this be the case, I would not have you cast down, nor plunge yourself into new distresses, remembering that Christ is the same, however you may change. His love is now the same, as when he left his Father's throne, and the praises of angels, to take up his abode in a sordid stable. And his mercy is as great now, as when he cried, " It is finished, and gave up the ghost. " Why then, my dear

dear friend; will you distrust his providence, or say within yourself, "He has forgotten to be gracious?" "Can a woman forget her sucking child, that she should not have compassion on the son of her womb!" "Yea," (says the prophet) "they may forget;" there may be such monsters of inhumanity, "Yet," (mark the expression!) "will I not forget thee!" What a precious promise is this, to a weak believer! Though billows roll over him, and the dashing waves are ready to sink him in the ocean: though tempests rise, and storms invade his soul, yet God does not forget him, but will be his present help in every time of need. When the blessed Redeemer chastises his children, it is only in love and pity to their immortal souls; he never does it in wrath and anger, nor will he ever lay upon them more than what they are able to bear. Sometimes he withdraws the light of his countenance, and lets us go mourning all the day long. But why this? it is to humble us at his footstool, to let us see what poor weak mortals we are, to bring down our pride, and to make us love a Saviour more.—In your kind epistle, you tell me, "That you are carried about with every wind of doctrine, and are ready to fear that you have embraced principles which are not true." To give you my sentiment, in a few words, I would ever unite with those who place man upon his knees, and exalt a crucified Redeemer. This, my dear friend, is the sentiment of the Bible, the sentiment of the Apostles, of Jesus, and therefore the sentiment which I would ever recommend.—You afterwards affirm, "That on the other hand, you feel so much of the power of sin within you, that were it not for the promises of the Gospel, you would utterly despair." But why do you cast yourself into a desponding frame of mind? Is there not a fountain opened for sin and uncleanness? Is not Jesus the same yesterday, to day, and for ever? Is there no balm in Giliad, is there no physician there? Is there not a door of mercy, which stands open night and day to admit the poor and destitute? And is there not a Lamb which was slain for rebels, sitting at the right hand of God, ever pleading his own merits for guilty sinners? Yes, there are all these blessings, and innumerable more, which I could mention, if it were necessary. Therefore cheer up your drooping spirits, let not the tempter have such an ascendancy over you, as to persuade you that God will forsake you, or give you up. Now, Sir, should this encourage you more boldly to approach a throne of grace, let me entreat you to remember,

Yours, &c. VERMIS.

## TO GAIUS.

DEAR SIR,

I VERY much approve of the greater part of your answer to the question; How does God speak peace to his people? &c. (in the Evangelical Magazine for March;) but as some serious minds have been made uneasy, by supposing you attempted to prove, that all encouragement and comfort derived from the application or suggestion of particular passages of Scripture to the mind, that have given them relief in times of trial and distress, ought to be rejected as enthusiastic; I have thought proper to address you upon the subject; not doubting but you will give me credit for the respect I have for your judgment, and permit me to claim your candour, should I have mistaken your design. I agree with you in supposing that the Scriptures speak in general terms, to characters, and not to particular persons; and I am fully convinced, that great care ought to be taken to guard against enthusiasm in the application of any particular passage of Scripture suggested to the mind, that may happen to suit our condition or wishes; but yet I cannot help thinking, that God may, sometimes, give real comfort to his people in this way. Though it will require great caution to judge when, and how far this is the case, yet I apprehend there are some *criteria* by which we may exercise our judgments to prevent deception; *e. g.* when such passages of Scripture are suggested to the mind, without previous expectation or looking for comfort in that particular way; and when such passages are not forced to speak a different sense from their original meaning; when such application has no tendency to abate, but to increase our concern for the proper use of the means by which we may hope to obtain direction and comfort. And when there is some good reason to believe, upon serious examination, that assistance obtained by such impressions upon the mind, is in answer to our humble prayer: connected with such considerations as these, I am inclined to believe, that God does often afford assistance and comfort to his children in this way; I will instance in a few particulars.

Suppose a convinced sinner to be in great distress through fear, that on account of the heinous nature and great number of his sins they would not be pardoned. And that observation of the Apostle (the blood of Jesus Christ his son, cleanseth us from all sin) should be so powerfully impressed



upon his mind, as to remove his fears and fill him with joy and peace in believing, what are we to think of such a case? Again, suppose the Christian who has known what it was to take pleasure in the word and ways of God, should meet with some heavy trial from afflictions and persecutions in the cause of Christ, and, connected with this experience, a season of darkness and distress in his own mind, which is no uncommon case, so that he is tempted to conclude, that he must sink under his burden, or become a coward, and disown his Lord. Suppose when his soul is cast down within him, that promise occurs to him: \* "Fear not, for I am with thee," &c. and he finds it so powerfully applied to his mind, as to fill him with abundant joy, courage, and comfort. Is it enthusiasm to believe that this was from God? I hope I have reason to be thankful for some instances of this kind in my own case; I shall mention only one as a further explanation of my sentiment upon this subject. In the former part of life, I was invited to engage myself in a situation where was a prospect of doing good, and after some consultation, and, I trust, humble prayer for direction, I found myself inclined to consent; but upon more particular enquiry, there appeared so many difficulties and dangers, that I was upon the point of giving it up. At the time I intended to have given in my refusal, that passage † "The Lord preserveth all them that love him," was so powerfully impressed upon my mind, as to remove all my difficulties, and fixed my resolution to proceed. I trust I was no stranger before to the general doctrine of the Divine assistance to them that love God, to which the passage refers; but its effect upon my mind at that time was such as I cannot describe, nor ever felt before or since.

I am fully persuaded it requires great care to guard against mistakes in such cases; as it is possible our own fancies may have more influence in some instances than we are aware of, and, for want of caution, we may be in danger of putting a wrong sense upon such suggestions, which is certainly the case in those instances you have pointed out. The Scripture, no doubt, contains a sufficient and perfect rule for our faith and practice; nor does it appear to me to be inconsistent with this profession if we allow that, in some cases, the Spirit of God may make use of the word to encourage under distress, to influence our determination in cases of great difficulty, or to give us a

\* Isai xli. 10.

† Psal. clxv. v. xx.

more lively and cheerful dependence upon the Divine Providence and grace. It does not appear to me, either dishonourable to God, or inconsistent with the design of his word to suppose that by the word he may communicate assistance to us in this way. For such effects as I have referred to and supposed to take place, do not imply any defect in Divine revelation, but correspond with its general design. On the whole, I consider such suggestions of suitable passages of Scripture to the mind that give us relief in times of distress, when considered and applied aright, as the help of the Divine Spirit, under the character of a Comforter, to the children of God.

Whatever is your opinion upon the subject before us, I trust you will not doubt of my sincerity, when I assure you that I remain your affectionate friend and brother in the gospel.

ZETETES.

•• If *Zetetes* reviews the piece on which his observations are founded, he will perceive that the cases which he has stated, are not those to which Gaius objects. The suggestions which that writer accounts enthusiastic, are those wherein "It is not the truth contained in the passage itself, but a presumption of their being immediately sent from God to the party, that affords the comfort." He admits that "we may be brought to embrace the gospel way of salvation, by some suitable part of Scripture, occurring to the mind."

### HINTS.

*To such as take the lead in Meetings for Social Prayer.*

**S**UCH meetings have ever been formed and attended by a spiritual person, as means of procuring spiritual blessings, especially the Divine presence in ordinances, and a more extensive spread of the glorious gospel; for which reasons we should thus pray for the peace and prosperity of Jerusalem, for they shall prosper who love her.

Decency and order, requisite in every religious institution, are peculiarly so in this. It were indeed a great pity that an ordinance so adapted to general advantage as that of Social Prayer, should be disesteemed and neglected, in consequence of any disgusting inadvertency in those who vocally engage therein. Let such candidly suffer the word of exhortation.

It is common to distinguish between the *grace* and *gift* of prayer.

The **FORMER** comprizes *reverence* of the majesty of God. † deep sense of our own *unworthiness*, ‡ *Necessities*, §

\* Psal. cxxii. 6. † Ecc. iii. 1. ‡ Gen. xviii. 27. and xxxii. 10. Luke xv. 17—19.

and \* *sins*; † with *penitent*, † *thankful*, § and *enlarged* hearts; || with *understanding*, ¶ *faith*, \*\* *sincerity*, †† *ser-  
vency*, †† *love*, §§ and *perseverence*, ||| therein waiting  
upon God, ¶¶ with holy *submission* to his will. \*\*\*

The *LATTER*, refers to the most intelligible, agreeable, and edifying mode of expressing our desires in prayer.

Superior attention must ever be paid to the *grace* of prayer; but, for the purposes of edification, &c. the *gift* must not be neglected, but treated with serious, though subordinate regard.

None but persons of irreproachable characters, accept-able gifts, of steady and uniform walk in the observance of Divine ordinances in general, should be permitted to exer-cise *vocally* in meetings, for Social Prayer. To such the following hints are humbly offered.

1. Use *comprehensive brevity* in prayer. *Let your words be few*, ††† for much may be said in little compass. Pro-lixity encroaches on time, occasions unnecessary repetitions, fatigues attention, and thereby disgusts the hearers.

2. The *voice* should be neither too *low* nor too *loud*, but adapted to the ability of the most distant persons to hear, if attentive. The pronunciation should be distinct and de-liberate, and free from unnatural tones.

3. If the Royal Preacher *sought to find out acceptable words* in addressing men; ††† surely some degree of regard is due to our words in addressing God. Repeat not un-necessarily the Divine names. It is a species of taking them in vain. Avoid preaching in prayer, impertinent fa-miliarity of expression, especially all *affectation* and every approach to *bombast*, as the abominable ebullition of a proud and presumptuous mind. The most beautiful style for prayer is that of Scripture, as Mr. Henry on the subject fully exemplifies.

4. Carefully guard against that flutter of spirits, and con-sequent confusion of mind, which painfully obstruct the proper exercise of both gifts and grace. In order to this, regard God more and men less. Know before the service begins your turn to exercise vocally, and let your mind be so engaged with your intended petitions, &c. as to allow you neither leisure nor inclination to contemplate what

\* Luke xviii. 13, 14. † Psal. li. 17. † Phil. iv. 6. § 1 Sam. i. 15.  
|| 1 Cor. xiv. 15. ¶ Mark xi. 24. \*\* James i. 4. †† Psal. cxlv. 18.  
†† James v. 16. §§ Tim. ii. 8. ||| Eph. v. 18. ¶¶ Mich. vii. 7.  
\*\*\* Mat. xxvi. 39. ††† Eccl. v. 2. ††† Eccl. xii. 10.



your brethren are thinking of you. Value popular applause less, and you will less fear the want of it.

5. When intervening exhortations are given in Meetings for prayer, the succeeding prayer should correspond to the observations made, and to the matter of the hymns sung. The hymns should be moderately short, judiciously chosen; distinctly read, and sung in tunes well known.

*Lastly.* Let the proposed times of beginning and ending the service be punctually observed, that excuses for non-attendance drawn from encroachments on family obligations may be effectually obviated.

Thus, brethren, endeavour to proceed, as valuable helps to God's ministers, their *Aarons* and *Hurs*, to hold up their hands.\* And, as useful members of the respective churches of Christ, to which you belong, co-operate with the glorious design of the gospel for the conversion of sinners and the establishment of saints; and, shortly, as good and faithful servants, you will be received to the joy of your Lord, where prayer shall be exchanged for eternal praise.

T. B.

*To the Editor.*

REV. AND DEAR SIR,

THE following is a copy of a letter from Mr. J. D. of G— formerly writing-master in my school, to Mr. P. my French teacher. When Mr. D. lived with me, he was very sober and industrious; but strongly inclined to Deism; and Mr. P. being of the same way of thinking, they became very intimate, I now believe, however, that Mr. D. is a vessel of mercy, and as the circumstances attending his conversion are somewhat singular, if you think the whole, or any part of the letter deserving a place in your periodical work, you are at liberty to make what use of it you please, only taking care to suppress the names of persons, and places. I remain, dear Sir, your's

21st June, 1798.

T. L.

### CONVERSION OF A DEIST.

G——, May 22, 1798.

DEAR SIR,

WHEN I returned from London to my native place, I openly professed myself an advocate for the religion of nature, in opposition to Revelation, which I, like other

\* Exod. xvii. 10—12.

other Deists, reckoned contradictory and absurd. These opinions I believe I had adopted when you knew me, and my residence in London rather confirmed than altered them. On the 7th of last November, as I was taking a ride to Edinburgh, I was accosted by a deistical acquaintance, who told me he had been the Saturday before to our pastor, in order to get his child baptized; that the Doctor said he understood that he was a great friend of mine, that I was a professed Deist, and that he meant once more to converse with me on that subject. To this I replied, that should the Doctor enter on the subject with me, I should, as I had always done, declare my sentiments and argue the point with him; not dissimbling the matter like him, who received the ordinance of Baptism merely to keep quietness with his wife, and avoid singularity. I told him I hoped to see the day when there would not be a priest; I added, that *I would not believe the Christian religion while I had my senses.* An expression which I hope I shall ever remember with horror, as conscious I am, that it has cost me dear.

With this sentence I bade him farewell, proceeded on my way, and (what was very remarkable) although I was then in a good state of health, I had not parted from my friend above a mile or two, when I found my head strongly affected, my ideas confused and incoherent, and in short I was passing fast to a state of insanity. Providentially I took care of myself till I got to my sister's, who lives in Edinburgh. There I grew worse and worse; an eminent Doctor in the town advised my friends to have me taken to the country, lest I should commit extravagances in so large a city; to keep me quiet and indulge me; but above all, to keep a strict eye upon me. In the last particular they happened one day, about a week after I was taken ill, to be negligent; I took the opportunity, and in an instant mounted a ladder that was standing against my father's chimney, two stories high, from whence I threw myself to the ground, with an intention to put an end to my existence.

Though in general deranged, I was at particular times much concerned about my state. The vaunting expression I had made to my friend often recurred to my mind; and I thought frequently I heard the voice of some invisible being, as it were, compassionating my situation; but at the same time telling me, that there was no salvation for me: that by saying I would not believe till I had *lost my senses*, I had put it out of the power of the Almighty to save me; for if I even should believe, by my own assertion, I should  
be

be out of my senses; and that God would never accept of such belief: likewise, that it was determined in the counsel of Heaven, that I should not be saved; but live for many years a sad spectacle to the world, and to Deists in particular.

This you will easily perceive was a most dreadful state of mind. In my horror I attempted several times to put an end to my life. A knife happened one day to be left in my way, with which I made a small incision in my throat; but not having much strength at that time, happily it was not deep enough to be effectual. By the fall from the chimney my back was broken in three places, however, by the blessing of God, it is now strait and strong as before. Soon after it mended, I watched an opportunity, and ran to the water to drown myself; but a townsman saw and prevented me. My wish at these times was to be in hell as soon as possible, for the longer I was out, I thought it was heating the more for me. My friends were obliged, at last, to confine me in a straight jacket, and being thus kept quiet, I came gradually to my recollection and senses. I was visited occasionally by Christian friends, from whose conversation I found much comfort. They told me that Jesus Christ came into the world to save the greatest of sinners, and why not me? It pleased God to give me faith to lay hold of this, and rest all my hopes of salvation upon him. This contributed, more than any thing else, to the restoration of my health; from this time I mended daily, though all my physicians (three of whom attended me) had a short time before been of opinion, that I should never regain my senses.

From the perusal of this, you will see what reason I have to bless God for all his mercies to me. I ascribe it to his free grace, that I now believe in the Christian religion in the fullest extent, and expect salvation and eternal happiness, on no other footing but through the merits of a crucified Saviour; and I now find more comfort in conversing with my God for one hour, than formerly I had in the ways of sin for years. I could delight in dwelling on this subject to you, and recommending it to your serious consideration; it is certainly of the utmost importance. Happy you are in being with my religious friend, Mr. L. Often do I regret having paid so little attention to his religious discourses and advice. Have the goodness to remember me to all friends.

I am, &c.

J. D.



## ON ETERNITY.

**H**AVING in my last made some remarks on the rapid flight of time, I would now lead my reader's attention, and my own, to a subject which those remarks will naturally suggest—a subject the most solemn and important that can occupy the mind of man—I mean *Eternity*; but where shall I begin the unbounded theme, or how presume to launch into that unfathomable sea, in which the most enlightened understandings have been lost in admiration? Limited as thy prospect is (O my soul) by the narrow bounds of time, thou canst form no adequate ideas of a period that after millions of ages shall have rolled away, will be no nearer to a conclusion; nor canst thou, enclosed in a body which stands in need of almost hourly supplies of food and rest to sustain it, well conceive how thou art to exist when thou hast dropt into the grave this feeble covering of clay, and appearest as a disembodied spirit, freed from all those wants and cares upon which thou art now obliged to bestow so large a portion of thy precious time. But although thou art incapable of discovering these sublime mysteries—incapable of gratifying that thirst for knowledge which would prompt thee to penetrate into futurity: It is nevertheless as certain, that there is a future state of being, and that thou must enter that unknown world, and spend an eternity in undescribable happiness, or insupportable misery; as it is that thou now inhabitest a body of sinful clay. This solemn truth cannot indeed be certainly discovered by the light of nature, and therefore the greatest philosophers of the heathen world could only reason from the probability of that hope which they wished earnestly to ascertain: but now the day-star from on high hath visited the earth, and the lip of truth itself hath declared, that when the corruptible bodies of the children of Adam shall mingle with the dust of the earth, from whence they at first were taken; then the souls that once animated them shall return to the God who created them, and receive from his unerring justice their irrevocable sentence. Nay more, we learn from the volume of inspiration, that even these vile bodies which are subject to corruption, and must moulder in the grave, shall, at the last great day, be raised in a spiritual and immortal state, and, reunited to

See Mag. for July, p. 279.

their

their former partners, shall share with them in their eternal punishments, or rewards. If then these things are so, how is it possible to account for the conduct of many, who professing to believe, can yet live and act in a way that proves they are wholly uninfluenced by them? It is recorded of the great Philip of Macedon, that he appointed one of his pages to awaken him every morning by exclaiming, "Remember, Philip, thou art mortal," and surely it might be equally useful to many a child of folly, and dissipation, if, when they are engaging in scenes of what they call (but how falsely!) pleasure, some kind friend was to whisper in their ear, "Remember Eternity!" Surely the awful sentence would rouse them from their lethargy, and force them to consider that the hour is coming, and they know not how soon it may arrive; when, willing, or unwilling, they must meet their Judge, and hear from his lips the righteous sentence that shall decide their eternal state.

And hast not thou, Christian reader, hast not thou, O my soul, abundant cause to pray that this consideration may hereafter impress thy mind more deeply than hitherto it has done? If we could always look upon eternity as near at hand; always remember that, for ought we know, the next step we take may plunge our bodies in the silent grave, and land our souls in a world unknown, and should we not refrain from many trifling occupations which insensibly rob us of our time? Should we not be more assiduous in running our Christian course more courageous in conflicting with our spiritual enemies, and more constantly employed in meditating on the company, and enjoyments of that world into which we hope so shortly to enter; in adoring the goodness of that dear Redeemer who, by his own blood, has atoned for our transgressions, and provided for us an house not made with hands, eternal in the heavens? It is only by a frequent contemplation on these important themes, that our souls can be enabled to rise superior to all the seducing allurements that the world would persuade us to place our happiness in; and enjoy a sweet foretaste of Heaven, even while we are here below. Considerations like these will assure us complete victory over our last enemy, Death; and lead us to look forward with joyful expectation to the moment when we shall throw off these rags of mortality, and take full possession of those sublime delights which the mind of man can never fully conceive, but which we are assured our covenant God has prepared for all those who wait with humble confidence for his appearing.

E. TATLOCK.

## REMARKABLE PROVIDENCE.

To the Editor of the Evangelical Magazine.

REV. SIR,

**S**HOULD the following narrative of a singular Providence meet with your approbation, I should esteem it a favour if you give it a place in your useful Magazine,

H. U. May 21, 1793. Yours, J. F.—R.

About three years and a half ago, having observed the drawer in which I keep my cash to be unlocked, or the belt shot, and having no suspicion in the least of any of my family, I was willing to believe it must be owing to my not locking it up. But after repeatedly finding it so, and some loss of cash, it was strongly impress'd on my mind, that it must be my maid-servant who opened it: yet no plain proof appeared that she was the person, till a few days before the diabolical plot was discovered. The day before, I took an opportunity to charge her privately with the crime, not without great hope she would confess it. I told her the consequence if it was proved on her, and offered forgiveness if she would confess it: I also pointed out to her the dreadful condition of a future state if she lived in the practice of such sins; but all was in vain. I at last said to her, M—a, you may depend upon it, if it is proved to be you, I shall *show you no mercy*, and be *sure your sin will find you out*.

After having said so much, and she persisted in denying it, I reflected on myself, that I had said any thing to her. This was much on my mind all the evening, and first the next morning, which caused me to be earnest at the throne of grace, that, if I had accused her wrongfully, that the harsh words above (*I will show you no mercy*) might be forgiven me; but that if she was guilty she might confess. After returning thanks for the favours of the past night, I recommended myself and family to the Divine protection. This morning, as usual, I went into the fields, and after returning home, breakfast not being ready, I took a book to read, and as it is my custom when reading, not to stop to ask a blessing until I get to a period, so it was this morning. Perhaps the breakfast might wait two minutes, which led to the discovery of the plot; my sister, waiting for me, stirred



stirred her tea, and in a surprize said "My tea is just like poison, it has changed my spoon just like copper." At this I instantly stopt, and stirred up mine, and found it to be the same.

It struck us both that something must be put in the water, tea, or sugar, which we found to be in the latter, and which plainly appeared to be mercury, broken (I think) and mixed with it. For the proof of this, I picked out some of the largest pieces and put them into a cup. I broke about the same quantity of mercury and put it into another cup, then put a spoon in each, and filled them both with boiling water, which changed the spoons to the copper colour before mentioned. For further proof, I picked from the sugar some more pieces and gave them to a hen, which soon put an end to her life. — The sugar with the mercury in it I have now by me; which I keep as a token of the Lord's mercy. Reader, may this providence remind us of the wickedness of the human heart when left to itself, and make us watchful over lesser sins, which, if given way to, lead to greater; as an old divine remarks, "If the serpent wind in his head he will draw in his whole body after." May it also encourage us to put our trust in that God who hears and answers prayer!

## ANECDOTE.

SOME time before the Rev. Mr. M. was settled minister of L. he lived with a sister of his in the parish of L.—th. Near his sister's house was a man who, for certain irregularities, had been for some time under the sentence of the greater excommunication, the highest censure of the church of Scotland. This man's conscience at length awoke, and his dismal apprehensions concerning his miserable situation increased, so as not only to bring him under the greatest distress of mind, but also to affect materially his bodily health. Mr. M. being induced to visit him, heard his groans distinctly as he was approaching the house where he lay. Upon conversing with him, he found him quite ignorant. Upon repeating his visits, and reading to him some striking passages of Scripture, such as the parable of the prodigal son, his mind was calmed, and he indicated a strong desire to be further instructed. Mr. M. persevered in reading the Scripture to him, and teaching him the assembly's Shorter Catechism; and the man, on his part, had so great a thirst for knowledge, that he was as ready

to take as the other was to communicate it, and not only acquired a tolerable acquaintance with the great truths of the gospel; but experienced their salutary effects in healing a wounded conscience, and he gave the clearest evidence that he had joy and peace in believing. Being now restored considerably to his health of body as well as of mind, he was advised by Mr. M. to wait upon his parish minister, Mr. W. R. in order to get himself relieved from the censure of the Church. He accordingly set out, but sickened, and in short, died by the way, and, to all appearance, he may truly be said to have died in the Lord.

R. B.

### THE BENEFIT OF RELIGIOUS SOCIETY.

**I**T is observable of many houses in the city of London, that they have such weak walls, and are of such a slender and slight building, that were they set *alone* in the fields, probably they would not stand one hour; which now ranged into streets, *receive* support in themselves, and mutually *return* it to others. Such is the danger of *Solitude*, and the great benefit of *Society*, with good and godly company. Such as want skill or boldness to begin or set a psalm, may competently follow tune in *consort* with others; and such are the blessed fruits of *good society*, that a person may not only be *preserved* from much mischief, but also be *strengthened and confirmed* in many spiritual exercises, which he could not perform of himself alone. "Jerusalem is builded as a city that is compact together." \* *Psalm cxxxvii.*

### SATAN'S CHARGE, AND THE SINNER'S DISCHARGE.

**A**N old author mentions a story of the devil's appearing to a dying man, and shewing him a parchment roll which was very long, wherein were written on every side the sins of the poor sick man, very many in number. There were written the *idle words* he had spoken, which made up three quarters of the words he had spoken in his life; together with the *false words*, the *unchaste words*, and *angry words*; afterwards came in rank his *vain and ungodly words*; and lastly, his *actions*, digested according to the commandments, whereupon Satan said, "See here, thy virtues; see here what thy examination must be;" but the poor

\* *Psalm cxxii.* 3.

man

man answered, "It is true, Satan, but thou hast not set down all; for thou shouldest have added, and set down here below, "The blood of Jesus Christ cleanseth us from all sins;" and this also should not have been forgotten, "That whosoever believeth in him, shall not perish, but have everlasting life;" whereupon the devil vanished.

Thus, if the devil should muster up all our sins, and set them in order before us, yet let but Christ be named in a believing way, and he will yield, and flee from us with the greatest speed. The Captain of Salvation overcame the tempter, by saying, "It is thus and thus written;" and his soldiers may still "overcome the accuser of the brethren, by the blood of the Lamb, and by the word of their testimony."

### THE LOSS OF THE SOUL IRRECOVERABLE.

**S**T. Chrysostome hath well observed with the anatomists, *Omnia Deus dedit duplicia*, God hath, in the frame of man's body, given him *two eyes, two ears, two hands, two feet*, and the like, that the falling of the one might be supplied by the other: *Animam vero unam*. Yet he hath given him, saith he, but *one soul*; so that if that be *lost*, there is no supply to be had. Nebuchadnezzar may lose his kingdom, and it may be restored. Job, his health and wealth, and they may be recovered. Lazarus, his life, and he may be revived. But for the *loss of the soul*, no means can repair it; no price can redeem it; all the world cannot recompense it; being once lost, it is lost irrecoverably.

### SELECT SENTENCES.

**T**HE Spirit is Christ's Administrator by the Father and Son's appointment, and will be sure to give every soul what Christ has left them in his will and testament.

A person may get into a church without Christ, but he he cannot get into heaven without him. Heaven is a believer's end, and holiness his way.

A true Christian may be in a spiritual lethargy; senseless of sin, when he is not dead in sin.

Some true Christians may commit those sins which a wicked man doth not, and yet go to heaven; and a wicked man may do some good which every godly man doth not, and yet go to hell.

RELIGIOUS



## RELIGIOUS INTELLIGENCE

## MISSIONARY SOCIETY.

THE safe arrival of the *Duff*, the health which prevailed on board during her whole voyage, the welcome reception, and happy settlement of the Missionaries at the several places of their destination, and the remarkable interposition of Divine Providence throughout the whole of this enterprise, were such evident answers to the numerous prayers which had been offered up to God on the behalf of the Mission, as loudly demanded the most public acknowledgement of gratitude and praise.

The Directors, therefore, of the Society, having acquainted the friends of the Institution, as soon as possible, with the leading circumstances of the voyage, requested that a day of public thanksgiving might be observed on the 6th of August, being the first Monday in the month, when Missionary prayer-meetings are generally held throughout the kingdom; that all whose hearts have been interested in the work, might have an opportunity of uniting in the same pleasing and reasonable employ.

The morning service was held at Surry chapel, where the prayers of the Church of England were read by Mr. Eyre, and extempore prayer offered by Mr. Griffith Williams. Mr. Griffin, of Portsea (to whose church Captain Wilson belongs) then preached from Ephes. iii. 20, 21, "Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us: unto him be glory in the church, by Christ Jesus, throughout all ages, world without end, amen." The hymns were read by Mr. Cooper, Mr. Towniend, and Mr. Platt; and Mr. Leggett, of Burwash, concluded in prayer.

In the evening, at Sion Chapel, prayers were read by Mr. Charles, of Bala, and extempore prayer offered by Mr. Grove and Mr. Nichol. Dr. Haweis (the original projector of this Mission) preached from Psalm cxxvi. 3, "The Lord hath done great things for us, whereof we are glad." The hymns were given out by Mr. Greatheed, Mr. Pover, and Mr. Ford; and the service was concluded with prayer, by Mr. Brooksbank.

As the sermons are printed\*, we shall forbear any remarks on them, till they come regularly under our review. The large places of worship allotted for these services were early filled with very numerous and respectable auditories, and the services were conducted with the utmost solemnity. The presence of God was happily experienced both by Ministers and hearers; and never perhaps was gratitude more genuine, or expressed with greater warmth, on any public occasion.

Sensible, however, that verbal acknowledgments, though highly proper, formed but a small part of the tribute due to the Divine Majesty, for such signal blessings, the Directors, on the following day convened the Society at Haberdashers' Hall, in order to consider how they might farther promote the glory of God, and the salvation of their fellow men, by maintaining a communication with the Missionaries already settled in the South Seas, and establishing other Missions in that distant hemisphere.

The report was read by Mr. Greatheed, and it was unanimously resolved that the Directors should be authorized to prepare for another voyage to the Pacific Ocean, for the purposes of visiting and assisting our brethren already there; of adding to their number, where circumstances may render it necessary or expedient; and of planting the gospel in other islands, where it shall appear most eligible from their extent, population, or other favourable circumstances.

\* Sold by T. Chapman, Price 1s.

Mr.

Mr. Waugh, being in the chair, in an appropriate address to Captain Wilson, expressed the grateful sense which the Society entertained of his important services, referring the glory to Divine Providence alone.

The Captain in return declared himself happy to having been honoured as an instrument of promoting the Missionary cause; and though, for various private reasons he wished to decline a maritime life, yet, he assured the Society its interests should never suffer for want of his services. This gave the most lively satisfaction to every person present, and the whole business was conducted with the most perfect unanimity.

Dr. Vanderkemp, and the two Dutch Missionaries who on the 30th of last month arrived from Holland, were present on this interesting occasion; as was also the Rev. Mr. Disandt, a Lutheran Clergyman, introduced by Dr. Bueckhardt, and sent from Germany by Baron Van Shirndling with proposals of uniting and co-operating with the Missionary Society, by assisting them both with Missionaries and pecuniary support. It need not be added that the presence of these respectable foreigners considerably heightened the general pleasure of the Meeting; which was, upon the whole, one of the most profitable and happy since the commencement of the institution.

#### BAPTIST MISSION.

THE Baptist Missionary Society have received intelligence from India, which states among other circumstances, that an European, educated for a Popish Priest, has lately embraced the Gospel, and built a place of worship, where both Mr. Carey and Mr. Thomas come to preach. He resides at the city of Dinegapore, about 14 miles from the latter, and 30 from the former.

#### SURRY MISSION.

ON Wednesday the 1st of August, the Surry Missionary Society held their Annual Meeting, at the Rev. Mr. Bowden's, Tooting. Mr. Golding, of Croydon, opened the worship of the day with a short prayer, and reading the scriptures. Mr. Hughes, of Battersea and Mr. Dore, of Maze Pond, followed in prayer. Mr. John Townsend preached from 1 Chron. xvii. 9, "And they taught in Judah, and had the book of the law of the Lord with them, and went about through all the cities of Judah, and taught the people." Mr. Harper concluded in prayer. In the afternoon Mr. Bowden, the secretary, reported the progress of the gospel in the village of Surry, under the direction of the Society, which was very encouraging and pleasing.

The next Meeting is appointed to be held at Mr. Dore's, Maze Pond: Mr. Thompson, of Clapham, to preach the Sermon.

#### LONDON ITINERANT SOCIETY.

WE understand that a new Chapel will be opened at Lewisham, on Monday, October 1st, erected and supplied by this Society.

#### CONGREGATIONAL SOCIETY.

ON Thursday, July 19th, a Sermon was preached at Dr. Stifford's Meeting, Broad-street, before the Congregational Society, for spreading the gospel in England, by the Rev. John Clayton, from Dan' xii. 4, "Many shall run to and fro, and knowledge shall be increased."

And on Friday was held a General Meeting of the Subscribers and Friends to this Society, in order to consider the best means of carrying into effect

effect the great object of their Association, which is to assist and encourage Ministers, in spreading the gospel in the dark villages of their neighbourhood, by defraying their travelling expences, registering convenient places of worship, &c. &c. Maitland, Esq. of King's Arms Yard, Treasurer.

#### CHAPELS, &c. OPENED.

##### ST. GEORGE'S CHURCH, MANCHESTER.

ON Lord's day, March 25, 1798, St. George's Church, Manchester, was opened for the worship of God, by the Rev. John Johnson, of Tildesley Banks. This commodious building was originally designed for Episcopal jurisdiction; but although erected several years ago, has, on account of some painful occurrences, remained useless till the above period, since which about 1500 people have constantly attended the glad sittings of salvation. The service is conducted upon the broad plan of the late Countess of Huntingdon's connection; and the pulpit, we understand, will be accessible to the occasional labours of the Saviour's faithful ministers, without respect of parties. The spirit of hearing in the town of Manchester has lately experienced a very considerable increase. May the zeal and union of the preachers, and an affectionate praying temper in the people, secure and perpetuate the growing prosperity of Zion.

##### LAYER BRETTON CHAPEL.

ON Tuesday the 17th July 1798, a neat little place of worship was opened on Layer Bretton Heath, about six miles from Colchester, and nearly the centre of several small villages, where, till very lately, a praying family was scarcely to be found; and many of the inhabitants openly discovered, both by words and actions, their bitter enmity to real godliness.

Two Sermons were preached at the opening of this place. In the morning Mr. Crathorne, of Dedham, read and explained the 122 psalm, and prayed the first prayer. The Rev. Mr. Hobbs, of Colchester, preached from Matt. iv. 12, "The people which sat in darkness saw a great light." &c.

In the afternoon the Rev. Mr. Stevens, of Colchester, preached from psalm xxvii. 4 and 5, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord," &c. And several of the neighbouring Ministers assisted in prayer. The place on both parts of the day was very crowded, especially in the afternoon, when many could not get in, divine service was therefore carried on at the door. The congregation appeared serious and attentive.

The circumstances leading to the erection of this house for the worship of God, are as follow: One Sabbath evening, between three and four years ago, a serious young man, (a farmer's servant in the neighbourhood) being detained from lecture, visited a poor man, his acquaintance, who lived at a small distance, with whom he spent an hour or two in reading, singing, conversation, and prayer. The poor man requested him to repeat his visit, which he did in the course of the week, and spent the time as before. He visited him the third time, and then found several of the poor people of the place gathered together, and the opportunity appearing pleasant and profitable, their meetings were continued from time to time; the young man, at the request of those who attended, endeavouring to explain the word of God to them. Their numbers increasing, till the house where they first assembled, could not contain them, they removed to a larger



larger one; but this also proving too small, (owing to a farther increase of their numbers) they hired a barn, that stood near the place, where (upon having it properly fitted up) they met, Sabbath after Sabbath, till very lately; and the Lord appeared among them, and made his own word effectual for good (it is hoped) to not less than thirty souls. As the people so constantly attended, and discovered such a desire to have the gospel continued amongst them by the same young man, the proprietor of the barn was requested either to sell or grant a lease of it; but he refusing to do either, the Lord of the Manor was applied to, for a piece of ground to build a place of worship upon, which he readily granted. The majority of those actually attending being very poor, a subscription was set on foot by friends at Colchester, and other places around, and two-thirds of the sum wanted is already subscribed. The foundation of this house was laid in prayer, in the month of April last, and opened with praise, in the July following.

## ORDINATION.

REV. MR. HARPER.

**WEDNESDAY, June 20, 1798.** Mr. Harper was ordained to the pastoral office over the independent congregation of Shelley, near Huddersfield. Mr. Ellis, of Barnsley, opened the service by prayer and reading the scriptures. Mr. Hale, of Heckmondwike, gave the introductory discourse, received the confession of faith, and asked the usual questions. Mr. Toothill, of Hopton, engaged in the ordination prayer. Mr. Moorhouse, of Huddersfield, delivered the charge from 1 Tim. iv. 2. and Mr. Parsons, of Leeds, preached to the people from Ephes. vi. 13, 14. and concluded with prayer.

REV. MR. KIRBY.

**WEDNESDAY, August 1, 1798.** Mr. Kirby was settled over the independent congregation meeting in the new chapel, Heckmondwike. Mr. Hale, minister at the old chapel in the same village, began the service with prayer. Mr. Cockin delivered an address on the ministerial character and qualifications, from 2 Tim. iii. 17. Mr. Laird, of Pudsey, prayed. Mr. Parsons, of Leeds, preached from Matt. xii. 43. and Mr. Ralph, of Clack-Meaton, concluded with prayer.

## SCOTLAND.

TO THE EDITOR.

Dear Sir,

Paisley, August 11, 1798.

OUR Missionary Society at the last meeting directed that an account should be transmitted to you of the money collected by them for the London Missionary Society. It amounts to 1021. besides interest due at the Bank, which will amount to about 151. more. Please to inform the Directors that upon writing to me the amount will be transmitted. It bears interest at the rate of four per cent.

I am, dear Sir, yours sincerely,

WILLIAM CARLILE.

## SABBATH SCHOOLS.

I take the liberty to send you a short account of the creation and progress of Sabbath Schools in this place—you may communicate this, if you think proper, as an article of intelligence in the Evangelical Magazine.

At a Missionary Meeting, about a year since, a member called the attention of the Society to the lamentable situation of children in the town and neighbourhood, without the knowledge of the first principles of our holy religion—that, notwithstanding the gospel is preached to the various congregations in the place, there are numbers of careless parents and masters to be found, who neglect to instruct their children and servants in scriptural views of gospel knowledge, or of moral duty—that many of the poorer class of mechanics send their children to work at cotton mills; at seven or eight years of age, totally neglecting to give them any Christian education—that many of these boys and girls were to be found strolling in the streets on the Lord's day, instead of attending public or private instruction—that, notwithstanding the Missionary Society had other objects for which they were instituted, that they might be highly useful upon this occasion, in calling together the friends of religion to consider of the propriety of opening Sabbath Schools, for the purpose of instructing youth in the leading doctrines of the gospel, and the various duties inculcated and explained in the scriptures of truth. The Society, after conversing upon the subject, agreed to the proposal, a general meeting of the Ministers in the place, of delegates from praying societies, and of others impressed with a conviction of the utility of such an institution, was called. After prayer, and choosing a Preses, they unanimously resolved to create Sabbath Schools, but delayed the adoption of rules of conduct until after more mature deliberation. At their next meeting, their plan of conduct was agreed upon. A general committee of inspection was appointed, consisting of the Clergymen in the place, who concurred in the scheme, with three Laymen from each congregation.

The fund for defraying the expense to be raised by a Sermon to be preached once a month, or when convenient, on the Sabbath evening, by all the Ministers in rotation—the collection to be applied for this purpose.

Each school to have a fixed teacher, but no salary attached to the office, with a Committee of Six to assist.

The exercises to be conducted as nearly in the following mode as circumstances will admit: the teacher to begin with singing a portion of a psalm, and prayer—then the scholars to read the scriptures, a verse alternately, and to rehearse a portion given them as a task, without the book; the teacher occasionally to put such questions as may have a tendency to make them understand what they were reading or repeating—one of the Committee to give an exhortation, another to conclude with prayer and praise—the second Sabbath the teacher to begin as on the first, then the scholars to repeat the Catechism, appointed them to learn by the Committee—the teacher to explain some of the questions, so that they may understand them—the exercise to be concluded with an exhortation, prayer, and praise—this mode to be adopted alternately.

The exercise to continue about two hours.

Bibles to be furnished gratis to those children who cannot afford to purchase them—premiums of small religious tracts to those who make the greatest proficiency, or are most exemplary in their conduct.

The above is the outline of the rules laid down for conducting the institution.

The number of the schools have increased to twenty-five, the scholars to fifteen hundred.

The benefits resulting from the institution are various, it stimulates parents and masters, who are occasional hearers, to diligence in preparing their young pupils for the Sabbath exercise; it lays the foundation of scripture knowledge in the minds of those formerly ignorant of the truth revealed to us by God; it excited to more regular deportment in the various

duties

duties of life—it impresseth upon the young a certain reverence for the doctrines and duties of Christianity, and by the blessing of God, and the teaching of the Spirit may be one of the means of reviving in this land that true godliness, which is the fount and the only permanent source of comfort in this world, and the harbinger of perfection and glory in the eternal state.

This institution hath been liberally patronized by the public; the collection at each sermon hath amounted to above twenty pounds.

The ministers of the Establishment, and of the Dissenters, preach alternately in one church. An union in supporting and defending the great leading doctrines of the Gospel, in opposition to infidelity and superstition, is happily established; and we begin to recognize some glimmering of that glorious light that shall burst forth upon a world encompassed to a great degree with darkness, and all its concomitant evils—Superstition, Delusion, Infidelity, Idolatry, Atheism, Slavery, and Oppression.

**THEOTIMUS.**

### SCOTCH MISSION.

It is with much pleasure we insert the following article from the Missionary Magazine, ardently wishing success to all those who, with meekness and wisdom, labour to propagate the Gospel of our Lord Jesus Christ.

SIR,  
WE last year requested the prayers of our Christian brethren through the channel of your valuable Publication. The favour we met with, and the many opportunities we enjoyed of preaching salvation, through Jesus Christ, to multitudes of our northern brethren, proved, that their prayers were heard on our behalf. There has been, it would appear, in some places a shaking among the dry bones, and the anxiety which many have since expressed to hear the word of God, we would hope is a token that the Spirit of life has entered into the hearts of some.

Two of those who went out last year are about to set off for the western and southern parts of Scotland, with a view of calling upon the careless to consider their ways. While we take this opportunity of requesting a renewal of the prayers of our brethren for their direction and success, we would observe, that it is our intention to adopt a different line of conduct, from that which we formerly pursued, in animadverting upon the sermons of particular ministers. This afforded a handle to those who did not approve our design, to represent us as actuated by party-spirit and ill-will to individuals. While we can safely say, our consciences bear us witness, that our motives were very different, yet we now see the propriety of cutting off occasion from those who seek occasion, as well as of removing prejudice from some of our brethren, who in this particular disapproved of our conduct. We accordingly take this opportunity to state, that we are resolved to confine ourselves in our intended journey, to the declaration of what we consider as the truth of God, without making personal remarks on any individual.

**JAMES HALDANE.  
JOHN AIKMAN.**

According to the above intimation, these gentlemen set off June 14th, on another tour by Peebles, Biggar, Hamilton, Greenwich, &c. into Ayrshire and Galloway, to preach the Gospel in these counties. The above gentlemen went out some time ago from the Society for propagating the Gospel at home, and is now labouring in Fife.



# OBITUARY.

## ELIZABETH KNIGHT.

(IN A LETTER TO THE EDITOR.)

THE prevailing influence of fear upon the human mind, is in no instance so conspicuous, as in that statement which it makes in the happiness of believers; who, being delivered from condemnation, and made the sons of God by adoption, have no just cause to apprehend either present or future evil. Yet there is a continual propensity in these persons, which is strengthened by Satan's operations, to mistrust their Saviour's love and faithfulness, because perhaps they have not experienced such a rapid fulfilment of his promises, as their rash minds had anticipated; and this mistrust is attended with a proportionable degree of anxiety and distress. Thus many, from whom the guilt of sin is entirely removed and in part the power of it, are greatly terrified at the apprehension of death. When the tyrant comes, however, they find he is a vanquished foe, and has no power left, but that of executing a necessary and friendly office. Then they lament their past unbelief, and want of confidence in the divine promises. To such characters the dying experiences of the faithful who are gone to rest, are full of instruction, encouragement, and consolation, and should be contemplated with this view. For thereby we may see that the Lord proportions the assistance of his grace, according to need, and that, in many instances, those hopes which were greatly clouded while in health, have been fully cleared and brightened in the hour of death. For the use of such persons I take the liberty of sending you a brief account of a deceased sister, whose experience was of this nature.

Elizabeth Knight was born in London, in 1772; her parents gave her as good an education as their very narrow circumstances would admit, and communicated to her as much religious knowledge as they possessed. About the year 1790 she was employed as a china-burnisher, and, as generally is the case with all whose hearts are not affected with the power of divine grace, what leisure time she had, she gave to the practice of vanity and sin. While thus alienated from the life of God, and her heart set upon her idols, the Lord had thoughts of peace and mercy towards her, and made use of means which may lead us to adore his inscrutable wisdom. About May 1796, when walking in the streets of London, her attention was attracted by the conversation of two ministers, who were passing by her side, and talking of the happy state of a sick person, whom they had just been visiting. An observation, expressive of the blessedness of this person's situation, that dropped from one of these gentlemen, was carried by the sacred Spirit (who alone can work effectually) to her heart, and deeply affected her with a sense of her own condition. Thus was the grain of mustard seed sown, which grew so rapidly while here, and is now transplanted to the more genial climate of the heavenly Canaan. The impression she received, immediately evinced whose power it was that caused it, for from that time she gave up her former habits and companions, and availed herself of every opportunity of attending the means of grace, and of associating with the people of God; both of which were now, subordinately to the divine blessing, her only sources of comfort and happiness. As an instance of the strength of her appetite for divine food, she ceased to do what is called *extra work*, and thereby had less wages to maintain herself, that she might attend a place of worship every evening. The benefit of this worldly sacrifice she soon experienced, as all will who make it, for her

her soul advanced apace in the knowledge and the consolation of the gospel. Particularly was she indebted, under God, to the ministries of the Rev. Rowland Hill and Mr. Cooper; and afterwards, when she became so ill as to be incapable of work, she was extremely reluctant to leave the metropolis, and go to her parents in Surrey, lest she should be deprived thereby of an opportunity of joining in a worshipping assembly, where God's truth is preached. But this fear was needless, for when she came home to them, she was fully satisfied with the doctrine preached in her parish church, where she attended almost longer than (considering the reduced state of her health) was prudent. When with them, she gradually grew worse in health, but her mind daily was opened more and more to discern and enjoy the mysteries of the free grace and dying love of the Redeemer. She was aware that her disorder was of such a nature as to afford no hope of her recovery; and, through divine grace, she had but one desire, namely, to know and love the Saviour fully. When her friends and ministers were with her, his salvation was always the pleasing theme—his praises continually sung—and his sacred presence constantly implored. Those who were present on these occasions can alone tell what a greatly plain she was in the garden of our Lord's grace. She lingered nearly eleven months, and, till within ten days of her departure, she was distressed at the prospect of the waters of the swelling of Jordan; and this circumstance caused a general lowness of spirits, though, to the *christians* who were about her, there was no doubt respecting her safety. From this time (glory be to God) all her painful apprehensions were removed, and her mind was brought into a state of assurance of faith, which she possessed almost incessantly till her dissolution; and, as her strength permitted her, she was now continually uttering devout sentences expressive of her confidence in Jesus, and of her obligations to him. On one occasion she said to a person visiting her, "I am the handmaid of the Lord, he does for me more than I can wish," and on another, "I am strong in the Lord, and in the power of his might." Her mouth was filled with expressions of this sort; but as she drew near to her last moments, her voice scarcely amounted to a whisper. Just before she departed she requested her mother to repeat the *grace of our Lord Jesus Christ*, and the Lord's prayer, which being granted, she said in a cheerful tone of voice, "It is done!" and instantly her happy spirit was conducted to the regions of glory, where she will ever join in the praises of God and the Lamb. Thanks be to him who giveth such grace unto men; may he bestow abundant measures of it upon the reader and writer, that we may each shew forth his praises more, and be more happy in him.

May 28, 1798, Stoke, near Guildford, Surrey.

DIACANUS.

#### MRS. ELISABETH DAWSON.

MRS. DAWSON was born at Colchester, in the year 1714, being the daughter of a Mr. Alsouder, by whom she was brought up in the forms of religion, with rather more strictness than is usual, and in which she continued when under no controul, constantly attending her parish church, and reading the word on the Lord's day; and very seldom could she be prevailed upon to take a walk on that day; yet being ignorant of God's righteousness, she was seeking to work out a righteousness of her own, and was greatly prejudiced against that preaching which debases the sinner and exalts the Saviour. About twelve years ago it pleased God, by the instrumentality of Mr. Dawson, to bring her under the sound of the Gospel, at Tottenham-court chapel; her prejudices were soon removed, and

in

in a very short time after she became a constant attendant there; but as her former conduct had been so circumspect, her change was not so manifest to the world. It appeared in a great change as to her views of herself, and the ground of her hope; she now, not only read the word on the Lord's day, but it was her daily practice, before she engaged in her domestic cares. She loved the House and the People of God, though, being of a reserved temper, she said but little. Now and then she would express how much she was oppressed with fears and doubts, and would sometimes speak of her great unworthiness, of which she seemed constantly to maintain a deep sense.

It pleased the Lord, about two years since, to lay his afflicting hand upon her; from that time to her death, especially the last seven or eight months, she suffered extremely; but she was a patient sufferer. During her confinement from the House of God, the Bible was her chief delight; and she was observed by one of her daughters, who was more constantly with her, to be much in prayer, and often earnestly wrestling with the Lord. The Rev. Mr. Knight visited her several times; to him, as well as to her own family, she said but little; but always appeared deeply engaged in thought, and for many months a smile had not been seen upon her countenance, (which was contrary to her natural disposition) but which, no doubt, arose from the great concern she was under as to the welfare of her soul.

On Thursday the 18th of January last, about one o'clock in the morning, she was seized with a violent pain in her bowels, which continued, with little intermission, till about the same time on Friday morning; but no sooner was the pain abated, than the Lord wonderfully opened that mouth and loosed that tongue, which had been before as it were sealed. We do not recollect the first expression, but she was earnest in prayer, and then said, "May I not cry peace to myself, when there is no peace! Oh, what a sinner I am, and have been!—What a mercy to be a sinner saved by grace!" This last expression she repeated many times. Two of her daughters sat up, and the Lord helped one of them to pray with her, which she found very sweet and comfortable. In the morning she was still in pain, though not so acute, and expressed a wish to see Mr. Knight again. He came and prayed with her, and she found it a season of refreshment to her soul: for he was no sooner gone, than she said, with a strength and earnestness that surprised us, "Can't you sing a hymn?" When she was asked what hymn? she replied,

"Guide me, oh thou great Jehovah,

"Pilgrim thro' this barren land," &c.

In which she joined, not only in heart but voice, to the astonishment and joy of all present. She then exhorted her children to seek Christ as their only hope, to forsake the vanities of the world, to love as brethren, and, in the language of Joseph, added, "See that you fall not out by the way." She prayed fervently for her dear partner, children, and grand-children, and was frequently lamenting that she had not been able to instruct her children as she ought to have done; and then added, "But what a mercy that I am now able to speak to you on my death-bed! I used to think what a poor creature I should be on a dying bed, not able to give so good a testimony as a child of three or four years old."

On Saturday evening she desired her daughter again to pray with her, in which she joined most heartily, frequently crying out, "Amen!" After this she again wished her husband and family to join with her in singing

"Jesus, lover of my soul,

"Let me to thy bosom fly," &c.



At every interval from pain, she was praying or speaking, or praising, till her weak frame was so exhausted, that her voice could not be distinguished; and frequently were her hands clasped, and her lips moving, when no sound was heard; but the following were some of her expressions, at different times: "Lord, if I had my deserts, I should be in everlasting burnings—What a vile sinner I have been! How good the Lord has been to me, that I was not cut off in my sins, when ignorant of Christ! What a mercy, what a mercy!" (this upon every occasion she repeated) "What should I do without Christ? precious Christ! Dear Redeemer! Glorious kingdom! I have so many comforts and mercies, I hope I shall not have my portion in this life—Lord, let me not have my portion here! The article of death! the swellings of Jordan! Oh, if I should prove an hypocrite at last, 'Search me O God, and try my heart,' &c. I have been visited with a heavy bodily affliction indeed! I have suffered much, but what are all my sufferings, when compared with Christ's? O what a dead, stupid wretch I have been; if Mr. Romaine said his heart was as black as hell, what must mine be? What a damning sin is unbelief!—Going into the presence of God! O, that I may get within the inner door!" (alluding to what the late Mr. Joss had said.) "What a mercy to know the Lord in our youth! I shall be satisfied when I awake up in his likeness; may his everlasting arms be underneath me!" Having a daughter near lying-in, (and for whom she particularly prayed) she said, "How little have I been sensible or thankful to the Lord, who has so many times preserved me!" (for she had nine children, four of whom survive her.) "What a mercy that I was not cut off!"—She was over-heard to say, "O that word *ever*," as if meditating upon that scripture, "so shall we *ever* be with the Lord;" indeed she had mentioned a variety of passages, nor was there one noticed to her, but she immediately took it up; she particularly remembered a text of the late Mr. Beiridge, Ps. cvi. 4, 5, verses, also his remark upon it, namely, that if a poor sinner knew not how to pray, he might earnestly repeat the text.—She also repeated those lines,

"Mercy, good Lord, mercy I crave,

"This is the total sum," &c.

Likewise the hymn beginning,

"Not all the blood of beasts," &c.

Her last conversation was very late on Saturday night, when one of her sons-in-law visited her; upon his asking her if Christ's blood and righteousness were the sole ground of her hope, she answered "Yes; his merits and blood are my *only* hope; without them I must be lost indeed.—I am a poor sinner—but the sting of death is gone, what a mercy!—I am going to enter the inner door—I am going to glory." Then taking him by the hand, she said, "I hope we shall meet in another and a better world!"

After this she slept a little, and then awoke in great agony, which continued, with little intermission (when she dozed) till within a quarter of an hour of her death, when she was again composed; and thus, we trust, sweetly fell asleep in Jesus, for she awoke no more. She died about five o'clock on the Sunday morning, aged 64; the day of her death being the anniversary of her birth-day.

Much more was said than could be recollected; but this is published, hoping, through the divine blessing, it may prove an encouragement to others in a similar state of mind, that they may herein see the faithfulness of the Lord, who has declared none shall seek him in vain, nor any be ashamed that wait for him.

Mrs. Dawson was wife of Mr. Dawson, of Goodge-street, to whom she had been married 38 years.

MRS

## MRS. SARAH RANKIN.

[EXTRACT OF A LETTER FROM THE REV. MR. R.]

SIR,

FOR several weeks previous to her death, my dear Mrs. R. was confined by a violent rheumatic affection; during which period, she was more deeply exercised in mind than for some years preceding. The Lord at this time was evidently preparing her heart for what followed. On Sunday, January the 18<sup>th</sup>, she was taken extremely ill, when my much esteemed friend, Dr. Hamilton, immediately attended her, and with some difficulty she was helped to her room; from whence she never came out again. On the Monday her mind began to be composed, and her confidence in God increased. On Tuesday morning, I retired to pour out my soul to God on her behalf, and while on my knees, I was much overcome with the divine presence, and several comfortable scriptures were powerfully applied to my mind, particularly Jer. xxxi. 3. and Isa. liv. 4—8. Going into my wife's room, and relating what I had experienced, I found that our gracious Lord had made her a partaker of the same consolation; for I had scarcely done speaking, when she, with rapture, pronounced the following lines:

"I shall behold his face, I shall his power adore,

And sing the wonders of his grace for evermore!"

From that moment every doubt and fear fled away, as the morning shades before the rising sun. Her prayers were now turned into praises, and not a cloud intervened to obscure the pleasing prospect of eternal happiness, during the four weeks she remained in this vale of tears; but I can only give a few of the most striking particulars of her happy frame, as the tenth part cannot be remembered.

On the Wednesday evening some friends called to see her, to whom she expressed a hope full of immortal joy. Next day she desired me to read the whole of that excellent hymn, "The God of Abraham praise," &c. as I read, she frequently stopped me, making many pertinent remarks on every verse, and repeated with peculiar pleasure the following lines:

"Jehovah, Great I Am, by earth and heaven confess'd,

I bow and bless the sacred name, for ever bless'd."

"Hail, Abraham's God and mine (I join the heavenly lays)

"All might and majesty are thine, and endless praise!"

Indeed when she had strength to speak, she was ever repeating some scriptures, or verses of hymns, on which she dwelt with peculiar pleasure, and had always something striking to say to her christian friends who called to see her; but in general her language was, "Help me to praise him, let every thing that has breath praise the Lord!" To a friend whom she well knew was too often ready to give way to doubts and fears, she said, "Fear not, only believe, and all will be well;" and then added, "Go on to perfection!" When her grand children came to see her, she exhorted them to remember their Creator in the days of their youth; adding, "what should I now do without the Lord's presence?" To several of her young christian friends, she said, "Keep close to God and his blessed ways, and then it shall be well with you in life and in death!" always adding, "May God bless and preserve you." To a maid-servant who had lived with us some time before, she said, "Hannah, give yourself to much prayer, and take care you do not lose the desires that God has given you for his word and ways, and for the eternal salvation of your soul." The last time that Dr. H. called to see her, she took an affectionate leave of him, saying, "May God bless you, and keep you in all his ways." The last time also that Mr. Pawson saw her, I said, "My dear, do you know who

is at your bed-side?" She answered, "No." I replied, "It is Mr. Pawson;" she answered rather quickly, "Then it is a man of God there." After he had prayed with her, she said, "May God keep you night and day, and water you every moment." Mrs. Hamilton taking farewell, asked if she had any fear on her mind; she answered, "None at all, praise the Lord for me!"

One day, while I was conversing with her, she said, "The Lord has taken care of me all my life, in a peculiar manner. He called me from gay, trifling companions, and brought me acquainted with his ministers and people; with them I have lived, among them I shall die, and dwell with them for ever." After a pause, she added, "My delight is now in the Lord of Hosts, and I shall delight in him, and in the Lamb that was slain, to all eternity." One day, I observed to her, that she would soon join her christian friends who were gone before, and then mentioned the names of Messrs. Wesley, Whitfield, Romaine, Fletcher, and other ministers and christian friends, with whom she had been intimate; and added, to meet also the general assembly and church of the first born which are written in heaven, and to see God the judge of all, and the spirits of just men made perfect; and Jesus the mediator of the new covenant.

I then said, "There will be a glorious company, when saints and angels join!" she replied, "A glorious company, a glorious company indeed!" Kneeling by her one day, I said, "My dear love, have you any word to say to me, that may be of use to my soul, when you are called to your eternal reward?" She answered, "Wherefore, comfort one another with these words." I replied "what words?" She soon said,

"I shall behold his face, I shall his power adore;

"And sing the wonders of his grace for evermore."

A few days before her death, she called the nurse to the bed-side, and with great exultation, repeated the following lines.

"Thou art my hiding place, in thee

"I rest secure from death and hell;

"Safe in the love that ransom'd me,

"And shelter'd in thy wounds I dwell.

One evening, when a light was brought into the room, she exclaimed with peculiar energy; "I shall walk in the light of the Lamb, and join the heavenly choirs, to praise him for evermore." Her daughter and only surviving child visiting her, she put forth her hand, and said, "My dear child, I am glad to see you," and prayed that her blessing, the blessing of her father, and above all, that of her Father in heaven, might rest upon her. Then pausing a minute, she said, "See, how a christian can die!" And soon after added, "I shall meet you again in heaven." Most of that night, and all Sunday, she was much convulsed, and in great pain; but not a murmuring word, or the least complaint, escaped from her lips. In the morning, when I went into her room, and said, "My dear, you have had a painful night; but I hope you do not murmur or complain," she directly answered, "O! no, glory be to God, not at all!" Towards the evening, she was more composed, as the violence of the convulsions had a little abated. This night and Monday morning, was a time never to be forgotten. How often did she call out, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day: and not to me only, but unto all them also that love his appearing." On the Monday morning, I said, "My dear, how do you do?" She replied, "Well; it is all well, it will soon be over." Her daughter came in the forenoon, and sat with her three or four hours. She asked her mother, if she should sing softly the doxology; "Therefore with



angels and archangels, and with all the company of heaven," &c. she replied, "Do, my dear child." She lifted up her hand, and appeared much delighted; and when her daughter had done, she exhorted her to a close, consistent walk, in the ways of God; adding several times, "a consistent walk! a consistent walk!" She spoke very little all Monday night, or early on Tuesday morning; but in the forenoon, recovering from a convulsion fit, she was enabled to speak again. The nurse said, "It is hard work, but it will soon be over." She answered, "It is glorious work, it is glorious work!" And whenever she was able to speak, she expressed herself on the wing for eternal glory. During the afternoon, I prayed often with her, and read and repeated many scriptures and verses of hymns, she was very attentive, and told me that she heard them all.—About seven o'clock, I read that hymn, "Happy soul thy days are ended," &c. Afterward I kneeled down and prayed with her, and when I had done, she repeated aloud several times, Amen! These were the last words which I heard her distinctly speak. In about half an hour, the nurse called me up, and told me that a great change had taken place. The silver cord was now loosening, and the bowl breaking at the cistern; I therefore prayed with her for an easy passage to her eternal rest. A little after eight o'clock, the nurse called me up again, and again commended her departing spirit to God; myself, and every one present, being overcome with the divine presence. Calling in a few friends, once more I kneeled down, and before we had been two minutes in prayer, she departed to her eternal rest, without either a sigh or a groan.

Thus died my beloved wife, after an experimental acquaintance with God and the truths of his gospel for thirty-seven years.

But, should any of our readers be desirous of seeing more of the same kind, they may find it in the following publication.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*A Key to the Prophecies, or a concise View of the Predictions contained in the Old and New Testaments, which have been fulfilled, are now fulfilling, or are yet to be fulfilled in the latter Ages of the World. By the Rev. D. Simpson, M. A. 8vo. 460 pages. Bailey, Macclesfield; London; Dilly, &c.*

THIS ingenious Writer has taken a very extensive scope, beginning with Genesis, and following the Spirit of Prophecy through both Testaments to the Revelation of St. John, of which he gives a brief analysis, and enlarges particularly on those parts which respect the rise and fall of Popery. Sections xxix. to xxxii. upon the Doctrine of "Retaliations of Divine Providence," are very interesting and awful; they are enough to "harrow up the soul," and must compel every reader to acknowledge, "Verily, there is a God that judgeth righteously!"

Pleased as we are to commend, and happy as we are to find in this ingenious writer so much to merit commendation, it is our duty to point out defects as well as excellencies; and we do it in the present instance, under the persuasion, that this liberal and candid Writer will avail himself of our hints to render his work more perfect.

The first thing we observe, is that some links are introduced in the chain of Prophecy, which do not properly belong to it. The threatenings, for instance, of God to Adam in case of disobedience, and of Moses to Pharaoh, that God would inflict the ten successive plagues on Egypt, and some others, are not, we believe, usually reckoned Prophecies: they

add to the volume, but not to the argument. By the same rule every promise, and every threatening in the Bible might be called a prophecy.

A disproportionate space is allotted to some passages respecting popery, particularly Pope Pius's Creed and the extracts from popish rituals. These appear to be introduced under the apprehension of popery being on the increase in this and some other countries; but if thrown among the notes they would have occupied less room, and not have interrupted the series of the prophecies. The classification of prophecies into those already fulfilled, now fulfilling, and to be fulfilled, is inconvenient; the line is not always to be drawn with certainty; and it occasions unnecessary repetitions of the same predictions.

There is, in our copy at least, an unaccountable and irreconcilable variance between the pages of the work and the table of contents; the latter beginning at page 1, the former at page 151. There are also one hundred pages dropped between 343 and 444, though the signatures are right, and there appears nothing wanting in the matter. The awkward method of paging up to 346, when a page is dropped again to bring them right, is very reprehensible; and though probably these faults are chargeable to the printer, the author's credit is concerned in rectifying them in a new edition; which, with the improvements we have suggested, might, we doubt not, be rendered acceptable and useful. Mr. S's style is animated, popular and entertaining—his spirit liberal and candid—and his knowledge accurate and comprehensive. He has also the art of rendering his works uncommonly interesting by the fund of anecdotes, &c. distributed in his notes.

As a farther account of this useful volume, we subjoin the following extract from its conclusion and application.

"What a scene of things has been passing in review before our eyes! The prescience of the Divine Being appears to be universal and infallible. He can foresee and foretell the most distant contingencies, though futurity is shut up and enclosed to the most sagacious man living.—If this is the peculiar province of the Almighty, to predict with infallible certainty things to come; and if the holy scriptures alone, contain a large number of the most surprising prophetic declarations, very many of which have already received their accomplishment, others of which are now fulfilling in the eyes of the nations, and the remainder of which are of such a nature as to bid fair for completion in the due order of Divine Providence; it will follow with strong conviction upon a candid, enlightened, and considerate mind, that the book, which contains these predictions, must be more than human,—that it is a rich magazine of wisdom and knowledge, information, and consolation. What should we be, what should we know, or what could we do without it? Let Englishmen then prize their Bibles, hold them fast, and never let them go. While some are slighting, others neglecting, and not a few ridiculously despising and sneering at them, let them count them dearer than thousands of gold and silver. Let men of piety read them by day, meditate on them by night, and drink deep into the spirit of them. They came from God and lead to God. They have a wonderfully transforming influence upon the minds of them who read them daily with integrity, seriousness, and prayer."

*A Short Treatise on Christianity, principally calculated for the Correction of the Errors contained in Pyrology. By William Okely, M. D. Author of that work. 8vo. 115 pages. 2s. 6d. Northampton, Dicey; London, Johnson.*

SOME time since Dr. Okely published a kind of Philosophical Treatise, under the name of *Pyrology*, in which he attempted to subvert Christianity

by accounting for the miraculous events of Scripture from natural causes, explaining away, or rather contradicting, what could not be thus accounted for. It has pleased God thus, however, to shew him the folly of his undertaking, to humble his presumption, and to convince him of the vital power, as well as the literal truth, of the Christian religion; and the present Tract is intended to antidote the poison of the former. For this end he has taken up the same topics as in the concluding chapter of his larger Treatise, has shewn how he fell into sceptical reasonings and infidel conclusions, and endeavoured to guard his readers against the same errors.

Among other eccentricities, Dr. Okeley, in his former publication, endeavoured to prove that "our Saviour was a man of genius, and a philosopher;" that the inspired writers were men of genius, and this, in fact, the only inspiration; that they dealt much in bold figures and hyperbole, and thus made common events appear wonderful, and extraordinary ones miraculous. This hypothesis he now retracts, both as unfounded and insufficient. His views of Christianity are completely changed. "The kingdom of God (he observes) is not science, commonly so called, but a thorough and experimental knowledge of divine truth, as contained in the Scriptures; and his righteousness is not mere human virtue, the righteousness of the Scribes and Pharisees, but faith which worketh by love." p. 24.

Mental, like natural light, is not often restored at once. Young converts are frequently in the case of him whose visionary powers being but half restored, saw "men as trees walking." On some points we observe Dr. O. ambiguous, obscure, and doubtful; we are happy to find him however clear in acknowledging the divinity of the Son of God; and that he considers the doctrine of the atonement as "a main pillar of Christianity."

The conclusion of this Tract is at once so pious, so sensible, and so modest, that we cannot forbear quoting it; and it will certainly recommend both the Author and the pamphlet, more than any thing from us could do.

"Before I conclude, let me observe once for all, that I write no part of this work as a teacher, but as an humble learner, willing to be instructed by the meanest instruments; and conscious that, as I have no guide in my enquiries, except the Holy Scriptures and experience, my words can carry no authority to others, unless when supported in their minds by those two tests. Let, therefore, every reader follow the plan of the Bereans, (Acts xvii.) and, with unfeigned humility and prayer, search the Scriptures, whether these things be so. If in this way an expression of mine should be the means of affording direction to any one, no praise is due to me, it is the work of God; and should any man in this way convince me of a mistake, he shall have my thanks for the candour of his communication, and God the honour of having directed us both. To him be glory, both now and for ever. Amen!"

*A Dispassionate Enquiry into the Probable Causes and Consequences of Enthusiasm. A Sermon, preached July 30. 1798, in the Parish Church of St. Mary's, Reading, at the Visitation of John Lord Bishop of Salisbury. By the Rev. Joseph Eyre, M. A. Vicar of St. Giles's, Reading, and of Euboesden, Oxfordshire. Small 4to. 24 pages. 1s. Reading, Smart and Co.; London, Rivingtons.*

OUR Readers may recollect that this gentleman succeeded the late excellent Mr. Cadogan, to whose memory he professes great respect, on account of his "zeal against piety, extensive liberality," and "amiable manners;" but, as for his hearers, of such "auditors as those," he knows not how



to speak with sufficient contempt: "Enthusiasm, or Fanaticism, or by whatever name the same thing may be signified, prevails and abounds among them."

"After apologising, as may be thought necessary, for these particulars of exordium, let us proceed (says the Rev. Preacher) to examine the nature or character of Enthusiasm." Now we expected to be gratified, at least, with a disquisition; but unhappily this "same thing" slips through the fingers of the orator, before it could be exhibited; and all we hear of it is, that "generally speaking it produces evil." So says Plutarch and Bishop Livingstone. Mr. E. therefore, contents himself by giving it an ill name, and applying to it an expression used by St. Paul of certain Phisees, who had "a zeal for God, but not according to knowledge," (Rom. x. 2.) and this serves him for a text, or rather a motto, to the following discourse.

It is very lucky for this gentleman, that he stopp'd with his text where he did, for had he stumbled on the next verse, he would have found, that "being ignorant of God's righteousness," these persons went about to "establish their own;" an expression no way applicable to the preachers and believers in the imputed righteousness of the Redeemer.

Endeavouring, however, to collect the motly character of these enthusiasts from the masterly traits of this judicious divine, we find they are either "persons of strong passions or weak understandings;" which latter defect is particularly evidenced in stopping: "their career of youthful levities or excesses," in resolving to serve God "much," in "not trusting to the guidance of their own reason," and in fearing they cannot serve God "sufficiently after all that they can do." "Of this sort," it seems, "there are many." Such were the bearers of Mr. Cadogan—and would to God "We all of Us" (so adopt Mr. E.'s elegant phraseology) were the same!

But it is time to enquire what are the doctrines of these enthusiasts, which do so much mischief. We are told in a quotation from Mr. Paley—they are especially election, predestination, and regeneration. Well then, "We, all of Us," may hope no more to hear that these doctrines lead men to licentiousness and immorality; because it appears that "They all of them" lead men to "suppress levity" of conduct, and "to serve God much," yea, to fear they "cannot serve him sufficiently."

But do we read nothing of these doctrines in the Scriptures?—Yes, indeed; the New Testament is full of them, but words did not mean then as they do now. Seventeen hundred years have produced wonderful revolutions in language as well as states. Believers were then honoured by "titles of great seeming dignity and import, such as Elect, Called, Saints," &c. which only meant, to be sure, that they were called Christians. As to the "New Birth," this was a change, of which, says the learned Archdeacon "We have now no just conception." This we believe is too true, both of the author and the preacher; for We "bear them record they have a zeal for God, but not according to knowledge."

Some of these enthusiasts it seems go "very far," so far as to imagine to themselves certain perceptible impulses of the Holy Ghost, by which . . . they become *new* creatures." Alas! could any honest heathen in the world believe, that men who thus speak against the impulses of the Holy Spirit have solemnly and repeatedly declared and sworn that they believed themselves to be "moved by the Holy Ghost? that "They, All of them," every time they officiate at the altar, pray that the thoughts of their hearts may be cleansed "by the inspiration of the Holy Spirit!"

But we hasten to the second part of this extraordinary Sermon, in which the Rev. Author considers the charge of "not preaching the Gospel"

—and here indeed we are completely silenced. “What! my Rev. Brethren—” when We, all of Us, are speaking upon each Sabbath day . . . What, I say, have We been doing *all this time*, if We have *not* preached the Gospel?—This is a question to which We presume not to reply—and We observe that the preacher himself has the modesty not to attempt it; We with him and his brethren “all of them,” may get as well over the Enquiry in the day of judgment: their present hope seems to be, that such a question will not be asked—that such a charge will not be brought against them.

The third part of the discourse is a vindication of “our church,” and a gentle castigation to Schismatics and Sectaries. “We must be always ready,” says Mr. E. “to vindicate our church,” the principal excellency of which is, according to him, that she is “equally removed from heat or cold, i. e. exactly lukewarm: but how far this will recommend her to the Great Head of the Church, may be seen, Rev. iii. 16. We hope the Church of England will never be trusted to such defenders. “Whether We preach or pray,” says Mr. E. “in every part of the service, We *bold* it to be the same.”—So do We.

The Preacher concludes with two words of advice.—To his own friends he recommends zeal, not at all unsuitably; and to the enthusiasts charity, a little of which might not be amiss also to the former. Upon the whole “We all of Us” must confess, that since We have conducted this Review, “We, any of Us,” have not seen a more weak performance, or one in which We have found so little Gospel, so much egotism—or, if we may be forgiven the pun—so much *Wegotism* throughout.

*The Address from the Ministers of the Somerset Association, to their respective Churches and Congregations.* By S. R. Pittard, small 8vo. 24 pages. Sherborne, Goadby, and Co. London, Chapman.

THE subject of this neat and interesting address is *union* in love, faith, worship, and christian practice. The illustration in page 11, is new and beautiful. As different persons may be differently affected by the colours of the rainbow, some more especially admiring one, some the other, and some the whole united: so it is in the contemplation of divine truth. “One is delighted with the high and mysterious, another with the solemn and striking, a third with the plain and practical, and a fourth, with all its doctrines, as uniting in one glorious plan of grace and salvation,”—just as all the beautiful tints in nature are united in the rainbow.

*Short Hints to a Soldier. In a Letter to his Friend.* Small 18°, 46 pages, 2d. Rivington.

THE character of this little tract is contained in its motto—It is “A Word spoken in due Season;” and few will peruse it without adding, “How good is it!”

*Pious Reflections for every Day of the Month. Translated from the French of the Archbishop of Cambray.* Very small. 129 pages. 8d. boards. Manchester, Nicholson; London, Knott.

THE character of this Liliputian volume, may be read in the name of its author, the illustrious *Fenelon*, a man who amidst all the trash of Popery, and under all the exterior pride of the Papal Hierarchy, was enabled, by divine grace, to exhibit the modesty of a child, the wisdom of a sage, and the piety of a martyr.

#### MISSIONARY JOURNAL.

OUR friends will be gratified to find by the last page of the cover of this Magazine, that the Missionary Journal is in a state of preparation for the public, and will not neglect an early transmission of their names.

POETRY.

## P O E T R Y.

## MISSIONARY HYMN.

FROM isles that dark and distant lie  
In Sin's black gulph, and Deaths' dark  
shade,

Pity has heard th' affecting cry,  
And Love, the heavenly call obey'd.

Angels! who strike the sounding lyre  
When the Redeemer's empire grows;  
Let holy praise your lips inspire,  
The Saviour triumphs o'er his foes.

Behold! in Otaheite's fair plains,  
Where the dumb idols senseless stand,  
And bloody rites and tort'ring pains,  
Afflict the heart, and stain the land:

Jehovah there has fix'd his seat,  
And calls the nations to his throne;  
Proclaiming with an accent sweet,  
Pardon and life thro' Christ alone.

O! may the message so benign  
Thro' every southern isle be spread!  
And, cloth'd with energy divine,  
With pow'r resistless, wake the dead!

Soon, may the nations of the world  
Become the kingdoms of our Lord!  
Satan's proud empire downward hurl'd,  
And God be every where ador'd.

W. S.

SALVATION DISPLAYED IN  
HEATHEN LANDS.

SALVATION! let the glorious sound,  
The lonely deserts cheer;  
Melodious ring thro' islands round,  
And gladden ev'ry ear.

Mis' love be known in ev'ry clime,  
Where there's a voice to sing;  
'Tis sweeter than the richest wine,  
Or than the cooling spring.

Salvation, peace, to dying men,  
Who hear the heav'nly voice;  
Which makes the solitary glen,  
And barren wilds, rejoice.

SERENA.

## A COVERT FOR THE HEAT.

WHEN on a Summer's cloudless day  
The Sun darts forth his rays;  
The trav'ler labours on his way,  
Beneath the mid-day blaze.

When not a cooling breeze is felt,  
Nor friendly roof is nigh,  
The languid body seems to melt,  
And fainting spirits die.

Should some tall rock at such an hour  
A distant shade prepare,  
Hope would exert his feeble pow'r  
To fly and rest him there.

Thus he who treads the heav'nly path,  
And feels upon him burn  
The kindlings of Almighty wrath,  
Must labour, droop, and mourn.

Till Christ, the covert from the heat,  
His longing spirit sees;  
And then he finds a cool retreat,  
And shade, and rest, and ease.

He like a rock of refuge rose,  
And sacred shade extends;  
Refreshment and secure repose,  
For all his weary friends.

ALQUIS

## ON THE DEATH OF A CHILD.

[By its Parent.]

O THOU mysterious Deity,  
With anxious mind I look;  
And long and pray thy love to see,  
In ev'ry chast'ning stroke.

In silent thought my soul asks, where  
Th' immortal spirit's gone;  
Did some commission'd angel bear  
It to th' eternal throne?

Then, dearest Lord, 'twill not be long  
E'er my blest eyes shall see  
My well-lov'd child, and join the song  
Of endless praise to thee.

In tender mercy now reveal  
Thy grace for my relief;  
This broken heart O ease and heal,  
Bow'd down with heaviest grief.

From thee, my God, my comforts came,  
And thou, in sov'reign right,  
My comforts justly may'st reclaim,  
When good before thy sight.

O reconcile this rebel heart!  
Give me, dear Lord, to see,  
That by this stroke thou can'st impart,  
Some greater good to me.

Then



Then shall my loss become my gain,  
While I embrace the rod;  
Feel the affliction not in vain,  
And bless my Saviour, God.  
*Walworth.*

J. B. P.

“I BESEECH THEE SHEW ME THY  
GLORY.”

FAR from this dull, this lifeless clod,  
Let my poor soul aspire;  
Up to the presence of her God,  
Drawn by celestial fire.

Why should she be confin'd below,  
By griefs, and cares, and crimes?  
Burst these hard bonds, and let her go  
To her own native climes.

Oh! were these earthly fetters broke,  
The captive mind set free!  
She longs to drop Time's painful yoke,  
And rise, my God, to thee.

Let me no longer mourn and sin,  
(How hateful the employ!)  
But mount me to yon world of thine,  
And let me drink their joy.

Oh! let some heav'nly guardian bear  
My spirit to the skies!  
She's all impatience to be there,  
Where glory never dies.

JUNIOUS.

HARDNESS OF HEART.

AH! frozen heart! benumb'd and hard,  
How rapid dost thou prove!  
No threaten'd pain, no sure reward,  
Can thee, whilst future, move.

Thou former mercies dost forget,  
And all past sufferings felt;  
Nor wonder, for whilst present yet,  
Both hardly could thee melt.

Thou unconcern'd can'st Sinai see,  
And all its flames disdain;  
Nay, thou can'st look on Calvary,  
Yet hard, like it, remain.

Thou, Lord, who cleav'd'st that rocky hill,  
O leave my rocky heart;  
And, for th' impression of thy will,  
Its stone to flesh convert!

J. LAGNIEL.

“I AM BLACK BUT COMELY.”

Cant. i. 3.

BY nature black without, within,  
My life, my lips, my heart unclean,  
But O, what love divine!

Jesus took pity on a worm,  
And in his own most glorious form,  
Has made a sinner shine.

Clad in his righteousness I'm bright,  
And comely in my Saviour's sight,

Tho' black as hell below:  
Amazing grace! amazing love!  
Each power, each passion may it move  
To worship and adore.

JULIUS, S. D. Regt.

Eling Barracks.

ODE TO EVENING.

EVENING, with thy mantle grey,  
Suiting best the pensive mind;  
Wishing from the world to stray,  
Leave its vanities behind.

Let thy fare tho' silent pace,  
Let thy deeping shades declare,  
As they veil Day's beauteous face,  
Whispering thro' the silent air:

“Mortals let us caution you,  
“Left by sins you are beguill'd,  
“Which, like us, appear to view,  
“Pleasant, innocent, and mild.

“But beware, shade after shade,  
“Thick'n'g soon obscures the day;  
“Mirth allow'd—(deceitful maid)  
“With your peace flies far away.

“Hearken to our small still voice;  
“Unimprov'd let us not glide;  
“Take the patriarch Isaac's choice;  
“Meditate at even tide.

“From the world go forth to God,  
“Think on all his love and grace;  
“If he chasten kiss the rod,  
“And for ever seek his face.

“Then when life draws near its close,  
“You shall hail its ev'ning nigh;  
“And, like him who seeks repose,  
“Only lay you down—and die.”

J. S. S.



EVANGELICAL MAGAZINE.



Rev.<sup>d</sup> GRIFFITH WILLIAMS.

*London.*

*Published by T. Chapman, 131 Fleet Street, Oct. 1. 1798.*



THE  
Evangelical Magazine,

FOR OCTOBER, 1798.

MEMOIRS OF MRS. CHASE, OF LUTON,

BY HER SISTER, MISS NEALE.

*[In a Letter to a Friend.]*

DEAR SIR,

AS you have requested an account of the Lord's dealings with my dear departed sister, I sit down to the pleasing, but mournful recital. Mrs. C. not only died the death, but lived the life of the righteous. She was blessed with a happy disposition of mind and penetrating judgment, which being brought under the guidance of the Spirit of God at an early period in life, produced those fruits which so conspicuously shone forth in her. She was naturally of a reserved temper, but when she spoke, it was always to the purpose. She was not only beloved by her Christian friends, but universally esteemed by her acquaintance.

Since her departure we have found in her own hand-writing, some excellent meditations, and self-examinations, with a diary commencing in the year 1776, and discontinued after the year 1790; a few extracts may not be unacceptable to you; but prior to that is another paper, in which she thus expresses herself: "Having had a pious education, it taught me to reverence the sabbath; and though it could not give me a love to the day, yet it led me to read books that were suitable to the day; which was one of the means the Lord made use of to set me a thinking about the concerns of my immortal soul. I used to enquire of myself, when it was that God would take an account of the actions of a child, and hoped that I was not old enough; but still I rather thought or feared I was; I read the Scriptures, not so much because I understood them, as because I thought there might come a time when I should; and then it would be of use to me to be acquainted with them.

When about seventeen years of age, my sister had an abiding sense that all the world could give was utterly insufficient to make her happy; under this impression she thus writes: Though I have at this time no outward affliction (and by a comfortable independence am placed above the cares of the world) yet I am constantly unsatisfied; my mind wants to rest upon something, and I can find nothing to rest upon; there seems to me to be a chief good, which my soul is reaching after, but cannot find. I sometimes attempt to pray; when I do, I never pray for temporal blessings, as I cannot when in prayer fix my thoughts a minute upon them; they are but of little value, in respect of something else I want. I pray for the Spirit of God as well as I am able, though I have very indistinct ideas of spiritual things."

At another time she thus writes: "I have been brought to see that the enjoyment of God was my chief happiness; and that there is such a thing as union between God and the soul, compared in the Scriptures to the marriage union. I thought all the troubles in the world would be nothing if I had a God to go to. I felt great pleasure in reading from the 13th to the 17th chapters of John, to see the love the Lord Jesus bore to his people, though I did not know he bore the same to me. I have often thought I did not see enough of the evil of sin; but at the same time, I have desired that the Lord would give me such a sight of sin as would make me detest it. One morning I had such a view of what the world would have been if the Lord Jesus had not died, as brought tears from my eyes; for I saw that to answer the great ends of Providence, and for the sake of those for whom Christ died, the Lord gives restraining grace to the most abandoned."

In the year 1775, Mrs. C. joined the church at Northampton, under the pastoral care of the late Rev. J. Ryland, and continued with them till the year 1786, when she was united to the late Mr. Samuel Chase, jun. surgeon, of Luton, Bedfordshire, a man beloved and esteemed by all who knew him; this brought her into connection with the church at Luton, and under the ministry of the Rev. Tho. Pilley.

It may not be improper here to disclose her most secret thoughts, a short time before her marriage, as they stand recorded in her diary.

"*Lord's day, April 10, 1785.* I hope I have seen, somewhat of the beauty of the Lord in his sanctuary, I do see more and more of the excellency of the Lord Jesus

Jesus Christ, he is altogether lovely; but if the glimpses that we have here are so pleasing, what must heaven be, where he displays his power, and reigns and shines the incarnate God! I admire the beauties of his Providence. O that I may live upon Jesus continually, so as to see him in every thing! I see every thing to be nothing without him; but O for still brighter views of him as my redeeming God!"

"*Lord's Day, April 17.* But for a wicked wandering heart, I should have had a very pleasant day, the word was precious and suitable. The hymn sung in the morning, in the vestry, was applicable to present circumstances (76th hymn, B. 1, Dr. Watts). O that I may at all times sing it from the heart! For however amiable creatures may be, and how muchsoever it may be our duty to love them; yet if we prefer them before him, who only has a right to be our best beloved, we may expect to find they will be made sorrows to us; but I trust the Lord will keep me from all idolatrous affection. It is his Providence that has evidently brought me into this intended connection, and I trust to his grace to bless me in it, and make me a blessing to others."

A few days after her marriage she thus writes:

"*April 25.* The Lord seems by the dispensations of his Providence to be saying to me, I will now try your disposition towards me, by giving you every blessing this earth can afford; but at the same time, I will withdraw the sensible influences of my Spirit, the heart-cheering rays of my countenance, to see if you will rest satisfied with any thing short of me. Is that, my dearest Lord, the kind intent of this hiding of thy face? Then permit me to declare that though, with all the gratitude I am capable of, I would receive every mercy at thy hand, yet I will not consent to be deprived of thy presence, for ten thousand times more than this world can afford. Return unto me, O! my heavenly Father, for I can say with truth,

"Not life with all its joys,

"Can one bless'd hour afford;

"No, not one drop of real bliss,

"Without thy presence, Lord."

When near the birth of her first child, she writes as follows:

"*January 29, 1786.* Thus far the Lord hath brought me, blessed be his name. My spirits are quite calm, free from any distressing fears; I feel myself in the Lord's hands, all that I want is his presence, if I have that, his *will* be done in every other respect."

When



When in prospect of the birth of her second child, again she writes:

"*Lord's Day, June 3, 1787.* I have a low fever lurking about me, and the Lord is pleased at the same time to hide from me the sensible influence of his presence, so that I feel myself at times much cast down; and the chief reason is, he that should comfort my soul is absent from me. I have lately thought more of dying than living; but my distress does not arise from the thoughts of leaving any thing in the world, though perhaps no one has a better reason for desiring to live that they may see good days, than I have. One of the tenderest husbands, a loving child, a pleasant habitation, comfortable circumstances, affectionate friends, in short, every thing that can render life desirable, as to the things of this world; but I know if Christ and heaven, are mine, I may say with the apostle, "to depart and be with Christ is far better." As to those I should leave behind, the Lord has all creatures at his command, and it would be easy for him to make up to them the loss of such a poor worthless worm as I am: but unbelief is too apt to prevail over my mind, so that I cannot "read my title clear to mansions in the skies," and though the Lord does not permit any positively distressing idea to seize my mind, as that I shall be lost, &c.; yet the apprehension of passing through the valley of the shadow of death, supposing it should be only a *shadow*, is distressing. But I lay myself in the Lord's hands, for him to do with me as he pleaseth, for I know he cannot do wrong."

A short time before the birth of her third child, she thus writes:

"*May 1st, 1789.* If the Lord should make that a means of removing me, it would be to behold the King in his beauty; which thought was pleasant to me in prayer this morning. I can see so little of the glory of the Lord here, that I know if I have his presence in the dark valley, I shall be willing to depart and be with Christ: I shall feel for my dear husband and children, but, the Lord's will be done."

About five months after this, when in the height of worldly enjoyments, having a family meeting, death entered the abode of peace and happiness; what my dear sister's feelings were on this occasion, you shall have in her own words.

"*Aug. 30.* The Lord's ways are a great deep, I know that in wisdom he hath afflicted me. Yesterday he was pleased to bring upon me the greatest affliction I ever experienced

perienced, in taking to himself my dear partner in life; but still there is mercy mixed with the bitterest cup. He is gone to be forever happy with the Lord, and it is but a little while ere I shall follow. But I hope to be patient to the coming of the Lord, and to say with Job, "All the days of my appointed time will I wait, until my change come." O, may the Lord be pleased to bless me with his presence! He hath promised to be a father to the fatherless, and husband to the widow."

"Sept. 6. O, how kind the Lord is! He hath carried me through the most trying scenes with a calmness surprising to those that saw me, and to myself. "What hath God wrought! never did I experience so much the truth of those words as now, "For these light afflictions," &c. It is indeed while we "look not at the things that are seen, but at the things which are unseen," that we can call such afflictions light: never did I see the realities of the invisible world so much as in the trying moments I have lately experienced. I felt no tremor at depositing the dear remains of my dear departed husband, because I believed that "those who sleep in Jesus, will God bring with him;" and in the mean time, he is infinitely happier in the presence of the ever adorable Jesus than I, or all the world besides, could have made him. And it is but a little, and then I shall be where he is, and we shall join in nobler worship than we have ever done here below. I know my own loss, and deplore it; but his gain is so infinitely greater, that I could not wish him back again to life. The Lord's presence can make up to me the loss of all earthly enjoyments, and as I said before, it is but a little while that I shall have to struggle with the things of time. I have been thinking of the important charge the Lord hath committed to me in respect to the children, and these words came to my mind; "Be faithful over a few things, and I will make thee ruler over many things;" as if the Lord had said, be faithful over a few things, and it will not be long ere I will say unto thee, "Enter thou into the joy of thy Lord."

"Lord's Day, Sept. 13. Yesterday and to-day my spirits were very low indeed, this morning at meeting much worse than at the interment. The Lord by this shews me, that it is but for him to withdraw his sensible presence, and then I fall into all the weaknesses attendant on human nature; this should raise my gratitude for past mercies, and excite my soul to an humble dependance on his loving kindness; to wait on him for future supplies of grace to support and strengthen me."

After this, Mrs. C's grand concern was to train up her children in the fear of God, and she devoted her time to their education. About two years ago she was requested, by some of her friends, to increase her usefulness, by taking a few young ladies to educate with her daughters; and she paid unremitting attention to them, till within two months of her departure.

Her first seizure was on the 1st of May, last year. It was sudden and alarming, but she was quite composed; though from the nature of the disorder (which was a rupture of a blood vessel on the lungs) she was not able to speak so as to be heard, as the least exertion might have been fatal. But, by a letter written soon after to a friend, we found she was favoured with divine support; and her confidence was firm in God, that he would do all things well. Her desire was to live for the sake of her dear fatherless children; and it graciously pleased the Lord to spare her valuable life some months longer; so that, during the summer, she was able to attend to her children and pupils. Her friends saw her health declining, but she herself thought she should recover. About Christmas she had another slight attack, from which time her strength visibly failed. On March 3d, she attempted to take a ride; and with difficulty was got into the chaise; but was so bad that she was obliged to be taken out, and continued very ill all the day. She then said, "I find I am not likely to get over it." But her faith was unshaken. She viewed her approaching dissolution with composure, begging that her mind might not be interrupted by any worldly news, with which she was not immediately concerned; as she wished to have her thoughts wholly occupied with heavenly things. She said, she never had loved the world much, but now she loved it less; she was glad to find that her departure was at hand, and often repeated, that she longed to be with Jesus, to behold his glory.

She had the most exalted ideas of Christ, and often spoke of the dignity of his person, and of the fulness of the atonement made by his sufferings and death. As she expressed high thoughts of Christ, so she entertained low thoughts of herself. She lamented that she had done no more for Christ, and had lived so many years to so little purpose. After her death, a paper was found written with her own hand, dated March 6th, 1798. "The Lord seems gently to be leading me down to the river Jordan. O! May I see my great High Priest standing in the midst of the river while I pass over. To consider death only as it respects myself, it is desirable; for while here, I can never love the Lord as I would, nor serve him as I would; but in Heaven, I shall



I shall love without ceasing, and serve without interruption. It has been my delight to search out the glories of Immanuel here below, but how faint the glimpses are! There I shall see him shine forth in all the glories of a God: therefore it is abundantly better to depart and be with Jesus."

Her son, being sent for from school, arrived on the 7th of March. She received him with the same composure and cheerfulness as if in perfect health. That, and the two following days she was much better, and took the opportunity to settle her worldly concerns, entered into every circumstance respecting her funeral, and gave directions concerning the children, begging us to pursue the same plan of education till her daughters were grown up.

On Saturday morning, 10th inst. she was very weak, but her faith was strong. She desired that her own children might be sent out, and that she might see all her pupils together, to give them her last advice. When they were come into her room, she addressed them in the most affectionate manner, as follows:

"My dear children, I have sent for you to talk to you, as I have not long to be with you. While I was able, it was my greatest delight to instruct you, particularly in the things of God, as far as I was able, and I have always loved you with the tenderness of a mother; now I am going to leave you, it has been my earnest wish to see you seeking an interest in Jesus, for no one can enjoy true happiness without it. All earthly comforts are but trifles. The world is very ensnaring, but its pleasures are not real. A comfortable situation on earth is desirable, but it is not to be put in comparison with the things of God. Human learning is excellent and valuable, but the knowledge of Christ is far superior. I earnestly intreat you my dear children to seek an interest in Jesus: search the scriptures, for they testify of him. Do not be satisfied with reading them in course, but study them for yourselves, with prayer to God that you may understand them. We are all born sinners, and as such should have been lost for ever, but for the sufferings, and death of the Son of God. I shall meet you again at the great day. I hope I shall meet you all at the right hand of Christ, and that you will be of the happy number to whom he shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you." O! may none of you hear the sad word, "Depart." No one can describe the delights of Heaven or the torments of Hell. I have got but a very little time to be with you". On seeing them in tears, she said "Do not grieve that I am going to leave you. I shall go to Jesus, to be happy forever

forever, much happier than I can be here. Do not grieve too much when I am gone, but seek Jesus and prepare to meet me in glory. It is by no work of your own you can do it. Remember these are my dying words; you will never repent of seeking Jesus too early, and you may die soon: for if a soul is lost, it is lost for ever, and and if Heaven is gained, it is gained for ever. Do not tell my children that I say, I shall not be long here: only say that you have been with me, and I have been talking to you. Come now my dear children and kiss me for the last time. God bless you all, my dears, do not grieve."—She then took each of them affectionately by the hand and kissed them.

In the afternoon, a person called, who had lived servant with her, whom she exhorted to flee to Christ as a guilty sinner; for that we were all guilty before God, and if we did not take Christ for our whole Saviour, he would be no Saviour; he did not come to do the Work of Salvation by halves. She with great earnestness pressed it upon her to trust in Christ alone, often repeating these words with energy, "Remember Christ is a whole Saviour, or no Saviour; you must go to him as the Publican, and rely wholly on his atoning blood for Salvation. But, (she added) do not mistake me; I do not mean to exclude the necessity of good works: they are necessary as an evidence of our love to Christ: what I mean is, that we must not trust in them for salvation."

In the evening, she took an affectionate leave of her servants, begging them to consider the worth of their immortal souls, pointing out Christ as the only Saviour, and expressing her earnest desire of meeting them in glory.—To her own dear children, who were often with her, she frequently addressed some weighty sentence, always putting on a smile when they were present; but did not take her leave of them that day. To a friend, who called to take a last farewell, she said, I hope you will soon meet me in glory; but it must be alone in the righteousness of Christ. The last few days she spoke with difficulty, as her breath got shorter; but what she said always discovered her confidence in Christ and love to him. On these lines being repeated to her,

"How sweet to recline on the bosom divine,

"And taste all the pleasures peculiar to thine!"

She said, "I never had those rapturous joys that some have expressed; but I have been favoured with a confidence in the fulness there is in the atonement of Christ. I can trust my soul to him as a faithful God. I know that I love him, and I know that none can, unless he first love them. I long to see more of his glory."

On

On the Lord's day, being told that her dear Eliza had repeated those words, "It is the Lord; let him do what seemeth him good," she expressed great delight that the Lord had subdued her will to his will; as the dear child had previously expressed herself almost in anger, that the Lord would not hear her prayers, and restore her dear mamma.

Being asked how she was in her mind, she said, "The Lord is my strength and my portion. The eternal God is my refuge, and underneath me are his everlasting arms. The eternal God, Oh, how sweet!"—She expressed a deep sense of her own unworthiness, and the glory that awaited her—repeating those lines of Watts:

"Then shall I see, and hear, and know

"All I desir'd or wish'd below,

"And ev'ry power find sweet employ

"In that eternal world of joy."

On Monday she took leave of her own three children. She told them that no mother had more tenderly loved children than she had loved them. She hoped to have lived to see them grow up in the fear of God: but the Lord had chosen greater happiness for her. She earnestly intreated them to seek unto Jesus Christ for salvation; for which purpose she begged of them to search the scriptures, to delight much in reading them, for they testified of Christ. She told them that from a child the scriptures had been her delight. She enquired of them if they had ever thought of their souls; to which they replied, they had. She said the salvation of their souls had always lain near her heart. On seeing them weep, she begged them not to grieve too much, for she should soon be in glory; and if they loved the Lord Jesus Christ, and trusted in him for salvation, they should all meet again before his throne. She requested them to look upon those relations, to whose affection and care she had entrusted them; not only as they now stood related to them, but to consider them as parents, and obey them as such, to behave towards them as they had to her; they had been good children and she hoped would continue such. Then (turning to her son) she said, remember the advice of Solomon, "My son, if sinners entice thee, consent thou not." Then looking upon her daughters she told them that she left them all in the hands of a good God, and wished them to consider that many things which appeared as great evils to us, the Lord over-ruled for good; and she hoped they would above all things seek to him, to whom she committed them for time and eternity.

On



On Tuesday evening, she gave them her last blessing, saying to each one of them, in a most solemn and affectionate manner, "God the Father, God the Son, and God the Holy Spirit bless you." After the children were gone to bed, she begged my sister and me to give her up to God and prayer. Never did we three enjoy sweeter communion together. It was a solemn season, never to be forgotten, to resign one so near, so beloved; but through Christ strengthening us we can do all things. Surely we had an anticipation of the glories of the upper world. It was as the gate of Heaven. We felt that the happy union which had subsisted between us would not be dissolved, because we were united in our head, Christ Jesus. She was only going home a little before us. On Wednesday, the day on which she died, being asked if her consolations continued, she answered, "Yes, just the same." Mr. P. prayed with her, a few hours before her departure. On his taking leave, she desired her love to Mrs. P. wished them both as happy as she then was; for no greater happiness could she wish them here below. To some friends who called shortly after, she said, "It is comfortable dying with Christ." She often repeated, "I long to be with him." Her last words were, "I am going home." Between nine and ten o'clock in the evening with a gentle sigh, without either groan or struggle, she entered into the joy of her Lord.

Her dear remains were committed to the silent tomb on the sabbath evening following. Mr. P. preached to a crowded congregation from those words of her own chusing, John xvii. 24. "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."

The loss of such a mother, such a sister and friend, in the midst of usefulness, is to be lamented; but our loss is her gain. The dear children also console themselves in their mother's happiness. That the God of their parents may be their God, and that they may be early called by Divine grace to fill up their places in the house of God, will, I doubt not, be your prayer at the throne of grace, as well as that of

Rev. and dear Sir,

Your afflicted friend,

H. N.

FOREIGN

409  
FOREIGN CORRESPONDENCE.

EXTRACTS FROM THREE LETTERS

*Written by the Rev. Mr. Vos, at Waveren, (a Dutch settlement near the Cape of Good Hope) to Professor BONNET, at Utrecht.*

LETTER I.

*Waveren, 19th June, 1794.*

THE 26th of April, I reached Waveren, the place of my new destination. That part of my district, which is nearest my residence, and which showed uncommon tokens of joy on account of my arrival, is externally very religious, and civilized beyond all expectation. They are, however, a people very much to be pitied. My congregation consists of about eight hundred members, of whom, at least, one half are obliged to travel, some two, some eight, and others fourteen days, to attend my preaching. In the winter time I am to the greater part of them altogether inaccessible, on account of the overflowing rivers. Some never come to the service, except they have children to be baptized, or when they are on their way to the Cape, to which they bring their mercantile articles for sale. Yesterday I baptized a child, whose parents have been more than three weeks on their passage hither; as the country, on account of the exceeding high mountains, admits no other way of travelling but by waggons and oxen. But the chief reason for which they are to be pitied, is their utter ignorance in matters of religion. Many of them can read but very badly, though they are excellent psalm-fingers. I have already instituted a catechising school, consisting of thirty-three unmarried people, who attend me every Wednesday. Others, who are at too great a distance, are catechized every fortnight, on the Lord's day, after the exposition of the Heidelberg catechism. There is great want of books of instruction for them.

Hitherto I have not met with any experimental Christian; but I cherish a silent hope that God, who hath hitherto made my labours in foreign countries remarkably successful, has not sent me hither to plow barren rocks; and I even hope that in two or three some feeble marks of spiritual life are already observable; but time will discover the reality of it more fully.

What

What I most of all lament is, that I cannot bestow all my time for the good and instruction of my flock; for two reasons: 1st, their great distance from me and each other; 2d, my economical cares, having a large family to superintend.

## LETTER II.

*Waveren, March 26, 1795.*

**A**LARMING rumours of war in the Netherlands are spread here.——

The desire of attending public worship is, since my last, so remarkably increased, that our consistory, who are at the same time our churchwardens, have been obliged to enlarge the church, and to build two galleries more, by leave and approbation of the governor and political council. I have visited thrice the whole district, preaching at different places, in a private house or barn. I found 164 families, and in them 1139 baptized persons, including 540 communicants, in a district about equal in extent to the province of Utrecht. They could be visited within the time of thirty days, were it not for the vast mountains and numerous rivers in our way; but on account of these obstacles, a distance of an hour's walking takes up more than three hours riding, with a waggon of six, and even eight horses.

The ignorance of many is still very great; but I have never seen such strong and striking marks of attention, reverence, interest, and affection, in any of my former congregations in Holland, as I, to my great comfort, here experience. God has rooted the seed of regeneration evidently in the hearts of some; among whom are children of twelve, eleven, and ten years. A young girl of about seventeen or eighteen years, is, after a conviction of five weeks, as it is termed, set at liberty, and rejoices in her union with Jesus by faith. Among my slaves there is an old man, who gives evident proofs of regenerating grace in his heart. He is all affection when, in my catechising, I speak of man's corruption and misery, and God's love to sinners, &c. Our Dutch maid-servant, who is advanced in life, is so weary of the world that she longs every day for heaven, and cannot comply with that word—"He that believeth shall not make haste."

With respect to the war we are hitherto at rest; notwithstanding this, every thing is prepared to keep off the enemy, in case he should attempt to come, which we wish the Lord may prevent.

LETTER



## LETTER III.

*Wavertem, Aug. 4, 1796.*

**M**Y situation, at such a great distance from the Cape, but especially the changes in public affairs, would not allow me to write sooner; but now an opportunity of sending letters having been offered to me by our respectable chief, I embrace it.

What a catastrophe in the affairs of the world since I left Holland! A catastrophe which will be felt more in the Netherlands than here. This, my native country, underwent, as you'll have seen from the newspapers, the same great change; but hitherto, by God's benevolent Providence, a change which is scarcely felt. Every one hath continued in the peaceable possession of his political and religious privileges. The citizens have got assurance that in case of an attack they will not be compelled to take up arms. The pensioned servants of the East-India Company are set at liberty to engage in such business as they like, or to enter into the service of the conquerors\*, which many have already chosen.

Our conquerors exert themselves as much as possible to defend this country against every invasion. The number of their troops increases daily, but we do not hear that they commit any irregularities. As at the capital there is but one Reformed Church, divine service is celebrated by the conquerors every Lord's day, in the same chapel; but at such hours, that the service of the Dutch is not at all interrupted by it, namely, from eleven till one o'clock.

My congregation flourishes more and more. The number of external worshippers is so increased, that we have been under the necessity of enlarging our church to a double extent, which is done by liberal collections. Many monuments of free grace have since been erected here, among whom are many of the heathens. I was very successful in exciting the families of my church to instruct their slaves in the points which are necessary to their eternal happiness, or to send them to my catechising meeting for them. This hath produced very great and astonishing effects, and many of my heathen pupils bear very legible characters of grace. I have composed a small catechism, consisting only of questions, without any answers; the questions being so directed, that the proper answer may easily be found from them.—My brother's son, a youth of sixteen years old, has erect-

\* The English.

ed, at the capital, a catechising meeting for slaves, whose number amounts to two hundred, and among whom there are many who shew evident proofs of grace. Many such meetings are instituted now in other places; as in Drakenstein, where a serious schoolmaster hath erected one of above seventy heathen catechumens. My daughter, and the daughter of my wife's brother, whom I have adopted, assist me in catechising the slaves, &c.

### AN APOLOGY FOR MARY MAGDALENE.

*De mortuis nil nisi verum.*

**I**N this *Age of Apologies*, it is more than probable that some readers may be almost startled at the very title of the present paper. They will not, however, it is hoped, suspect that the Evangelical Magazine should be the channel of conveying to the public eye an apology for any kind of vice; and far be it from the writer of this essay to attempt to soften down the deformed features of sin in any degree. Let sin always be represented in its own haggard forms; and let the children of men always be told, and let them bear in mind, that "whoremongers and adulterers God will judge\*." "Be not deceived; neither fornicators, nor adulterers, nor effeminate, shall inherit the kingdom of God†."

An apology for Mary Magdalene may sound somewhat strange in the ears of such pious readers of the Bible, as may have been in the habit of forming a very unfavourable idea of her character and way of life before her conversion. It is not an encomium of her attachment to the gospel of Christ, after she became his faithful and zealous disciple, that is now aimed at—this would be quite unnecessary; but it is a vindication of her moral character, even before her conversion, that is at present attempted.

An *infidel without a Bible*, in a late publication, has styled Mary Magdalene, "a woman of a large acquaintance;" and has impudently insinuated, that, even after her profession of the gospel, she was still "upon the stroll." Writers *without a Bible*, when they undertake to write against it, may say any thing: but even the friends of revelation have been accustomed to hear Mary Magdalene's name connected with the names of the chiefest sinners;

\* Heb. xiii. 4.

† Cor. vi. 9, 10.

such as Manassah and Saul, before their conversion. We have heard of a receptacle, humanely intended for the reformation of the unhappiest of human beings, bearing her name, as if in a Protestant, as well as in a Popish country, she was considered as the patroness and tutelar saint of prostitutes!

But where are the proofs that Mary Magdalene was ever, in any part of her life, such a character as she is generally supposed to have been? And without proofs, why is it that such an unfavourable idea respecting her is so generally entertained? The writer says, *so generally*; for, let it be known, that such an idea is *not universally* adopted. It is rejected by those who have taken the pains of consulting the only authentic account we have of her—the Evangelical History. Tremble not, my gentle reader, if it should be said, that nothing unfavourable to the moral character of this woman is mentioned, either directly or indirectly, in any part of *her own* history, as recorded by either of the four Evangelists.

It is the design of this essay to vindicate the *injured* character of Mary Magdalene; and the arguments shall be derived from the only sources of information respecting her—the sacred Scriptures themselves; and the circumstances connected with her history, as recorded by the Evangelists.

If there were nothing more to be said upon the present subject, than that the Scriptures do not assert, either directly or indirectly, that Mary Magdalene was a woman of ill-fame, as the phrase is generally understood, it were sufficient, one would think, to vindicate her character from the positive charge; and no danger of contradiction is risked, when we say, there is not a sentence to be met with in any part of the Scriptures, which asserts any such a thing.

We do read of “Mary, called Magdalene, out of whom went seven devils\*.” This has been supposed to be a *proverbial expression*, to signify that she was a person of a *very bad character*, whom Jesus reclaimed, agreeable to the Jewish style; but as so much is spoken of *dispossessions*, in the proper sense of the word, by Luke, it is most natural to suppose *this* to be referred to here †. That she had been a demoniac, was her great affliction and unhappiness—no good can be attributed to *evil spirits*, nor to the poor creature who had been possessed by them, *on that account*; but

\* Luke viii. 2. Mark xvi. 9. † See Doddridge on Luke viii. 2. *note*.



it is apprehended, that the common idea of her character cannot be derived from the circumstance of her having had seven devils: for, if so, what shall we say of many others who had been possessed by devils? What shall we say of "certain women, which had been healed of evil spirits," as is mentioned in connexion with Mary Magdalene herself, Luke viii. 2, 3? What shall we say of the man possessed by a "legion of devils"? And if one question more may be asked, what shall we say of the "herd of many swine," concerning which we read, that "the devils went out of the man, and entered into the swine †?" We do not speak of the morality or immorality of the brute creation.

These possessions were, it is most likely, supernatural afflictions, which peculiarly prevailed about that time, for the purpose of demonstrating the superior power of Christ, who cast them out with a word. It is probable these possessions were rather afflictions than descriptions of characters; for "evil spirits and infirmities" are classed together in the account of Mary Magdalene, and the other women already referred to; and thus, in our own times, insanity may be the affliction of the best as well as of the worst characters. In this respect, "there is one event to the righteous and to the wicked ‡."

There are some other circumstances not to be omitted on this subject, as they may have a degree of weight, as points of collateral evidence.

From the appellative name, and the rank in life, ascribed by the Evangelists to Mary Magdalene, it is very unlikely that her character was such as is generally supposed. Mary was her proper name, and Magdalene was descriptive of the place of her birth, or, more probably, of her residence. We are informed by the Evangelist Matthew, (xv. 39.) that Christ "came into the coasts of Magdala," which was a town in Galilee, beyond Jordan. It is probable that she had the appellative name of Magdalene from this place, as it has been observed the original might as well be rendered Mary the Magdalene, or Mary of Magdala§. In Luke xxiv. 10. in the original, the order of the words is reversed, *ἡ Μαγδαλὴν Μάρια*, that is, *the Magdalene Mary*; and while this appellation was intended to distinguish her from other Marys, mentioned in the Evangelical History, it may also intimate the rank in life which she sustained, as a person of considerable note and influence; for she is

\* Luke viii. 30. † Chap. viii. 32. 33. ‡ Eccles. ix. 2. § See Doddridge on Luke viii. 2. note.

mentioned in connection, and, in point of order, even before "certain other women" of respectability in worldly circumstances; such as "Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which," it is expressly said, "ministered unto Christ of their substance."

It is not insinuated here, that persons in more respectable life are remarkable for the chastity of their characters. The situation of this woman is mentioned only as a circumstance which renders it, at least, improbable that she was *such a person* as is generally thought. If poverty be, not unfrequently, a plea which many unhappy wretches have for their immoral conduct, no such plea could be made in the present case, and therefore it is not probable that this Mary was such a character.

After what has been said, it may not be improper just to take notice of one or two circumstances more, which may be supposed to have given apparent reasons for the common idea of this woman's conduct before her conversion.

The learned Dr. Lightfoot, finding in some of the Talmudists' writings, that Mary Magdalene signified *Mary the plaiter of hair*, thought it applicable to her, she having been noted in the days of her iniquity and infamy for that *plaiting of hair*, which is opposed to *modest apparel*, 1 Tim. ii. 9. But, surely, (with all submission to our *English Talmudist*) the appellation of Magdalene is better accounted for from the circumstance of her coming from a place called Magdala, as the generality of their learned commentators have thought\*.

Another circumstance which may have given rise to the common idea of this Mary's character, may be derived from the account of the "woman" *without a name*, "which had been a sinner," mentioned by Luke in his seventh chapter: but the circumstance of the histories render it improbable that it was Mary Magdalene. "Who this woman was (says Mr. Henry, on the place) that here testified so great an affection to Christ, doth not appear; it is commonly said to be Mary Magdalene, but I find no ground in scripture for it. She is described, chap. viii. 2. and Mark xvi. 9. to be one out of whom Christ had cast seven devils; but that is not mentioned here, and therefore it is probable that it was not she." Dr. Hammond and Dr. Doddridge

\* Some Orientalists have derived the name from a castle or tower, which the Hebrews called מְגַדָּל, *magdal*, Gen. xi. 4. See Assembly's Annotations on Luke viii. 2.

are of the same opinion. And the Bishop of Landaff, in his late "Apology for the Bible," (in answer to the *Infidel without a Bible* already referred to), "in opposition to the insinuation that Mary Magdalene was a common woman, wishes it to be considered, whether there is any *scriptural authority* for that imputation."—In company with Henry, Hammond, Doddridge, and Watson, the writer of this humble essay thinks there is *no* scriptural authority for such an imputation.

From the Evangelical History, it appears that Mary the Magdalene, was a woman out of whom there went seven devils; that she became a zealous disciple of Christ; she thought it no diminution of her rank to attend his personal ministry, with other honourable women. She ministered unto him of her substance, and thought it an honour to lay at his dear feet a part of what heaven had but lent her. She was present with two other *Marys*, at the crucifixion of her Lord, where apostles (John excepted) had not courage to be seen. She went to pay him honours at his sepulchre, early on the first day of the week. She stood weeping at the sepulchre, when she found not her Lord. They who honour him, shall be honoured again by him in gracious return. She was honoured with the first sight of the risen Saviour—she was honoured with a condescending and gracious interview†.

If we wish to set forth the amazing riches of divine grace in the conversion of the greatest sinners, and the efficacy of the blood of Christ to wash away their guilty stains, we may say, as Christ himself has said, that "publicans and harlots have believed in him†"—but there is no occasion to place Mary Magdalene by name among such characters. We may say, that "the blood of Christ cleanseth from all sin," and refer to that catalogue of crimes and pardons mentioned in 1 Cor. vi. 9, 10, 11, but there is no occasion to mention Mary Magdalene. We may tell of the wonderful power of Christ over all the powers of hell, and then indeed we may properly refer to the case of Mary Magdalene and many others, who were once unhappy demoniacs, but that Christ cast out the evil spirits with a word, "Whatsoever things are *true*, whatsoever things are *just*, think on these things§."

Whatever may be the opinion of the world respecting the character of Mary of Magdala, she is now beyond the

\* Apology for the Bible, 4th edition, page 82. † John xix. 25, xx.

‡ Matth. xxi. 31, 32. § Philip, iv. 8.



reach and influence both of "evil report and good report." However she may be "robbed of her good name" on earth, she is now for ever happy in the kingdom of heaven.

July 25, 1798.

HANTONIENSIS.

### PREACHERS SHOULD BE GOOD HEARERS.

THE want of attention among the hearers of the gospel has long proved a fruitful subject of lamentation with those who preach it; and various are the causes to which the prevalence of this evil has been ascribed. But the impatience often betrayed by preachers themselves, when they attend the ministry of each other, an impatience now become proverbial with many, has hitherto received little or no reprehension, as a part of the disgraceful catalogue. As I have recently witnessed several instances of rudeness, or impatience, in some whose office calls for the brightest example of an attentive devotional spirit, and as infidels are eager to seize and improve every circumstance of misconduct in the ministers of religion, allow me to request a page or two of the Evangelical Magazine for the subsequent relation.

Being not long since on a journey through a remote part of the kingdom, as I one evening entered a populous town, I saw a number of people passing one of the principal streets, whose appearance seemed to announce public worship, which upon enquiry being confirmed, I hastened to unite in the evening sacrifice. After singing and prayer, the preacher read, as the foundation of his discourse, these words, "*Unto you which believe he is precious.*" It was easy to observe he was not familiar with the privileges of an academy. The rules of grammar were frequently violated; many of his expressions were uncouth, and his gesture awkward. But he affected nothing, which he did not possess. His sentiments were evangelical, and he delivered them in a sweet strain of simplicity and affection; the division of his text was natural, if not ingenious; and his quotations from the sacred writings well calculated to illustrate and enforce his subject. Although not refined by education, he appeared to possess the essential qualities of a good preacher, and to be actuated by the noblest motives. His frequent addresses to the conscience (for he reserved no formal application till the close of the sermon) were eminently appropriate to the great designs of a gospel ministry, and the plain people who composed

composed the congregation were very attentive to hear him. As I did not attend the sanctuary of the Lord to be surprised with new and brilliant thoughts, to be captivated by fine turned periods, nor to gratify a cynical disposition, but to receive the instruction and encouragement we all need for the difficult, troublesome pilgrimage of life, the word came with spiritual favour to my mind; and had it not been for a circumstance which is probably too common among those who possess greater abilities, or more self-sufficiency and conceit than their brethen, I might have recorded one of the most agreeable seasons of religious worship I had long enjoyed.

It was my unhappiness to be seated in the next pew to a person, in the garb of a minister; whose restless behaviour made me suppose him an enemy to our Lord Jesus, the Alpha and Omega of the sermon; or that what are called *fine sense* and *classical taste*, had rendered him too squeamish for our wholesome food; because not served up with attention to external ornaments. His eyes wandered through every part of the chapel, as if in search of objects more deserving his attention than that presented to us by our preacher; and when they deigned to visit the pulpit, they were half concealed under a forehead wrinkled with frowns. Every feature of his countenance assumed an air of consequence, and almost each revolving minute was accompanied with a new posture. With folded arms he now stood in full stare upon the preacher, determined, as I thought, to stare him down; then placing himself in a contrary direction, he exhibited his supercilious front more conspicuously to the view of the congregation. Disgusted with the scene, which I could not help observing, desirous of redeeming the little time that remained, and ashamed that I had suffered my thoughts to be so much engaged by the vanity, and contempt he exemplified, I resolved to give my whole attention to the sermon. But I soon found the preacher too much embarrassed not to excite pain in his affectionate hearers; for he was naturally a timid man, very diffident of his abilities to serve the altar of the Lord, and liable to be much distressed by the appearance of a brother in the ministry, when engaged in this service. In a few minutes he was obliged to conclude abruptly, having, as I afterwards learnt from himself, felt all the disapprobation and severity shewn by this *superior brother*; who, I might observe, ranks with the evangelical, and is from the endowments of nature, and the indulgences of Providence, esteemed a

*pleasing speaker.* Thus a favourable opportunity for spiritual improvement was interrupted, if not lost, and a good man devoted to usefulness, robbed of his peace by one, who from sympathy of office, should have been watchful for its security.

Although I hope this evil spirit does not often appear in such dark features as are here delineated, its baneful influence, in lighter shades, must be felt by the timid; must be deplored by all who are governed by the tempers of Jesus. Sometimes, Mr. Editor, I attempt to speak in public; and, either from a sense of my mental poverty, or the proud fear of those who bear the vessels of the Lord with a stronger, steadier hand than myself, I have been frequently rendered incapable of proceeding in their presence with composure; and when I have observed indications of dissatisfaction, it has been very difficult, from the confusion and distress they have occasioned, to proceed with any degree of pleasure to the people. For ignorance and rudeness in the pulpit, I could no more offer apologies, than for an unfriendly, trifling disposition in the pew. But should a breach of grammar, a misplaced sentence, or an unguarded expression be followed with contemptuous sneers, and be made the subjects of sport in private?" Does it comport with the sacred office of a preacher to provide tales relating to these things for the laughter of a tea-table? Shall they banish the divine Spirit that ought to pervade social intercourse, and provide nourishment, as is too often the case, for the prejudices of the gay and dissipated? Students of divinity ought particularly to beware of the evils in themselves, they have so much reason to deprecate in others; and by cultivating their opposite virtues, render themselves worthy of the friendly tenderness they so sensibly need. He who does not hear his brethren with devotion and sympathy seems to forget that he is a fallible man, and liable to innumerable imperfections which require the mercy of heaven, and the forbearance of earth. He betrays such an inordinate opinion of his own importance, and such want of candour to others, as may cause us to fear him; but on account of which, however great his abilities, we cannot love him. He gives occasion for the sneers and ridicule of those who are without, he violates that great command, "*as ye would that men should do to you, do ye even so to them,*" and he exhibits the reverse of *esteeming others in love better than himself.*

Such preachers as are too great, or too wise, to attend the ministry of their brethren in the character of learners, re-



fixed upon the wisdom of Providence in the variety of gifts which prevail in the church, they betray an ungrateful power of mind with regard to superior opportunities and qualifications, and they present an example to the laity, which, in proportion as it is followed, must obstruct their success and destroy their own comfort. A minister of the gospel, who possesses genuine learning and taste in a superior degree, and who lives in a state of intimacy with the Lord Jesus, will imbibed and evidence his compassionate, generous, and lowly dispositions; he will not break the bruised reed, nor quench the smoking flax, nor despise the joy of small things. His ambition and his glory is to be gentle among his fellow labourers, even as a nurse cherishes her children. OBSERVATOR.

## REMARKS ON PROV. v. 11.

THE common translation renders it thus: "And thou mourn at the last, when thy flesh and thy body are consumed."

1. The word "mourn" is too feeble to express the idea contained in the original word *Nahan* [נָחַם]. The Holy Spirit uses this term for the *roaring of lions*, *Isai. v. 29*. *Prov. xxviii. 15*. And even to express the *roaring of the sea*, *Isai. v. 30*. The LXX probably read *Nacham* [נָחַם] to repent, and therefore have rendered it by *metanoia*, which is the word used for the desperate repentance of Judas, *Mat. xxvii. 3*. Note, there are two Greek words used for repentance, [*metanoia* and *metanoia*] the former signifying better remorse for a criminal action committed, and the latter, a change of mind.

2. "And thy body." This substantive expresses too much. *Sacer* [שָׁרֵר] is put for a remnant, part—the remains—in four succeeding verses. *Isai. x. 19, 20, 21, 22*. for the residue, *Nehem. xi. 20*. And here it denotes the withered remains of the debauchee.

3. "Are consumed." This is neither strictly true nor agreeable to the original *Bichelath* [בִּחֶלֶת]. They are not yet actually consumed, but only consuming; for in the next verse he is represented speaking.

Perhaps the whole verse may be more properly translated thus: "Lest thou roar when thine end shall approach: when thy flesh and thy remains are consuming.\*"

\* See the very elegant translation of the Book of Proverbs, by Dr. Hodgson, of Oxford, 4to, 1788. An exquisite feast for a classical taste.

Let the young persons into whose hands this may fall, pause a while to take a view of this miserable young man. His body consuming, his mind in extreme torture! How horrible the situation to which he is reduced by the corruption that is in the world through lust! Separated, as it were, from human society, he roars now like a lion—he raves like a foaming sea, casting up mire and dirt. How bitterly does he bewail the consequence of indulging the impetuosity of unlawful desires, and well he might bewail it in tears of blood. Alas! How many does Satan allure by a prospect of fleshly pleasure into a state of the most wretched pain and anguish! Who would not rather fear thee, O king of nations? Thy ways are ways of pleasantness and peace. To have the pangs of a guilty conscience—keen reflections that pierce the soul with many sorrows—the terror and dread of an Almighty incensed Judge, and the melancholy prospect of an awful eternity; this, my dear young friends, this is the heritage of unclean sinners. Have you launched out into the world in full sail, waisted by all the lively vigour of youthful blood and spirits? O beware of those “strange women,” against whom Solomon, in his wisdom, gives you so many salutary cautions. Pray without ceasing to the Spirit of Holiness, that he may preserve you from all filthiness of flesh and spirit; and evermore remember that the Lord Jesus requires watchfulness and prayer united. “Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.” Joseph’s victory is obtained by flight. Who in his senses would exchange health of body, peace of mind, a happy enjoyment of his own existence and a prospect of a blessed immortality, for the disease and pain and shame, for the bitter convulsive agonies, for the horrors and terrors of mind that result from sinning against God by indulging a corrupted appetite? Sinners are called fools all through the book of Proverbs; and they only who fear God and keep his commandments, are denominated wise men.\*

\* Dr. Watts’s Hymn against Lewdness, deserves a place in the memory of every young person in the world. See his Miscellaneous Thoughts, No. XXXV.

August 7, 1798.

Stratford.

W. N.

## ON THE OBSERVANCE OF THE SABBATH.

*"For a Day in thy Courts is better than a Thousand." —*  
*Psal. lxxxiv. 10.*

**O**F all the instances of Almighty Love which swell the heart, and attune the tongue of the real christian, there are few that call more loudly for his gratitude than the divine appointment of one day in seven on which he can retire from the busy scenes of life, in which the support of a feeble body obliges him to engage, and enter into the sacred temple; and into the more immediate presence of Him "whose loving kindness is better than life" itself.

In the common intercourse of civil society, he is often under the painful necessity of mingling with those who love not his God, who are strangers to the refined delights of religion, and feel no desire after the enjoyments of that country for which he pants, and towards which he is constantly advancing. With what rapture then ought he to behold the dawn of that blessed day which gives him an opportunity of withdrawing from such connexions, and spending his time in sweet communion with the God who is, indeed, (to use the animated language of a poet, whose memory will ever be dear to the christian world)

*"The source of all his joys,*

*"The life of his delights."*

WATT.

Now he finds in the house of the Most High an anticipation of those sublime delights which he trusts he shall enter into the full enjoyment of, when the stream of time shall have conveyed him into the boundless ocean of eternity; and while every faculty of his soul is employed in contemplating the wonders of redeeming love, its tumultuous passions are hushed into silence, and tranquillity; and he enjoys in a copious measure that peace to which the breast of the worldling is a total stranger. He serves not his God with the fear of a slave, but he bows before him with the reverential love of a dutiful child, to the best of fathers; and therefore he feels the truth of the assertion that the service of the Lord is perfect freedom.

And can it be that any who profess to be disciples of the blessed Jesus, can voluntarily consent to lose any part of this joyful day? Will they not think that person one of their worst enemies who would rob them even of one these bliss-

ful



ful hours? Thus, indeed, should we conclude, if sad experience did not teach us that such conclusion would, in too many instances, be wrong. When we take a view, on the morning of the sabbath, of many places of public worship, both in the establishment, and out of it, does not truth oblige us to say that the thinness of the congregations indicates a spirit very different from that of the pious Psalmist, when he cried out "my soul longeth, yea, even fainteth for the courts of the Lord?" How is it that so many seats are to be seen vacant, so many whole pews empty on that part of the day, when the body, after the refreshing repose of the night, is certainly best fitted for action, and the powers of the mind most in frame for the lively exercises of devotion; and when the protection which we have received during the silent hours of darkness ought to inspire our hearts with gratitude and our lips with praise? My fellow christian, my brother, my sister in the gospel, let me call upon you to be careful that you are never, in future, chargeable with such blameable negligence: be it your study to improve every moment of the sabbath, which, for ought you can tell, may be your last, to the glory of your God, and the benefit of your immortal soul. While numbers pervert this sacred season to the indulgence of the most criminal indolence, may you be enabled early in the morning to direct your prayer unto God for a blessing upon yourself and friends; and for divine aid, and support for the pastor whom Providence has placed over you: then, summoning your children, or families together, cheerfully say to them, "Come and let us go up unto the house of the Lord;" so shall your souls be sweetly prepared to praise and magnify his name; to supplicate his mercy, and attend with seriousness to his word. And you will prove to all that you are not among the unhappy number who give sad evidence that they love their bodies more than their souls; but they would do well to think before it is too late, whether the excuses with which they pacify their consciences now, will stand them in stead when they appear at a future day before the tribunal of a righteous Judge.

O Thou who art the Shepherd of thy people, and the delight of all who trust in thee, vouchsafe to listen to the supplication of the unworthiest of all thy servants. Arise, O thou Sun of righteousness! Arise, and shine upon thy church, and melt into love the supine and lukewarm affections which thy people have too much cause to lament. Hasten, O Lord! the happy time, when the mountain of  
thine

thine house shall be established upon the top of the mountains, and all nations shall flow unto it. Then shall the morning of thy day behold thy worshippers flying to thine house as doves to their windows, entering thy gates with thanksgiving, and thy courts with praise; and anticipating with rapturous exultation the dawning of that eternal sabbath when they shall have an abundant entrance into thy kingdom above, and join the angelic hosts in ascribing glory, and honor, dominion, and power to God and to the Lamb, for ever and ever. Amen.

*Sandwich* *E. To*  
 "We would see Jesus." John xii. 21.  
 [A FRAGMENT.]

**I** WOULD see Jesus in prosperity that her fascinating light, may not lead me to a dreadful precipice; but that his good Spirit may whisper to my heart the noble inducements christians have to devise liberal things; that I may ever be saying, "What am I, O Lord, that thou shouldest put it in to my heart to do these things, when the earth is thine and the fulness thereof? It is but thine own which I return unto thee."

I would see Jesus in adversity, because he is a friend born for such a state; because when all the fallacious props of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my cause before him, for he has all power in heaven and on earth, and easily can arrange future events, so as to throw lustre on the darkest circumstances.

I would see Jesus in health, that I may turn at his gentlest reproof; that I may not be full and forget God, but be devoted body as well as soul, to his praise.

I would see Jesus in sickness, because he healeth all my diseases; he alone dispenses the balm of Gilead, he alone is the physician there.

I would see Jesus in ordinances; for what are ordinances, destitute of him? As the body without the spirit is dead, so are ordinances without Christ. He shews himself through the lattices, he appears in his beauty, he is as the dew unto Israel, as the shadow of a great rock in a weary land; his people sit under its shade with great delight; his fruit is pleasant to their taste. They say continually in ordinances, "Make haste, O my beloved, be thou like a young hart upon the mountains."

*I would*

*I would see Jesus in social intercourse.*—For what are the charms of friendship? What the refinements of taste? What the pleasures of conversation? Are they not all unsatisfying, and delusive, unless sanctified by the grace of this Redeemer?

*I would see Jesus in my own heart,* as Lord of its affections, of its purposes, of its pleasures—as the grand mover of its hopes, and fears, the author of its existence and happiness.

*I would see Jesus in death,* as the Sun of Righteousness whose beams in the darkest moment can spread light, and healing. I would listen to his voice saying, “To him that overcometh will I give to eat of the tree of life.” “Fear not, I have the keys of hell, and of death.” Arise, O thou wearied follower of thy crucified Lord, and enter into thy rest.

*I would see Jesus in glory,* for what is heaven itself without him? But when we shall see him as he is, then shall we be like him, and be for ever happy in his presence.

J. R.

ANECDOTES.

DR. GUISE.

**D**R. G. lost his eye-sight in the pulpit during the prayer before sermon, and was thereby incapacitated from making use of his notes. After service, as he was led out bitterly bewailing his loss, a good old lady over-hearing him, cried, “God be praised your sight is gone: I never heard you preach such a sermon in my life:—I wish the Lord had taken it away 20 years ago!” Thus the Lord often makes the deprivation of our personal comforts advantageous to our fellow christians.

DR. GILL.

This learned divine once preaching on human inability, a gentleman present was much offended, and took him to task for degrading human nature. “Pray, Sir, said the Doctor, what do you think men can contribute to their own conversion?”—He enumerated a variety of particulars. “And have you done all this?” said the Doctor. “Why no, I can’t say I have yet; but I hope I shall begin soon.”—“If you have these things in your power, and have not done them, you deserve to be doubly damned, and are but ill-qualified to be an advocate for free-will which has done you so little good.”

RELIGIOUS



# RELIGIOUS INTELLIGENCE.

## IRISH MISSIONARY SOCIETY.

**I**N the melancholy and distressed state of our Sister Kingdom, it must give much pleasure to the sincere friends of the Gospel, to find a missionary spirit kindling in that country; which appears in the following extract from a letter of the Rev. G. Hamilton, to the Secretary of the Missionary Society.

DEAR SIR, Armagh, Sept. 3, 1798.

I HAVE the pleasure to inform you, that four Gospel Ministers have united with us, in calling a Meeting of Evangelical Ministers and private Christians, to be held at this place, on the 10th of next month, October, in order to form a society for the propagation of the gospel, both at home and abroad.

A short address, expressive of our design, has been prepared, and is now extensively circulated among Evangelical Ministers, and lay brethren of all denominations, who are zealous for the truth, and the enlargement of the Redeemer's kingdom in the world. — I have taken the liberty to mention this design with a view of engaging the prayers of our dear friends in London. Your's &c.

GEORGE HAMILTON.

## UNION OF INDEPENDANT AND BAPTIST MINISTERS, IN THE WESTERN DIVISION OF KENT.

ON Tuesday the 17th of July, 1798, a Meeting was held at Maidstone, at which the following Resolutions were unanimously agreed to.

I. We consider it to be of great importance for Ministers of the Gospel to extend their labours, as much as possible, to the towns and villages, where the distinguishing truths of Christianity appear not to be preached: and in which the inhabitants in general, seem to be ignorant of them.

II. We who are here present, being the Ministers of several Churches in the western part of Kent, professing and maintaining the important doctrines, of three equal persons in the divine essence; eternal and personal election to grace here, and to glory hereafter; the universal guilt, and total depravity of all mankind; particular redemption by Jesus Christ; free justification by his imputed righteousness alone; efficacious grace in regeneration, sanctification, and perseverance to eternal life; do hereby engage to unite for mutual assistance, and joint exertion, in the spread of the gospel, in the vicinity of our respective churches, and in the intermediate towns and villages more distant, according to our abilities, and opportunities.

The other Resolutions, which for brevity we omit, related chiefly to the formation of a fund for the support of this design, the appointment of general half-yearly meetings, the nomination of officers, &c.

Mr. John Beeching, of Maidstone, was appointed Treasurer, and the Rev. John Stanger, of Bessel's Green, Secretary.

At this Meeting, several of the brethren were engaged in prayer, and Mr. Joseph Slatterie, of Chatham, preached in the evening, from Daniel xii. 4. "Many shall run to and fro, and knowledge shall be increased."

The next Meeting is to be held on Tuesday the 13d of October, at two o'clock in the afternoon, at Mr. Ralph's Meeting, Maidstone, and a Sermon is to be preached in the Evening, by Mr. J. Stanger.

### ASSOCIATION OF MINISTERS IN LANCASHIRE, CHESHIRE, AND DERBYSHIRE.

ON Wednesday, Aug. 22d, several Dissenting Ministers, of the Independent Denomination, residing in the contiguous parts of LANCASHIRE, CHESHIRE, and DERBYSHIRE, met at Timwille, and formed themselves into an Association, when the following, among other resolutions, were unanimously passed:

That an Association be formed for the purpose of promoting a more friendly intercourse among ministers, and christian brethren, and of consulting together for the wider extension of the gospel.—That, for this purpose, the Ministers, who form this Association, meet on the morning of the third Wednesday of every second Month, at the Chapels of the associate Ministers, successively.

That two of the Ministers associated, shall be appointed to preach in rotation at each Meeting.—That after services, the Ministers shall enter into conversation on the State of Religion in their respective congregations, and neighbourhood; and on such subjects, as may tend to accelerate their general design.—That, at all such Meetings, the Minister of the place shall be the Chairman for the day.—That the Meetings shall be open to those of our Brethren who may be inclined occasionally to attend.

That if this Association should hereafter be so far extended as to render it inconvenient for all the Ministers to meet together, it shall then, by consent of the majority, be divided into Districts, and a general annual meeting shall be held at the most central place.

That, agreeably to the principles of an Independent Church, this Association shall not, on any account, or in any respect, interfere with the private concerns of any of the churches or congregations with which the Ministers are individually connected.

The following Ministers compose the above Association: Messrs. Anglezark, Batley, Blackburn, Coles, Ely, Holmes, Hudson, Meldrum, Roby, Smith, Sutcliffe, Whitehead.

### DORSET ASSOCIATION.

WEDNESDAY, Sept. 12, the Ministers belonging to this Association, held their half-yearly Meeting at Bournemouth. The Rev. Mr. Cracknell, of Wareham, preached in the morning from John vii. 40. *Of a truth, this is the Prophet.* In the evening, the Rev. Mr. Gurteen, of Blandford, Dan. vi. 27. *Tekel, thou art weighed in the balances, and art found wanting.* In the afternoon, the Rev. Mr. Davis, of London, addressed the congregation, from 1 Cor. i. 18. *The preaching of the cross is, to them that perish, foolishness.* While the Ministers belonging to the Association were met to deliberate on the business of an Itinerant for the County, the Rev. Mr. Denny, who, for the two last months had laboured in that capacity, in the vicinity of Maiden Newton, gave a pleasing account of the number of hearers, their disposition to attend, the peaceableness and good order manifested in the several places, some instances of opposition defeated, providential appearances in providing places to assemble in, hopeful impressions made on souls, and the respectful and affectionate attachment of the several congregations to himself. More than 300 persons in the several villages of that neighbourhood, to whom, a few weeks ago, the Gospel of Christ was, as truly, "strange things," as to the Athenian Philosophers on Mars Hill, (Acts xvii. 20) attend weekly on his preaching.—He was unanimously chosen Itinerant for the county, and the associated Ministers, viewing with thankfulness, this opened door, as the Call of God, expressed their united

wish, that he continue in his present sphere, till some warning voice in Providence remove him; or, the blessing of the Spirit on his labours, appoint his station among them, no longer an itinerant, but a settled Minister. In the evening preceding, he preached from 1 Cor. xiii. 3. On the Sabbath day evening the Rev. Mr. Hyatt, lately ordained at Mero, Wills, preached from Heb. xii. 2. *Looking unto Jesus* with reverence and affection. The Rev. Messrs. Wilkins, Saiton, Sedcole, Morren, Harrington, Gambel, and Wheaton, engaged in the Work of Prayer. The solemnities of the occasion left a pleasing and serious impression on many of the attendants.

### SUFFOLK ASSOCIATION.

AT a meeting of Ministers and others, belonging to Congregations of Protestant Dissenters in the County of Suffolk, held at Wrentham, July 24, 1798, the Rev. John Mend Ray, in the Chair,

Resolved, That it appears to this meeting, that to preach the gospel in villages and other places, where there is an opportunity of conveying religious instruction, is an object desirable and important.—That this meeting does earnestly recommend it to the dissenting ministers of the county of Suffolk and their respective congregations to exert themselves in endeavouring to carry the preceding resolution into effect.—That letters be addressed to every dissenting congregation, and to such individuals as may be likely to co-operate with the object of this meeting, to request a return of the state of religious information in the neighbourhood in which the societies or individuals reside; and also to furnish a plan of what mode may be best adapted to their respective situations.—That the following gentlemen, Mr. J. B. Tailor, Woodbridge; Mr. W. Buck, Bury; Mr. S. Prentice, Bungay; Rev. J. M. Ray, Sudbury; Rev. E. Johns, Bury; Rev. S. Lowell, Woodbridge; Rev. H. W. Gardiner, Southwold; and Rev. C. Atkinson, Ipswich, be a committee to receive reports from the various congregations, and that the said committee meet at the Angel, at Debenham, on Monday, September 24, at five o'clock in the afternoon, to form a plan for the consideration of a future general meeting.

The Rev. C. Atkinson, of Ipswich, was appointed Secretary.

### EVANGELICAL ASSOCIATION, FOR NORTHUMBERLAND, &c.

AT the annual Baptist Association, held at Hamsterly, Durham, in Whitfunweek, Ministers of different denominations being present, one of them introduced the important subject of village preaching, and after mature consideration, it was resolved to solicit a general meeting of ministers and others at Parkhead, Cumberland, the second Wednesday in August. Accordingly on Wednesday morning, August 8, 1798, they met at half past ten o'clock, in the meeting house of the Rev. A. Carnison, when Mr. Hill preached from Psalm cxxii. 6. Mr. Whitefield preached from Luke xix. 41. and the service was concluded with singing and prayer.

The intention of the meeting having been fully explained, and the importance of sending a Missionary through the aforesaid counties having been strongly urged, the following resolutions were agreed to.

Resolved, that this society shall be called the Evangelical Association, for propagating the gospel in the villages of Northumberland, Cumberland, Durham, and Westmoreland. That the ministers shall recommend this society as public as they can, and shall endeavour to obtain subscriptions, both in their



their own congregations and their neighbourhood; that R. Fishwick, Esq. be appointed Treasurer, and T. Hassell, Secretary to this Society; and that the following Ministers be a committee for managing its affairs, viz. The Rev. J. Hill, C. Whitfield, S. Peely, S. Ruston, and Thos. Hassell ad. The next general meeting was determined to be held at Ravenston Dale, the first Wednesday after next Whitsun Week. Subscriptions to this Society will be received by R. Fishwick, Esq. Lead Works, Newcastle; Mr. H. Brown, Cockermouth; Mr. A. Greenhow, Kendal; Rev. C. Whitfield, Hamtherly; Mr. G. Fell, No. 9, Tavistock Street, Covent Garden; and James Neale, Esq. St. Paul's Church Yard, London.

### MISSIONARY SOCIETY.

THE directors of the Missionary Society have received intelligence from the Rev. Mr. Forlyth. His letter was dated June 28, 1798. Latitude 10 South, West Longitude 23; all the fleet well. Mr. Forlyth had preached several times to the ship's company, and was heard with decorum and attention.

The Directors of the Missionary Society have ordered the Duff to be ready to sail by the end of November, to revisit the brethren, and plant Missions in other Islands of the South Seas.

Those friends of the Missionaries who are now there, it is hoped will forward their letters, in time; and should they be induced to make them any presents, we apprehend they may do it best in beads, scissors, adzes, plating irons, blankets, paper, needles, pins, and thread.

### WANTED FOR THE EQUIPMENT OF THE PRESENT MISSION TO THE SOUTH SEAS.

|                      |                       |                         |
|----------------------|-----------------------|-------------------------|
| Beef, Pork and Bacon | Grapplings            | Trowlers                |
| Fish—salt            | Hawfers               | Stockings, Shoes, and   |
| Rice and Pease       | Anchor's great and    | Boots                   |
| Wheat and Flour      | small                 | Buttons, and Combs      |
| Malt and Hops        | Boat-hooks            | Fans and Umbrellas      |
| Barley and Rye       | Iron Chains           | Tapes and thread        |
| Oats and Oatmeal     | Ship Bolts and Blocks | Pins and Needles        |
| Sourcrou             | Copper Sheets         | Flannels and Baize      |
| Rum and Spirits      | Hammocks              | Broad-Cloth, especial-  |
| Wine—small quantity  | Camp-chairs           | ly red and bright       |
| Porter—30 butts      | Sea Chests and Casks  | Yellow                  |
| Tea and Sugar        | Coals                 | Razors and razor straps |
| Molasses and Raisins | Rat-traps             | Cast off linen of any   |
| Cocoa and Coffee     |                       | kind                    |
| Essence of Sptuace   |                       | Old fancy dresses       |
| Portable Soup        |                       | Fröcks                  |
| Lemons or Limes      |                       | Sheets, Table-Linen,    |
| Tobacco              |                       | or any garments of      |
| Cheese and Butter    |                       | Muslin or Calico,       |
| Vinegar              |                       | however worn, every     |
| Pigs, Poultry, Sheep |                       | thing which will        |
| Milch-Goats          |                       | wash being in great     |
|                      |                       | request with the na-    |
|                      |                       | tives                   |

|                  |                          |        |
|------------------|--------------------------|--------|
| SHIRTS           | RAIMENT.                 | TOOLS. |
| Canvass, Cordage | Men, Women, Chil-        |        |
|                  | adrens Hats, felt and    |        |
|                  | Draw                     |        |
|                  | Shirts or Shifts, new or |        |
|                  | old                      |        |
|                  | Linen & Handkerchiefs    |        |
|                  | Cotton—printed or        |        |
|                  | plain                    |        |
|                  | Suits of Cloths          |        |
|                  | Gowns and Petticoats     |        |

## TOOLS.

Axes and Adzes  
Saws of all kinds  
Chisels and Planes  
Gauges  
Files and Rasps  
Ginjets  
Wimbles  
Screws and Nails of all sorts  
Whet-stones  
Pickaxes  
Hoes, Spades, Shovels  
Pruning Knives, Bills  
Garden Shears  
Scythes  
Iron Rollers  
Smith's Bellows  
Forge  
Grinding Stones

## HOUSEHOLD FURNITURE.

Iron hearths and backs  
Furnace doors  
Iron hooks  
Candlesticks & Lamps  
Copper's vessels  
Sieves, hair, wire or cloth  
Turnery ware, bowls, &c.  
Spoons, pewter or horn  
Mattresses  
Blankets and Sheets  
Coverlets  
Carpet, pieces or damaged  
Floor Cloths  
Tin ware  
Copper vessels—all kinds  
Tea-pots, Cups, &c.  
Brooms and Mops  
Soap and Candles  
Crochery ware  
Table Cloths, Towels  
Kitchen utensils  
Glass ware  
Wedgewood ware

## STORES.

Steel, and Iron in Bars or Sit  
Iron or Copper Wire  
Deal Boards  
Tents or Marquees  
Flax and Hemp  
Raw Cotton, and Cotton yarn  
Twine and Fish hooks  
Knives and Scissars  
Leather  
Razor Grinders' Barrows  
Paper and blank paper books  
Printing press & types  
Looking-glasses  
Sugar-mill and boilers  
Pen knives & Ink horns  
Wafers, Sealing Wax  
Bees Wax  
Garden seeds of all sorts  
Stones of all sorts  
Roots of flowers capable of being preserved  
Cotton seed

## INSTRUMENTS.

Surgery lancets, &c.  
Sexants, Quadrants  
Telescopes  
Microscopes  
Six's Thermometers  
Barometers  
Hydrometers  
Globes  
Air-pump  
Electrical Machines  
Spy glasses  
Burning glasses  
Spectacles  
Theodolite  
Turning lathe & tools  
Cases of mathematical instruments  
Box'd compasses  
Magnet  
Hand mills for wheat, malt, &c.

## Coffee mills

Pump boxes, clacks  
Weaver's loom and cards  
Spinning-wheel  
Pulley  
Scales, weights  
Steel yard  
Box of mechanic power  
Mortars of Bricks  
Putter's wheel  
Butch, peck, gallon  
Rules  
Gunter's scale  
Chains for land surveying  
Crucibles

## BOOKS.

Bibles and good Commentaries on the Scripture  
Evangelical treatises of any kind  
History Universal  
Geographical Grammars  
Voyages and Discoveries in the South seas  
American Geography  
Maps and charts  
Prints of Capt. Cook  
Philosophy  
Encyclopædia Britannica  
Treatises on Botany, Chemistry, Mineralogy, Natural History, Arithmetic, Mathematics, or any branches of Philosophy  
Cruden's Concordance  
Psalms and Hymns  
Hebrew and Greek Lexicons  
English Dictionaries  
Elementary books

These, or any of them, will be thankfully accepted, and the several articles, with the donor's name, may be sent to Mr. Hardcastle, Duck's Foot-Lane, the Society's Treasurer; or to any of the Directors, who will convey them to the Committee of Equipment; and they are requested to send them by the end of this month.

# OBITUARY.

## OBITUARY.

### MRS. MOTH.

MRS. MOTH, who died 21st March last, in the 53d year of her age, was one of the first fruits to God, and the Lamb under the ministry of the Rev. Mr. Gunn, in the parish church of Farnham, Surry, about ten years since. Her convictions of sin were of the most deep and distressing nature; she was painfully apprehensive of the misery she was exposed to as a sinner, and saw the absolute necessity of a change in her state and character; but being ignorant of the righteousness of Christ, she went about to establish a righteousness of her own, and strove to the utmost to keep the law of God entire. As her mind was gradually enlightened to discern its spiritual nature and extent, she, however, found that by the deeds of the law it was impossible she should be justified in the sight of God, and this occasioned her the most pungent grief; sometimes after striving in vain to keep her thoughts pure, she has imagined it was hard in God not to accept her sincere endeavours in lieu of perfect obedience. She used to pray that her children might never feel the like distress of soul. Her existence was a burthen and she was tempted more than once to put an end to it by an untimely death: but He who bounds the malice of the enemy and promises to be with his people when they pass through fire and through water, secretly supported her under all, and at length appeared for her deliverance. He brought her up from this horrible pit, let her feet upon a rock, and established her goings with joy and praise. In about the space of two years she experienced relief under the ministry of the word, and was enabled to flee to Christ as the only refuge and Saviour of her soul. She now felt much peace in believing, her heart glowed with love to an unseen Saviour, and she often rejoiced in Him with joy unspeakable and full of glory.

From the time of her first concern she diligently attended the means of grace, and in all weathers for five years on sabbath mornings she walked to Odham, a distance of eight miles, where Mr. Gunn had likewise a curacy, and returned in time to hear him at Farnham in the afternoon. When Mr. G. was no longer permitted to exercise his ministry in that part of the country, she left the established church, though it grieved her, that by this circumstance she displeased him whom she justly valued as the instrument of bringing her to the knowledge of the truth: but satisfied it was the path of duty to follow the gospel, she embraced all opportunities of hearing it elsewhere, and a chapel (the present place of worship) being soon erected, she uniformly attended the preaching of the word there, and became a member of the society which has since been formed into an independent church.

Mrs. Moth appears to have been from the first a lively zealous follower of the Lord Jesus Christ; her conversation favored much of the things of God, and she wanted others also to be sensible of the worth and excellency of Jesus; but her zeal probably outwent her knowledge; and her natural temper being rather severe, it seems she did not always display that meekness of wisdom towards them that were without, which is so desirable in recommending the religion of a lowly compassionate Saviour; but it was pleasing to see how much divine grace in its operation subdued the natural infirmity of her temper; and like the leaven in the meal, gradually assimilated her soul into the nature of itself. For the last two or three years of her life, knowing more of herself, and how entirely she was indebted to the Lord who had made her to differ; she learnt to have compassion on the ignorant,



ignorant, and on such as were out of the way; a greater tenderness appeared in every part of her conduct, while she still maintained that simplicity and faithfulness in dealing with all, which so distinguished her from the beginning, and which few of God's people seem sufficiently to manifest though they are conscious it is right.

As the power and reality of divine grace was thus evidenced in the tenor of her life and conversation, it was also illustriously displayed under the painful affliction which, by slow degrees, brought her at length to the dust of death. During the autumn and winter of 1796, she frequently complained of uneasiness in her mouth, and in the following spring a cancerous affection appeared in her tongue; by the month of June she understood there was little hope of relief, and weakness occasioned by the difficulty of taking food, soon rendered her unable to pursue her occupation in life, or to attend upon publick ordinances, which to the last were her delight. About this time she was exercised with a dark distressing frame of mind, the enemy of souls, whose temptations she had known much of in the course of her experience, was permitted greatly to harass and perplex her; the views she had before enjoyed of her interest in Christ were beclouded, and her mind was filled with a general gloom; but in a few weeks the Lord graciously appeared, the cloud was dissipated, and one silent sabbath, being alone, she was favoured with a more than usual display of the compassion and glory of the Lord Jesus Christ; her mind was wholly absorbed in the contemplation of the heavenly felicity, and so great was her delight that to use her expression, the joy overcame her pains; when she was visited the following day she appeared in a most blessed frame of soul, praising God for her affliction, expressing the amazing happiness she had felt, and longing for all to know the preciousness of Christ and the reality of religion; indeed such a heavenly savour accompanied all her expressions, as filled the soul of the writer with a grateful holy pleasure, the remembrance of which he hopes never to lose. She requested him to read one of Dr. Watts's Lyric Poems, entitled, "A sight of Heaven in Sickness;" the language of this, she observed, was particularly expressive of what she had experienced, and on its being read, she repeated the substance of the fifth and sixth verses with peculiar force.

"Had but the prison walls been strong,

"And firm without a flaw,

"My soul had dwelt in darkness long

"And less of glory saw.

"But now the everlasting hills

"Through ev'ry chink appear,

"And something of the joy she feels

"While she's a pris'ner here."

From the month of August her pain much increased; the difficulty of taking nourishment was rendered every day greater, till at length she became a mere skeleton, her tongue was nearly eaten off, and she was literally starved to death. During the whole of this distressing affliction, it may truly be said that underneath her were the everlasting arms; the general frame of her mind was peaceable and happy, the enemy of souls was seldom suffered to harass her, and sometimes her happiness flowing from a sense of the divine presence, was as much as she could bear. She always requested those who visited her, to pray that she might have patience and resignation to glorify God in the midst of the fire, and it was remarkably afforded her; sometimes indeed when the pain has been extremely violent, she

she has said "I cannot help groaning under what I feel, but I trust I do not grumble or murmur against my God." At other times she would seem to forget her pain, and dwell with grateful pleasure on the preciousness of Christ and the glory she had in prospect; at such seasons she would press with peculiar earnestness on those around her, the necessity of being found in Christ clothed with the glorious robe of his spotless righteousness, observing, "nothing short of this will do," and "without this I shall have no hope."

On visiting her one day, she remarked that some good people thought sin must be entirely done away before we left the body; but added, "I am sure I have felt the sin of my heart this day, and I believe I shall have to lament over the remains of depravity as long as I am here." It was pleasing to behold in her at once a steady, unshaken confidence, mingled with the most genuine humility; conscious of her own unworthiness and nothingness, she has often said, "All my encouragement is that the Lord Jesus Christ has never yet cast out *any* poor sensible sinner who came to him, and I believe He never will, and as such I have ventured my soul upon Him. I find as much need of Christ now as I did the first moment I came to Him, and without Him I should still be as helpless as a new born infant;" but added, "the Lord who has done so much for me will not leave me now."

Though it was exceedingly painful to her to speak, she was desirous to communicate all she could, and exerted herself in doing it to the uttermost; but towards the close of her illness she could seldom be understood; she was much alone, and generally wished her friends to pray with her and leave her; she has sometimes said, "it is hard work, pray that it may be over soon; pray that I may have patience to bear it to the last." A few days before her death she said, "It will now soon be over, and I shall not think I have suffered too much then." The evening before she died, being asked how she was, she replied, "I find Christ very precious indeed," repeating it, that she might be heard, "*very precious indeed.*" She lay almost without noticing any one the greatest part of the next day; but the surgeon calling about five o'clock in the afternoon, she seemed to revive, understanding that her pastor was in the room, she said "He will go to prayer then;" afterwards she expressed the frame of her mind to be very happy; our friend, the surgeon, remarking how different her death-bed was to that of most he was called to attend, and that it afforded him a blessed evidence of the reality of religion; she replied, "yes, it is a reality, and I am thankful you feel it so;" she scarcely spoke again to be understood, and in about half an hour, after fixing her eyes steadily upwards for a short space as though directed, to the happiness she was now going to enjoy; she closed them naturally as in sleep, and without a groan or sigh almost imperceptibly breathed her last. Such was the peaceful blessed departure of this afflicted christian. O may we who bear that sacred name, be no longer slothful; but followers together of her, who, through faith and patience, inherits the promises inconceivable in their glory, and eternal.

Her funeral sermon was preached on Lord's day evening, April 11. from 1 Cor. xv. 35 and two following verses; this triumphant passage she frequently mentioned with delight, trusting to know the truth of it in her dying experience, and to exult in its full completion, when her body should be raised incorruptible to partake of endless felicity.

#### MARY ROGERS.

MARY ROGERS, of B.pton, Suffolk, died May 6, 1793, aged 37. She was awakened two or three years ago when attending divine worship among

among the followers of the late Mr. Wesley, in St. Edmund's Bury. Shortly after she removed to a considerable distance from that place, and had very few opportunities of hearing the gospel preached; yet she grew surprisingly in spiritual wisdom and understanding; and was established in the doctrines of discriminating, effectual, and persevering grace. In her last illness, which was long and attended with complicated sufferings, she declared repeatedly, that it was near twelve months since she had been subject to any doubts concerning her interest in Christ, and she now found extraordinary support; her cup of spiritual joy ran over, and her inward man was renewed day by day. Divine grace appeared to have in her the completest triumph over all evil. So ardent was her love to Christ, that it was evident she languished after his presence in heaven. Her feelings seemed most exactly to correspond with Cant. ii. 5. "Stay me with flagons, comfort me with apples; for I am sick of love." The terrors of death were exchanged for a kind of rapturous expectation, which she constantly expressed, of being shortly with her dear Lord. She would not consent that the minister who visited her, should pray for her life; but pitied her husband, because he would persist in doing it. Her lips, full of the praises of Jesus, "dropped as the honey-comb; honey and milk were under her tongue." Two days before she died, when exceedingly languid in body, she said, in a low but cheerful tone of voice to the minister who inquired into the state of her mind, "Bless the Lord! I am very comfortable. I have suffered a great deal; but am a happy soul. The Lord has given me a hope full of assurance, and sealed my pardon. I am perfectly happy in the Lord. I know that Jesus is mine, and all the world shall not make me think otherwise. I shall soon be a glorified saint; and "not a wave of trouble roll across my peaceful breast."

"Jesus, my God! I know his name,

"His name is all my trust;

"Nor will he put my soul to shame,

"Nor let my hope be lost," &c.

She desired that a discourse might be delivered at her interment by the same minister, alledging as her only reason, that probably the Lord might render her death the occasion of life to some precious soul, through his blessing on the word. Some of her last words to her husband on the morning she expired were these; "I am just entering into heaven."

P. S. Her desire, with respect to the funeral discourse, was granted.

#### MISS SUSANNAH SPAULDING

DIED at Reading, June 4, 1798, after a long and very painful illness, which she bore with the greatest patience and resignation. Her disorder was a decline, occasioned by a cold she caught in London last autumn, after attending one evening at Orange street chapel. She had been brought up very religiously; and in her was manifested, in a peculiar manner, the good effects of religion at those times, when we most need its support,—when lying on the bed of sickness, and at the solemn hour of death. Though her sufferings were for several months extremely severe, yet she was never heard to murmur or complain. And though she had, in addition to the general love of life, some particular reasons to induce her to wish to live; yet she met "the last enemy" with that calmness and fortitude, which religion only can inspire.—She repeatedly asked her medical attendant whether he saw any sign of death in her; and, finding him backward in replying, from motives of sensibility, "Tell me," said she, "I

am



am not afraid to die." And, on the morning preceeding her death, being reminded that it was Sunday, "Yes," said she, "I have been thinking of it ever since the clock struck twelve. I shall never see another Sabbath here. I long to go." In short, she frequently spoke of death with the greatest familiarity, to the no small distress of those about her; who could not easily suppress their feelings excited by the idea of their loss, and to whom, therefore, she said, "Weep not for me, but for yourselves." These particulars are mentioned, because, though she had always attended the preaching of the gospel under her "dear Mr. Cadogan," and her conduct had ever been most strictly moral and religious;—in which, however she placed not the smallest dependance, nor on any thing but Christ, her "hope of glory;"—yet she was, previous to her last illness, "through fear of death, all her life-time subject to bondage."—Being always of a delicate constitution, which reminded her frequently of her latter end, she was very fond of the following hymn, even before the sting of death was taken away.

"When langour and disease invade  
 "This trembling house of clay,  
 "'Tis sweet to look beyond our cage,  
 "And long to fly away." &c.

On the back of this hymn, transcribed for her by one of her sisters during her illness, the writer of this found, after the departure of the dear deceased to glory, the following lines written in her own hand with a pencil, probably while lying "on the bed of languishing."

"HOPE BEYOND THE GRAVE:  
 "My soul, this curious house of clay,  
 "Thy present frail abode,  
 "Must quickly fall to worms a prey,  
 "And then return to God.  
 "Canst thou, by faith, survey with joy,  
 "The change before it come?  
 "And say, let death this house destroy,  
 "I have a heavenly home?"

Blessed be God, she could say so; and, "continuing instant in prayer," she at last "sweetly fell asleep in Jesus." To that "heavenly home," her place, she is no doubt gone. And there, reader, may you and I, and all who are near and dear to us, arrive, in God's good time, to be happy for ever, through the merits and intercession of the son of his love, the Lord Jesus Christ! even so, Amen.

#### RECENT DEATHS.

LORD's Day Morning, August 19th, died after a long and painful illness, endured with much Christian fortitude and resignation, the Rev. *Wm. Melbham*, late pastor of a congregation of particular Baptists at Boston, in the county of Lincoln.—He was a lively, faithful, and Evangelical preacher, and as his ministerial labours was extended to a considerable distance, the loss, in proportion, will be severely felt and lamented.

ON Wednesday, the 5th of September, died at Abingdon, Berks, the Rev. and venerable *D. Turner*, M. A. aged 89, and fifty years pastor of the Baptist Congregation of that place. His ministerial abilities, useful writings, excellent character, and amiable disposition, rendered him through life universally respected, and hold him up as an example to Christians in general, and Christian ministers in particular.

Mr. T. died very comfortable and happy. On being reminded, a little before his departure, that flesh and heart were about to fail, he replied, The sooner the better, for he enjoyed the best of comforts.

ON the 6th instant, was also removed into the world of spirits, the Rev. Mr. Savage, of Farnham. Mr. S. was author of the above obituary of Mrs. Moth. It is thus we record the mortality of our fellow Christians, and drop into eternity ourselves. An account of this amiable young minister is intended for a subsequent number.

LATELY died also, the Rev. Wm. Moore, pastor of the independent church at Tibbury, near Birdbusk, Wilts. His remains were interred in his own place of worship. Mr. Edwards, of Wilton, delivered the funeral oration, and several other ministers engaged in prayer, &c. and supported the pall at the interment.

Mr. Moore had been some time in declining health,—was aged 49,—and has left a widow and two children to lament his loss.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*An Apology for the Doctrine of the Trinity: being a Chronological View of what is recorded concerning the Person of Christ, the Holy Spirit, and the Blessed Trinity, together in the sacred Writings, or in Jewish, Christian, or Heathen Authors. By the Rev. David Simpson, A. M. 8vo. 66s pages. Macclensfield, Bailey, London, Dilly, &c. 1798.*

THE author of this apology has often wished to find a complete treatise upon the doctrine of the Trinity. Various are the persons who have written upon different branches of the subject, and said all that seemed necessary to establish their own particular views; but what he wished to see, was a full, yet compendious digest of the whole evidence, that every man might learn, at one view, what the Word of God, together with Heathen, Jewish, and Christian antiquity, actually contains on this great subject, without having recourse to many books.

Not meeting with any work of this kind, which came up to the idea he had formed in his own mind, he resolved, as expeditiously as his other engagements and an infirm state of health would permit, to examine for himself, and to pursue his own plan of investigation.—His thoughts have proceeded in the following train. He hath first, made some general observations upon the doctrines under consideration. Secondly, he hath traced the scriptures concerning our Lord's person and character, chronologically, through every age, from the beginning of the world, till the close of the divine canon. Thirdly, the doctrine concerning the HOLY SPIRIT, is examined through the Old and New Testaments, though not with that variety of observation as the former. This he did not conceive to be necessary; because, if the doctrine of a plurality of persons in the Divine Nature can be fairly established, it will not admit of a dispute what persons compose that mysterious unity. Fourthly, the doctrine of the TRINITY is traced in the same chronological manner as the divinity of Christ, and through the same extent of duration. A chronological method of investigation seemed preferable to every other, because the divinity of Christ and Holy Spirit, together with the doctrine of the Sacred Trinity, have been in some measure

measure, hidden from ages and generations; and were not at all once, but gradually, made known to the sons of men.

"In the course of this enquiry, he hath produced the opinions of various Jews and Heathens who lived both before and since our Saviour's time. If they are found to have entertained similar sentiments with us upon these subjects, it will afford a strong presumption, that our interpretations of the Old Testament writings are just, and a certain confirmation that our views of these great doctrines are not so novel as some zealous moderns would wish mankind to believe.

"The Christian fathers also, who flourished in the three or four first centuries, are of great importance in this inquiry. They appear to him the very best and most authentic interpreters of holy scripture so far, at least, as they are consistent one with the other. They lived near the age of our Saviour. Some of them knew him personally. Others were apostles themselves, or conversed familiarly with the apostles. Several of them were great, most of them pious and learned men; they had accordingly much better opportunities of knowing in what sense the scriptures were originally understood than we can have in these latter ages, unless we interpret them under the guidance of their writings. This is the method which has been pursued by the most judicious and successful interpreters of scripture in every period of the Christian church, and this therefore he lays down as a principle, from which we should cautiously depart, that the most reasonable and safe mode of understanding the word of God, is to consult the general sense of the Christian writers, who lived in the first centuries after the birth of our Saviour. They are our best human guides, at least so far as facts are concerned; and what they have concurred to establish under the direction of the sacred writings, bids fair to be the truth.

"In addition to the whole, he hath thrown into the notes the observations and reasonings of many of our first theologians, to corroborate and illustrate what had been advanced in the text; and he makes no question but these will be considered as the most valuable parts of the work. The opinions of the Fathers too have been frequently added, to illustrate a variety of passages—beside the general view of their opinions which is given in the 7th part. In short, the author has used every help within the compass of a small library, in a country place, and without any advice or assistance from the learned.—This he hath done for his own satisfaction. The labour has been considerable; but—he hath reaped the consolation of finding that the divinity of CHRIST and the HOLY SPIRIT, together with the doctrine of the BLESSED TRINITY, are not only contained in the pages of divine revelation, but have pervaded all nations, and all times, with greater or less degrees of perspicuity."

Such is the author's own account of his design, and we have the pleasure to add that he has executed it with great ability. The chain of argument he has adduced, is, in our opinion, indissoluble, and the method in which it is arranged considerably improves the effect; while the notes, which are numerous and copious, contain a great variety of curious and important extracts and observations. Upon the whole, we consider this as the most scriptural, masterly, comprehensive, and convincing treatise which we have seen upon the subject; and wish to recommend it in the strongest terms. The recapitulatory chapter is indeed valuable of itself, and we should be happy to see it printed as a separate tract in the cheapest form possible, with the texts of scripture, and a few enlargements, for the sake of those who may not be equal to the purchase of the larger volume, which (we would not omit to add) is rendered the more complete and useful by copious indexes to the contents and texts of scripture therein illustrated.



*Four Sermons preached in London, at the Fourth General Meeting of the Missionary Society, May 9, 10, 11, 1798, By the Revs. J. Cockin, Halifax—J. Brewer, Birmingham—R. B. Hous, Edinburgh—and G. Wist, Stoke: to which are prefixed the Proceedings of the Meeting and the Report of the Directors. 8vo. 186 pages. London. Chapman.*

HAVING already given a general account of these services, we judge it unnecessary to enlarge upon the discourses individually now they are before the public. Mr. Cockin's Sermon, entitled, "God's declared Designs, a Motive to human Endeavours," is founded on Isa. ii. 2, 3. After a suitable exordium, Mr. C. first considers the passage generally as a prediction of the extensive spread of the gospel, &c.; and 2d. The particular means by which the spread of the gospel is to be promoted.—Mr. C. conceives the present state of the world, calamitous and alarming as it is, as, in one view, highly favourable to the interests of the Redeemer—as introductory to a state of universal peace and happiness, according to the language of the Prophet, "I will shake all nations, and the desire of all nations shall come." By way of improvement, the preacher brings home the subject to his design, by urging the certainty of the universal spread of the gospel as an argument for Missionary exertions.

This is also the argument of the next discourse, by Mr. Brewer, which is founded on Habak. ii. 3. and entitled, "The certain Accomplishment of the Divine Predictions." In considering this subject, Mr. B. shews, that for the accomplishment of all the divine purposes, there is an appointed time—that God often protracts the execution of his purpose beyond his people's expectation.—That although God may thus protract the execution of his purposes, yet it is their duty to wait—and that whatever God has appointed shall surely come to pass precisely as he hath promised—"at the end it shall speak and shall not lie."

Mr. Balfour's discourse is founded on that interesting text, Col. i. 19, 20. and is entitled, "Heaven and Earth reconciled by the Mediation of Christ." This subject Mr. B. discusses, by considering first, the great plan of God as it respects heaven and earth; on which Mr. B. observes, that the great design of God is the bringing sinners to himself by Jesus Christ.—That this design includes sinners of a great variety of characters.—That they are all to be gathered *into one* in love and communion.—That this union implies the exalted prospect of an intimate connection with the heavenly world—and, lastly, that "The design exhibited in the text, seems to imply such an extensive communication of good, that the whole universe shall in some measure partake of it, in having its separate parts, or collected influence, employed to produce, or terminate in the highest possible perfection!"—In the second place, considering the *principles* on which the accomplishment of this great plan is intimated, we are directed to observe—the author of this design, God himself—His personal worth and divine dignity to whom its accomplishment is intrusted.—The perfection of his mediatorial character and work on earth—and the authority and influence to which he is now raised in heaven. The inferences point out the encouragement to be derived from this subject in the Missionary work.

The last discourse, by the rector of Stoke, forms a very proper and interesting conclusion to the whole. It is entitled, "The Apostolic Missionary, exemplified in the Qualifications and Character of St. Paul," and is founded on Acts ix. 15, 16. From this text Mr. W. considers—St. Paul's designation to his office by Jesus Christ—His discharge of that office—and his trials and opposition, with his conduct under them.

We refrain from encomium on these discourses, on account of our known attachment to this excellent institution; yet we cannot deny our-  
selves

selves the pleasure of observing, that the present sermons are by no means inferior to those preached on the preceding years, either in respect of the strength of argument, or energy of expression; and we are happy to see the Missionary cause supported, and recommended by so great a variety in the talents of its advocates.

As we can find room for one extract only, we shall give it from the conclusion of an animated portrait of the Christian Missionary, as delineated by Mr. West; and we select this, not only for its excellence, but also because, through an error in the press, in the first copies it is falsely printed.

"Such, Brethren, was the event of a Mission to the Heathen in the apostolic age; God crowned the labours of his faithful servant with abundant and lasting success; and the name of Jesus, which he bore to the Gentiles, became a praise in the earth. Still the same ignorance, blindness, and evil, subsist in the world as did in the Apostles' day. Countries, with which he was unacquainted, have come to our knowledge; and all those savage cruelties and enormities, which make a refined European shudder, are exercised; and perpetrated amongst them: "For look on the various wild and "uncivilized tribes of men, of whatever name, or colour, which our ambition, or avarice, or curiosity, have discovered in the new or old world, "and say, if the sight of human nature in such crying distress, in such "sordid, disgraceful, and more than brutal wretchedness, be not enough to "make us fly with ardour to their relief and better accommodation?" Ourselves acquainted with a Saviour; ourselves blessed with an hope full of immortality; ourselves privileged with a scene of consolation and of glory; surely our desires must be excited to send them the welcome, the joyous report, that to them "there is a Saviour born." Blessed be God for the encouragement he has afforded in the success of Missions to the Heathen heretofore. His Gospel has within this century been carried to distant countries, and it has wonderfully spread;

"And still it spreads, See Germany send forth  
"Her sons †, to pour it on the farthest north,  
"Fir'd with a zeal peculiar, *they* defy  
"The rage and rigour of a polar sky,  
"And plant successfully sweet Sharon's rose  
"On icy plains, and in eternal snows,

COWPER.

"What glorious events may not be expected from a Mission to the Heathen, since there is every thing in the command, every thing in the promises of God to encourage the Missionary to his weighty undertaking. He goes out for God, and he shall have the support of God. His trials may be great; his difficulties may be numerous and various; yet here he has counted the cost; he knows the human heart; he is acquainted with the natural enmity of mankind against God and his ways; and, whilst as a Christian believer, feeling a Saviour's love constraining him to speak in his name, his hopes and expectations of success, perhaps, are lively and extensive, he is aware (and he lives under the impression continually) that his own life may eventually fall a sacrifice to the vengeance and rage of malice and of ignorance. Yet here his God supports him; keeps him from timidity and dread, and teaches him to cast all his care upon that friend who careth for him." P. 157.

Beside the papers and letters prefixed to these discourses, a complete list of the Subscribers is subjoined.

¶ Bishop Hurd's Sermon before the Society for the Propagation of the Gospel.

† Moravian Missionaries in Greenland; vide Krantz.

*The Influence of the Christian Character upon the Propagation of Christianity. A Sermon preached before the Society in Scotland, for propagating Christian Knowledge, in 1797, By William Paul. Edin. 1797.*

WE have already made the remark, that one effect of Missionary Sermons will be to exhibit in all its beauty and force the doctrine of the sacred scripture, relative to the kingdom of Christ, and the means of extending it in the world; and thus present in all its diversified points of view, what, though infinitely important, has hitherto been but little considered. Among others, here is a discourse preached by a worthy minister of Edinburgh, before one of the oldest Missionary Societies in the island, which has a claim to a high degree of praise. The design is to point out the influence of the Christian character in the propagation of Christianity. It is but justice to say, that the subject is treated in a very masterly manner; and that the sermon is calculated, through the divine blessing to do good to every one that reads it. They who are desirous to encourage Missions will reap advantage from the perusal of it; and to Missionaries, it will serve as an useful manual.

*The Beauties of Saurin, with Memoirs of his Life, and a Sermon on the Difficulties of the Christian Religion, never before translated. By the Rev. D. Rivers, second Edition, 12mo. 175 pages, 2s. 6d. Lec and Hurst.*

NOTHING need be said in favour of Saurin or his translator, Robinson, from whose volumes these selections appear to have been chiefly made: as to the sermon subjoined, which treats of the mysteries of christianity, it is certainly not unworthy of the author, and we should be glad to say the same of its translator. To those, however, to whom the sermons of Saurin at large are inaccessible, these extracts will certainly be interesting.

*A Message from God unto Thee. Gair oddfwrth Dduw attat Ti. Message de la part de Dieu envers Toi. Small 8vo. 16 pages. 1d. Button.*

THIS is a small Tract, written by one of the members of the Baptist Mission Society, and printed first at their expence, to be dispersed among the poor. It has since been translated into Welsh, by Mr. Evan Jones, a student, at Bristol, and some thousands have been sold and given away in the principality. A French translation is now published, to be put into the hands of either prisoners or emigrants of that nation. They may be had of Mr. Button, in Pater-noster Row, in either language, 100 for 7s. 3 500 for a guinea and a half; or 1000 for two guineas. If any body chuses to reprint it for dispersion, it will give no offence to the author, if it be done correctly.

*Falsehood Detested. Being Animadversions on Mr. Paine's Letter to the Hon. T. Erskine, on the Trial of Williams for publishing "The Age of Reason:" wherein his Attacks upon the Bible are examined, and shown to be founded in Misrepresentation and Falsehood. In a Letter to a Friend. By John Marfom. 8vo. 33 pages. 6d. London: for the Author, Chapman, Knott, &c.*

WITHOUT enquiring how far it may be requisite or expedient to answer a Book that is prohibited, it is but just to inform those whose principles have been affected by the above Letter, (which we understand has been widely circulated in private) that they may find an useful antidote in this small Tract; which amply vindicates some pages of the Old Testament, objected to by Mr. Paine, and particularly exposes the falsehood and absurdity of his assertion, that the Books of Moses were first known in the reign of king Josiah.



## P O E T R Y.

## HYMN.

Composed after a Discourse on Jeremiah  
xxxi. 18.

WHEN God shall give to Abr'am's seed

A soft converted mind,  
And that Messiah, whom they need,  
They shall in Jesus find;

No longer Rachel shall deplore!

Her sons at Beth'lem slain;

Over ten thousand thousands more  
Shall Judah's monarch reign:

Ephraim, that long-forgotten name,

Exil'd in realms unknown,

Shall see his folly, feel his shame,

And thus his guilt bemoan:

"Lord! by thy hand I was chastis'd

"But (like a steer unbroke)

"How long thy guidance I despis'd,

"And scorn'd thy gentle yoke!

"Oh, turn me! Then I shall be turn'd,

"Mercy and power are thine:

"Nor shall my anxious suit be spurn'd;

"Jehovah! Thou art mine!"

So we, though sprung of Gentile race,

Convinc'd by heav'nly light,

Now mourn, like Israel, our disgrace,

And drown in tears our fight.

Lord! Thou hast taught and chasten'd us,

But we abhor'd thy yoke;

Long we abus'd thy patience thus,

And did thy wrath provoke.

Yet, helpless, while we thus profess

Our wish for help divine;

Thy pow'r, thy love, thy faithfulness,

To raise our hope combine.

Oh, teach us, and chastise us still!

But grant recover'ing grace!

Cleanse our polluted hearts from ill,

And all our guilt efface!

MINIMUS.

## DEATH AND ITS STING.

GO, haughty man, and view the grave,

Where thou must quickly lie;

That port to which each wind and wave

Conveys thy bark more nigh.

Think how the pamper'd flesh you feed,

To sordid worms must go;

And fear lest deathless worms should breed,

To gnaw thy conscience too.

Since death alone can us amaze,

Should all my sins and He

At once come staring in my face,

How dreadful would it be!

These are the stings of death, that bring

The worm that never dies;

Oh! had the monster lost his sting,

I should his stroke despise.

J. LAGNIEL.

## REFLECTIONS.

The following lines passed through the mind of a country Minister, as he was walking the streets of London, and considering how far several appeared now to be advanced in life, whom he had known in their youth, a very few years back; and how many others of his acquaintance had been already removed.

AH! I shall soon be dying,

Time swiftly glides away;

But on my Lord relying,

I hail the happy day.

The day when I must enter

Upon a world unknown;

My helpless soul I venture,

On Jesus Christ alone.

He once, a spotless victim,

Upon Mount Calv'ry bled;

Jehovah did afflict him,

And bruise him in my stead.

Hence all my hope arises,

Unworthy as I am;

My soul most surely prizes

The sin-atoning Lamb.

To him, by grace, united,

I joy in him alone;

And now, by faith, delighted,

Behold him on his throne.

Be this my chief endeavour,

To glorify him here;

It will be bliss for ever,

To find him always near.

I love his whole salvation,

And all his foes I hate;

With ardent expectation,

His coming I await.

A glorious Resurrection

Shall all his people see;

And absolute perfection

Their endless portion be.

ISAIAH

ISAIAH lxxiii. from 1 to 6.

**WHO** is this that comes from Edom?  
Clad in garments stained with blood?  
Tyrant thou, or Friend of freedom,  
Angel, Spirit, Man, or God.  
Wherefore staining thine apparel?  
Why that purple robe is worn?  
Whence thy brow instead of laurel  
Wears that twisted piercing thorn?  
Travelling in thy strength victorious?  
Why beneath that cross dost bleed?  
And for sword or sceptre glorious  
In thine hand dost grasp that reed?  
Wherefore is thy visage marred?  
Why those prints that pierce thine  
hands?  
Why thy back with stripes so scarred?  
Whence that wound thy side expands?  
"I in righteousness have spoken—  
"I that mighty an to save,  
"All the pow'rs of Hell have broken,  
"Burst the prison of the grave.  
"As the vintage juice diffused  
"Sprinkled o'er the hind is thrown;  
"I the serpent's head have bruised,  
"Trod the bloody press alone.  
"This the day my prophets mention,  
"When my foes shoud' vengeance feel;  
"This the year of full redemption,  
"That my people's wounds shall heal.  
"Through the range of vast creation  
"None with helping hand was found;  
"My own arm hath brought salvation,  
"I alone am victor crown'd:  
"Fought the fight, and paid the ransom,  
"Thus triumphant I ascend,  
"To prepare the crown and mansion,  
"For my every suff'ring friend."

ALIQUIS.

#### ON CHRIST CRUCIFIED.

Translated from the Latin of T. Porcarius.

**FOR** meanest slaves the Master yields his  
breath,  
For guilt is innocence adjudg'd to death.  
For sickly patients the physician dies,  
For sheep the shepherd is a sacrifice;  
To save his people is the sov'reign slain,  
The captain for his soldiers yields to pain;  
For his own work the workman's blood is  
shed,  
For creature man, He, who is God—is  
dead!  
Amazing favours! how shall each ap-  
prove  
His gratitude?—by the return of love.

IO TA.

#### THANKSGIVING OF THE CON- VERTED NEGROES.

**BLESSED** King who glad'st our shore  
With thy presence so divine,  
Never leave the black-man more,  
Let us in thy kingdom shine.  
Long in gloomy sorrows lost,  
Never knew a white man's God;  
O'er the waves of error tost,  
Never heard a heav'nly word.  
Let thy blessings, like the dew,  
Drop on ev'ry white man's head;  
Keep them to thy gospel true,  
Happy in its precepts bred.  
Black man's tuneful voice shall ring,  
Thro' the wilds in early morn;  
Young and old shall join to sing,  
Christ for us a Saviour born.  
Blessed white man from the sky,  
Yielded life that we may sing;  
Up our souls, away and fly,  
Shelter under Jesus' wing.

SERENA.

#### THE SABBATH DELIGHTFUL.

**WHEN** winds and waves unite to foil  
The seaman's skill—the care, the  
toil  
With which he feels oppress;  
When he surveys the low ring skies,  
Then hope and fear alternate rise,  
Within his troubled breast.  
But if the raging storm subside,  
And that for which he deeply sigh'd—  
A pleasing calm succeed;  
He sure enjoys the pleasure more,  
From what his mind had felt before,  
And then is blest indeed.  
So after six days toil and strife,  
Engaged in busy scenes of life,  
How sweet the sabbath day!  
A day of rest, a day of peace,  
When we from all our labours cease,  
Our solemn vows to pay.  
When we in Jesu's courts attend,  
Our hearts and voices shall ascend,  
And join the heavenly lays;  
'Tis pleasant to our souls to sing,  
The honour of our God and Kings,  
And celebrate his praise.  
O may we on that day of rest,  
With sweet refreshing peace be blest,  
And greater light and love!  
Thus may it be till life is past,  
And then may we enjoy at last,  
More perfect rest above.





EVANGELICAL MAGAZINE.



*Adm. engr.*

REV.<sup>d</sup> JOHN SALTREN.

*Bridport.*

*Published by E. Chapman 131 Fleet Street Nov. 1848.*

THE  
**Evangelical Magazine,**

FOR NOVEMBER, 1798.

MEMOIR OF THE LATE REV. T. CARTER,  
OF HULL.

**H**AVING already given some account of Mr. Carter's early life and conversion, in our first Volume, page 268, as written by himself, under the assumed name of Philolathes, we shall commence the present Memoir about the period at which the former closes. Mr. C. as our readers will find by the account referred to, in early life, wandered very far into the ways of sin and vice, till it pleased God about the year 1778, to call him to a knowledge of himself; and as frequently is the case while his heart was warmed with a sense of gratitude to the divine mercy and deeply convinced of the value of immortal souls, he formed desires of being instrumental to the conversion of others.

With these views he came to London in the year 1781, supposing that Providence would introduce him to Lady Huntingdon's, or some other respectable connection, as he dreaded running without a commission. In a few months, however, he had occasion to return to Dover, where, after his continuance for about two years, a separation happened in the Church, and he was one that separated. His friends now solicited him to speak and exhort among his own party, which he complied with, till being convinced that the division itself was a rash step, and contrary to the divine word, he returned to the congregation from which he separated, and gave up all thoughts of the ministry, from a suspicion that he had been led to them by a suggestion of the enemy.

These thoughts however soon revived, and about the same time an opening in Providence occurred at Whitfield, (about three miles from Dover) where the people being destitute of a minister, and indeed unable to support one, requested him to supply them. For some time he

refused, but after repeated applications for several weeks, he at last consented, and his labours were acceptable and useful. Being now satisfied of his call to the ministerial work, after labouring for a few years at the above, and occasionally at a few other places, he found a desire to devote himself wholly to the work; but being necessarily engaged in business to support his family, he saw no way of its accomplishment.—About this time it pleased the Lord to exercise him with very sharp and cutting trials, in the midst of which Abraham's call to leave his country and his kindred, was impressed so strongly on his mind, that he knew not how to get rid of it. Unwilling, however, to obey such impressions without a clear warrant in Providence, he made this a matter of constant and fervent prayer, until the following circumstance seemed to make his way clear. The Church at Dover, (where he was a member of the Committee) being involved in debt, by the erection of a new chapel, it was proposed to him to go round the country to endeavour to raise contributions to discharge it.

This he accepted, and in June, 1788, left his family and home on the above errand. After travelling through several counties, he was invited into Lancashire, and strongly solicited to take up his residence at Preston. After preaching a considerable time on trial, and the Lord appearing to bless his labours, though his salary was very small, he consented to their request. In October, 1789, he removed his family to this place, and the people erected a small chapel which was opened in June, 1790. In September following he was ordained, on which occasion Mr. Mc. Quhae, of Blackburn, Mr. Bradbury, then of Manchester, and several other Ministers engaged.

The Lord was pleased to make Preston a school of affliction and instruction to him. After the loss of two children, he was visited with a very painful illness of several weeks, and soon after this with the death of Mrs. C. in May, 1793.\* During these trials however he was graciously supported by the promises of the Covenant, which afforded him strong consolation in the midst of deep affliction. Still it pleased the Lord to try him in the December following with a farther loss, which was that of another of his children, particularly promising and engaging. In October, 1794, he was brought very low with a pleurisy, but his support under it was such as to enable him to rejoice in the midst of tribulation.

\* See her Obituary, Evang. Mag. Vol. I. p. 241.

After



After this some circumstances concurring to induce him to leave Preston, and having a strong inclination to itinerating, he made an offer of his services to Lady Ann Erskine, which being accepted, he began his labours in her connection, in June, 1795, and after preaching for about three weeks, at Spa Fields and Sion Chapels with much acceptance, he was removed to Birmingham, where he had the mortification to speak to a small congregation in a large chapel; which, though humbling, he found a profitable circumstance to his own soul.

In March, 1796, he removed to Handsworth, in Staffordshire, and from thence, two months afterwards, to Dover, where he had much comfort in meeting with his former friends and relatives. There he spent five months with good acceptance, though in his own country and among his own kindred. From thence again he came up to the Metropolis, and after a short stay, was sent to Canterbury, where he also laboured with much comfort, acceptance, and success.

In March, 1797, Mr. C. was removed to Bristol, where he was peculiarly happy in the people, and in the enjoyment of the divine presence for four weeks, when his assistance being wanted at Bath, he reluctantly went thither, but found his situation more comfortable than he expected. After seven weeks stay he returned to Bristol, for two weeks more. In both these places it pleased the Lord to favour him with much encouragement and comfort, from a pleasing revival among the people.

He now came the third time to London, where, after continuing three weeks, he made his last remove in this mortal pilgrimage. This was to Hull, where he arrived about the end of September, and though he found some inconvenience from a cold and hoarseness, caught upon his journey, commenced his work with much pleasure and with promising prospects of success.

On Monday evening, March the 12th, 1798, he contracted his last illness, which was an inflammation in the bowels, occasioned by some immoveable obstruction, which terminated in a mortification, and in death, on the 18th of the same month. The short duration, together with the violence of the disorder, prevented the opportunity of many striking observations or pathetic exhortations, which might have been expected, had his affliction been longer and less intense. It is pleasing, however to observe, that he manifested the utmost resignation to the divine pleasure, under the

the most racking pain, and possessed a tranquillity of mind, and inward peace derived from the immediate application of the Blood of Sprinkling, and attended with a full assurance of being for ever with the Lord. His comforts were solid and substantial, founded on the testimony of Jesus, received by faith, and applied by the Holy Spirit. The chief observations which can be recollected by his friends, are the following, which may be sufficient to shew the feelings of his mind in that solemn period.

In the beginning of his illness neither himself, nor any of his friends apprehended death to be so near; and therefore no particular notice was taken of any observations that dropt from him, in the beginning of the week; only it was remarked, that he frequently said, if his work was done, he should speedily be removed; but if not, that the Lord would restore him again. However on the following days more notice was taken, and his remarks became more pithy and important.—On Wednesday morning the following conversation took place with a christian friend who came to visit him. Mr. C. having preached the Sabbath before from Romans viii. 28. “And we know that all things work together for good to those that love God,” his friend took occasion to say, he hoped that all things worked together for good to him personally. He replied, “Yes;” and then observed he believed he had preached his last sermon. “But” (said his friend) “I hope you have not sung your last song;”—for he delighted much in praise. He immediately rejoined, “No, though I have done my work here, I hope I have a Father’s house to go to.”—The same day to another friend in conversation he remarked, “There is nothing worth living for here—no, not even the nearest relatives, or most endearing connexions.”

On Thursday, to a friend who visited him, he said, “O how soon are we down, brother—but blessed be God the work is not now to do! for Jesus hath made an end of sin, and brought in an everlasting righteousness.” On Monday he was in perfect health; and apparently a strong man. On Thursday he could not move himself; so uncertain is health and strength; and such feeble worms are we under the mighty chastening hand of God! On Friday, to an intimate friend, asking what his feelings at that time were respecting spiritual things, he replied, “I rest upon the Rock of Ages, the glorious foundation; my hopes are laid far beyond the scenes of time; they are all above”—pointing towards Heaven. Being asked again whether he could so  
lemnly

solemnly rejoice in a full and free, and finished salvation—he replied “Yes, I can—I do.” To another friend, on the same day, who enquired respecting the state of his soul, he said, “Blessed be God, all is well for time and eternity,” and then began to attempt singing the following verse of Dr. Watts,

“Corruption, earth, and worms  
 Shall but refine this flesh,  
 Till my triumphant Spirit comes,  
 To put it on afresh!”

“To another friend, on Saturday, conversing about the great things of God, he said, in the language of dying assurance, “As sure as God is in Heaven, so sure am I of going there!” and then added, “Jesus is my refuge, and underneath me are the everlasting arms.”—All this consolation he seemed to derive from the certainty of the promise, and the faithfulness of Jehovah. Having preached, about a month before his illness, from that passage in 2 Sam. xxii. 47. “The Lord liveth,” it was frequently in his mouth ever after, especially on his death bed: often remarking from it, that creatures die, comforts die, friends die, enemies die,—but “the Lord liveth” for ever. This he repeated frequently on Saturday.—When asked by his friends, during his illness, how he did, and how he then felt his soul, he generally replied, “All is well above, for time and eternity;” and when the attorney was about making his Will, he said to those round him,—“Well, now I am going to sign for time and eternity!”—A little before his death he solemnly intimated his cordial belief of, and full satisfaction in, the doctrines he had professed, and endeavoured to preach to his fellow sinners during life; and his happy enjoyments resulting from them in a dying hour. He was a practical and truly evangelical christian and preacher, equally a stranger to legal pharisaism, and licentious antinomianism.

On Saturday evening, to a young friend coming to see him for the last time, lifting up his dying hands, he said, “O friend, there is a material difference between preaching and living.” This friend said, “I hope, Sir, you well know where your strength is;” then lifting up his hand again, he replied, with his little remaining strength, “Blessed be God, I do.” After this he was much afflicted with pain, and could speak but little; but was never heard to murmur. Almost the last words he spoke distinctly were, “My refuge is above!” and about one o’clock on the Sab-



bath morning, he resigned his precious soul to the hands of his faithful Creator and Redeemer.

Mr. Carter's remains were very respectfully interred in the chapel where he preached, by Mr. LAMBERT, of Hull, who also preached his funeral Sermon. These mournful ceremonies were attended by very crowded auditories, who testified their esteem and regret on the loss of an excellent man and a valuable minister, cut off in the prime of life and in the midst of usefulness; being but about 40 years of age. But he is entered into his rest and his works have followed him.

### FOREIGN CORRESPONDENCE.

#### LETTER I.

*From the Rev. PETER MORTIMER, of Hernhuth, to the Rev. Mr. LA TROBE, London.*

MY DEAR BROTHER,

I AM indebted to you for several Letters which you have had the kindness to write me, and should have answered them sooner, if the bad state of my health had not rendered me exceedingly unfit for any business. I have lately been using the hot waters at Carlsbad, for the second time, and been, as far as I can judge, much benefited by them. At last I find my spirits so well returned that I am resolved to publish a second volume of my missionary work, as applications are daily making from all quarters for the continuation of the same. As I do not doubt but the Missionary Society will be disposed to furnish me with every thing necessary, I desire you to present my compliments to the Secretary, or the leading men of your acquaintance, and beg of them to favour me with the following particulars:

1. The proceedings of the 3d General Meeting, in May, 1797.
2. The proceedings of the 4th General Meeting, in May, 1798.
3. The Missionary Journal, as soon as published.
4. Letters from the Scotch Societies, if there are any printed.
5. Any other publications that may be deemed useful. There may be many which I know nothing of, and it certainly will be better for my purpose, that I get rather too much than too little matter.

6. The

6. The proceedings relative to Mr. Greatheed's Union, if any continuation has been printed. His first Publication will be duly attended to.

My intention is to make this second volume a true Miscellany. Two or three sermons may be good ingredients; but I should like also to have a good deal of historical narrative, and to throw all together, so as to make the book both edifying and entertaining.

I have yet another thought which I will submit to your judgment. The late exertions of evangelical preachers in England have been hitherto little known in Germany, but have excited, in general, much attention. I should be extremely welcome in giving some fuller account of them (which may be done either in my introduction, or by way of appendix) and I believe the Evangelical Magazine would be the best source of information. As the whole of this institution is devoted to charitable purposes, it would perhaps be no indiscretion, if I requested the Trustees to favour me with the whole set, as the use I intend to make of it, would greatly tend to promote the end they themselves have in view. This thought I entirely leave to your consideration, to act as you think proper; what I now request of you is, that you will be so good as to send me such of the above-mentioned as can be had directly (without waiting for those that require more time, and which may be sent afterwards) in a parcel directed for me at Hernhuth, to be forwarded as soon as possible by the ordinary post, with the inscription *Libre*, for which some allowance is here made as to the postage.

I must here subjoin a circumstance which will give you and your friends some pleasure.

A company of aged single sisters, who live together in some apartments in the Sisters' House, commonly called the Matron's Rooms, had procured a copy of my book, and flocking together with their spinning wheels, had got a young sister to read it to them, from the beginning to the end. Lately one of them seeing me, told me with tears in her eyes, that she had long desired to thank me for the book, and that whenever I wrote to those excellent men of the Missionary Society, I should mention to them that they had certainly the most ardent prayers of the old sisters in Hernhuth. In general it has been extensively read, and people are quite astonished at its contents. I should like to know if the Brethren in England are satisfied with my preface: in these parts it has been well received, but it may be liable to ob-

jections from such as are nearer the fountain head. I must likewise mention that at Carlsbad, I got acquainted with the Bishop of Badwin, a Roman Catholic, who had just been reading my book, and expressed great satisfaction at the exertions of the Society for propagating the gospel. He is no bigot, but a very worthy exemplary man, who would shame many a bishop in every church. In his diocese there are more than a hundred churches, and in every one of them he has preached more than once. He visits the poor in the meanest huts whenever he is called (which is frequently the case) though it were at midnight. This character of him I heard from others, and his conversation, which is purely spiritual and exceedingly meek, confirmed me in the opinion that he is indeed a very extraordinary man. I could not help remarking to him that if in Luther's time, all Bishops had been like himself, the Reformation would scarcely have taken place, which for aught I know would, however, have been a great pity. He did not find it proper to enter into this point; but only said that all events of those times were, just as God had ordained them. He spoke very favourably of John Huss, but not so of Jerome of Prague, though for my part I do not find much difference between them. In short, nothing is so mysterious as the character of a sincere Roman Catholic, who is at the same time a truly pious man. I had another opportunity of making my remarks on the singular character of the Roman Catholics. I was one afternoon conversing with the family where I lodged, a set of very good natured honest people. On a sudden the bell tolled, and they all fell on their knees, and prayed about two minutes with much apparent devotion. I was a little out of countenance for making such an invidious exception; and the more so as I afterwards learned, upon asking the meaning of this, that it was Friday at 3 o'clock in the afternoon, the hour in which our Lord Jesus expired, which was celebrated in this manner throughout the whole Catholic Church. I began to regret that our Reformers had abolished a custom so innocent and edifying in itself, but soon found that they might have very good reasons. My fellow traveller had been in the street at the same time, and had overheard two old women exerting themselves against one another in the true Billingsgate style; upon hearing the bells toll, they both fell devoutly to their prayers, upon their knees; but, when this service was done, they acquitted themselves with great spirit of the remaining part of their first performance.

Your most affectionate Servant,

PETER MORTIMER.



LETTER II.  
*Extract from a letter of the Rev. Mr. HUBERT, of  
 Amsterdam.*

*Amsterdam, 17th of Sept. 1798.*

**I** CANNOT forbear to inform you, that I of late have received several letters from the Cape [of Good Hope] chiefly containing, among other things, information that Religion there greatly increases and flourishes; that the churches, especially in the more remote districts, are too small to contain the numbers of hearers,—that well-instructed, and pious members occupy themselves in catechising, and teaching others less instructed in the doctrine of the gospel—that even for the slaves of different nations, catechising meetings are opened, in order to acquaint them with christianity,—that the ministers of the gospel, even the *emeriti*, as well as those that are actually in service, are paid regularly and at the appointed time, and are treated with respect, and distinction,—that Divine worship, in the capital, is performed by the Dutch, in the morning and evening, and in the intermediate hours, by the English, according to their rites,—that the Governor having observed, that in places, where churches are established, people are more tractable, and moral, than where churches are wanting, hath ordered one to be erected in Zwellingdam.

(Signed)

HERM. HUBERT.

*Some further Account of the first Settlers in Massachusetts,  
 America.*

(See our Magazine for August.—Page 314.)

MR. EDITOR,

**T**HE late favourable reception of our missionaries in the Islands of the Southern Ocean, and their comparatively comfortable circumstances there, receive no small illustration from being contrasted with the first Settlers in America, after their tedious passage; as related in the number above referred to. The record of this event affords the following information respecting them after their arrival.

“O how horrid and dismal, do these new-found regions appear! On the rivers and shores, nothing but sights of wretched, naked, and barbarous savages, adorers of devils—the earth covered with hideous thickets, which will require infinite toil to subdue—a cold winter for a third part of the year—no friends to welcome them—no inns to entertain

tertain or refresh them, no houses, much less towns, to seek unto for succour. It is recorded in scripture, as a great mercy to the apostle Paul and his shipwrecked companions, that "the barbarians shewed them no small kindness," in refreshing them. But these savage barbarians when they met them, were readier to fill their sides with arrows, than otherwise to comfort them.

"Now they enter upon a new scene, and have great difficulties to surmount, before they can gain a peaceable settlement. They are wholly unacquainted with the country. They find the place where they first landed by no means suitable for them. They travel with their arms in their hands, from place to place, through wet and cold, in this late season of the year, often for days and nights, exposed in the wilderness, to the open air and inclement sky. And to add to their affliction, the master of the ship grows impatient and fretful, threatens that if they do not speedily find a place for settlement, he will turn their families, goods, and effects, upon the naked shore. The Indians several times surprise them, and fall upon them with their bows and arrows, which pierce their cloaths, but God suffered them not to touch their lives.

"After many days spent in a fruitless search for a convenient place, they at length conclude, by the advice of one of their company, to come in quest of this harbour. They accordingly man their boat for the enterprise, with some of their principal men, and set out. One who engaged to be their pilot, appears to have been here before in a voyage of discovery. They are now in the Bay, in a small shallop. After some hours sailing it begins to snow and rain. It is now *Friday afternoon*. The wind rises and blows with great violence; the sea grows rough; they break their rudder. It is as much as two men can do to steer her with oars. The storm increases, and, night coming on, they carrying what sail they can to get into the harbour, break their mast in three pieces, their sails fall overboard in a very grown sea, and they are likely to founder suddenly. Yet by the mercy of Heaven they recover, and, the flood being with them, they strike into the *supposed* harbour. But the pilot was deceived, and cries out "Lord be merciful, my eyes never saw this place before." They with some difficulty get her about soon as possible, and Providence, shewing a fair found before them, though very dark and rainy, they get under the lee of a small Island\* in our harbour; but are still

\* Called Clark's Island, from the man who first settled ashore.

divided about going ashore, lest they should fall into the midst of savages. Some keep the boat; but others, worn out with wet, cold, and fatigue, venture ashore, and, with great difficulty, kindle a fire.

"After midnight, the wind shifting and the weather growing very cold, the rest are glad to get to them; and here they stay that night. In the morning they discovered it to be an Island, secure from Indians; and it being the last day of the week, here they dry their cloaths, rest themselves, and give thanks to God for their many deliverances. The next day, they kept the Christian Sabbath, being about twenty in number. The first Sabbath ever observed in a religious manner in this part of the world. The next day they proceeded to sound out the harbour, and found it commodious for their purpose. Found several running brooks, and old corn fields, but no inhabitants: a dreadful plague (as they were afterwards informed) having broke out among the Indians in this place a little before, which carried off the inhabitants. Thus Divine Providence, in a signal manner seemed to go before them, to prepare a place for them. Upon the whole they judge this a suitable spot for a settlement; and return to the ship at the Cape, with the news of their discovery, to the rest of their companions. Upon which the ship sails for this harbour, where our worthy and pious ancestors, in this month of December, and on this day of the month, as our history dates it, just 173 years ago, here, on this very spot which we now inhabit, began their settlement."

This interesting little extract of (what may be truly called) ecclesiastical history, teaches us, how the Lord makes use of those providences which scatter his people abroad on the face of the earth, to diffuse the knowledge of the blessed Redeemer; and prepare the way for that glorious period when Europe, Asia, Africa, and America, with all their Islands, shall unite in general ascriptions of praise to our triune Jehovah!

R. L.

### CONSOLATION TO BELIEVERS.

*To the Editor of the Evangelical Magazine.*

SIR,

THE following observations had their origin in a conversation with a person under serious concern, who supposed, like many others, that no part of the word of God belonged to her, but the threatenings. "Ah! said she, I have



have often thought that passage belongs to me." "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you."

The comfort of believers is one of the principal objects of the glorious gospel, and to this end is revealed, a covenant of grace, complete in every part, and filled with exceeding great and precious promises, calculated to produce the most consolatory effects. But how often are they reversed in their application; the threatnings becoming terrors to those to whom the promises belong; and the promises becoming the foundation of delusive hope to them for whom the threatnings were designed! How often does the poor believer abandon his soul to distress, supposing all the judgments belong to him; while the presumptuous sinner dares to assume a title to the blessings in which he has no lot!

A few remarks may set this in a clearer light, and enable the enquirer to determine which is his portion. It is allowed on all hands, that the threatened judgments have no relation to God's people; but the question is who are those who may justly claim this exalted character? To this I would reply, They are persons brought to see that they are lost in themselves; that there is no way of salvation but through Christ; and that a life of holiness is indispensable. Yet the faith and hope of such are of very different degrees. Some have the assurance of faith, and conclude on good reason that they are among the number of God's elect.

Reader, is this your case? Have you cause to conclude that you are delivered from the power of darkness, and translated into the Kingdom of God's dear Son? Doth the Spirit bear witness with your spirit, that you are his? Can you cry *Abba, Father*?—Happy for you, if you can. Rejoice and be exceedingly glad.

But perhaps you cannot go so far. If not, have you ground, upon a strict examination of your experience, as in the sight of God, to conclude that, though you have not the above assurance, yet you see cause to hope from the change that has been wrought upon you that you have obtained mercy? If you can neither remember the time, the place, nor means, by which the change was effected, yet if it really has taken place all shall be well. Have you been enabled to fly to Christ for salvation? Is he your only trust? Can you say with Peter, "Lord thou knowest all things, thou knowest that I love thee?" Can you with the Psalmist say, "Search me, O God, and know my heart: try me and know my thoughts;

thoughts: and see, if there be any wicked way in me, and lead me in the way everlasting." If to these enquiries you can answer affirmatively, dry up your tears. You are among the children of God: the threatenings are not yours.

But perhaps you are not able to answer positively to all these questions. You feel so much sin and unbelief, that however you may wish to do it, you are afraid lest you should not answer in truth. Well, can you say, "Lord I believe, help thou my unbelief?" Can you say, "This one thing I know, whereas I was blind I now see?" Do you see things in a different light to what you did? Do you feel a greater concern about your soul than ever? Is it your constant prayer, that you may hate and depart from sin, and love the Lord Jesus Christ? To these questions I think I hear you reply, "Yes, sin is my burden. If I could but get rid of sin and love Jesus more, I should be happy; but sometimes I fear my prayers are not heard: they are so imperfect the Lord will never regard them, and that after all I shall become a cast-away."

If this be your situation, you are much to be pitied. "But let not your heart be troubled." If the Lord were pleased to kill you, he would not have shewed you all these things, nor would he, as at this time have told you such things as these. Be assured "He will never break the bruised reed, nor quench the smoking flax, till he send forth judgment unto victory." What you know, feel, and desire, are not the produce of rude nature; they are the effects of the grace of God, and they shall issue in your compleat salvation from sin and hell.

Such are the people of God, and to them the promises, and not the threatenings, belong. For them Christ lived and died—for them Prophets and Apostles wrote and spoke—for them the covenant of grace was made and published—for them the Saviour is now interceding in heaven, and will ere long come and receive them to himself. No longer then write bitter things against yourself. Say with the Poet,

"Why do we then indulge our fears,

"Suspicious and complaints?

"Is he a God, and shall his grace

"Grow weary of his Saints?"

If the threatenings do not belong to the people of God, against whom are they directed? Against infidels—against hypocrites—against workers of iniquity—against Pharisees—against the prayerless, the proud, and the unconcerned professor. And, unless grace prevent, they will soon be crushed under their mighty weight in hell. W. M.

# ON THE EXEMPLARY BEHAVIOUR OF MINISTERS.

## LETTER III.

**DEAR SIR,** **W**HILE you carefully avoid the vices mentioned formerly, and, through the Spirit of God, mortify the several inward lusts from which they proceed, you must in the same manner study the exercise of every saving grace, christian temper, and practice, towards God, your neighbour, and yourself; as taught by the grace of God to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world." In the study of holiness and devotion towards God, your saving graces and christian tempers must, in a lively and vigorous manner, be exercised in knowing, acknowledging, worshipping, and glorifying him as God, and your God in Christ. They ought to be employed in like manner, in receiving, observing, and keeping pure and entire all the instituted ordinances of his worship; in making an holy and reverend use of his names, titles, attributes, ordinances, word and works; and in improving his appointed seasons of worship, especially his holy Sabbath, in the most lively exercises of it, whether secret, private, or public, earnestly regarding his authority as the reason, and intending his glory as your chief end in all. In regard to your own person, labour to have your heart habitually spiritual, lively, burning with love and holy zeal, inflamed and constrained by the redeeming love of Christ shed abroad in it, and by the powerful influences of his Spirit dwelling therein. Cherish the deepest humility, meekness and lowliness of spirit. Study to possess a courageous disposition of mind, and as much hardiness of bodily constitution as possible. Study an habitual and orderly activity of disposition, in resisting Satan's temptations, mortifying your sinful lusts, in regulating your affections as to the objects on which they should be placed, the bounds within which they should be kept, and the due subordination in which they should move. §§ A sluggish and lazy as well as

\* 2 Chron. xxviii. 9. Deut. xxvi. 17. Matth. iv. 10. † Deut. xxii. 46, and xii. 32. ‡ Ps. xxix. 2. Rev. xv. 3, 4. Ecc. v. 2. Ps. cxxxviii. 1, 2. Job xxxvi. 24. § Is. lviii. 13, 14. ¶ 1 Cor. x. 31. || Is. vi. 6. Luke xii. 35. 2 Cor. v. 14. Rom. v. 5. and viii. 5. ¶ Luke xiv. 32. Matth. xviii. 4. Num. xii. 3. Ps. cxxxviii. 6. Prov. iii. 34. and xvi. 19. Matth. xi. 28. Acts xx. 29. 1 Pet. v. 5. Eph. iii. 8. ¶ 2 Tim. i. 7, 8. and ii. 2, 3. Acts xx. 24. 1 Tim. v. 23. †† 1 Cor. ix. 24—27. and xvi. 13. ‡‡ Eph. vi. 12, 13. Gal. v. 17, 24. §§ Col. iii. 23, 5. 1 Tim. iii. 2, 3. and iv. 12. 1 Cor. vii. 29—31. Gal. vi. 14.

a timorous



a timorous disposition is of infinitely bad tendency in a minister, and may draw upon him the eternal damnation of thousands, and of himself in the most tremendous form.\* Study an heavenly temper, as having your Saviour, Master, and portion in heaven; as employed in walking and bringing others to heaven; and as expecting your infinitely great and gracious reward in heaven.† Study universal decency or becomingness, in all your words, deeds, gestures, and dress, suitable to your office, your age, your gifts, the graces which you ought to exercise, and the circumstances in which Providence hath placed you and the church of Christ. This will render your honest and pious actions, lovely, even to the enemies of your religion.‡ In bearing adversity, especially sufferings for righteousness' sake, study to exercise an earnest and vigorous faith in God's promises; hope of his gracious and seasonable support, and deliverance; patience, fortitude and constancy under his correction, and kindly resignation to it; wisdom and prudence in judging of the troubles and their causes, and in using proper means for removing them.§ Thus you will attain to the most honourable as well as profitable part of the christian life, and be fitted for directing and comforting others in their adversity.||

In your family, you ought carefully to choose servants that are prudent and fearers of God.¶ But much more circumspection, and gracious direction from God are necessary in your choice of a pious, prudent, active, frugal, kind, and affable wife, who may be an help and ornament to you and your family; not an hurt, hindrance, reproach and grief.¶¶ In your family, a more than ordinary knowledge of divine things, holiness, devotion, love, harmony, order and gravity, ought to prevail:\*\*\* while you retain your authority over them,†† and prudently provide necessities for them,‡‡ you ought to manifest an affectionate delight in your wife, sympathy with her in trouble, and patient bearing of her infirmities.§§ The children whom God may give you, should be

\* If. lvi. 10, 11. Ezek. ii. 6. Matth. xxiv. 48—51. and xxv. 24—30. 1 Cor. ix. 26, 27. † 1 Cor. iv. 17, 18. Col. iii. 1, 2. Phil. iii. 20. Heb. xii. 1, 2. ‡ Job xxxii. 6. 1 Cor. xiv. 30, 40. § 1 Tim. ii. 1, 3, 10. and 1. 8. Ps. xxxix. 9. 1 Sam. iii. 18. Acts ix. 24. and xxi. 13. 2 Sam. xv. 26. and xvi. 14—15. 2 Cor. vi. 4. 2 Chron. xx. 24—26. Is. viii. 17. Mic. vii. 7—9. || James i. 4. Hebr. xii. 1—11. 1 Cor. i. 3—11. 1 Thess. iii. 7, 8. ¶ 1 Cor. vi. 14. 1 Cor. ix. 3, and vii. 39. Prov. xxix. 10. Gen. xviii. 19. Ex. xx. 10. Josh. xxiv. 15. †† 1 Tim. ii. 11, 12. ‡‡ Deut. xxvi. 11. 1 Tim. v. 8. §§ Prov. xix. Eph. v. 25. Col. iii. 19. 1 Pet. iii. 7.

brought up in the nurture and admonition of the Lord, without either sinful indulgence or cruelty in your dealings with them, and in due time appointed to some proper business answerable to their inclinations, abilities, and station in life. Your servants should have not only proper work and wages, but ought to be carefully instructed, along with your children, in the principles of religion, and required and encouraged to observe the secret, private, and public ordinances thereof.

I am yours, J. B.

### THE ADVANTAGES OF PIETY.

[IN A LETTER FROM A GUARDIAN TO A YOUNG OFFICER GOING TO SEA.]

DEAR —,

June 9, 1708.

I AM obliged to you for your attention to my request. Your letters will always give me pleasure; as I feel more interested, perhaps in your behalf, than any person upon earth does beside, except your mother. — I was sorry you took leave of me so unexpectedly; as I intended to have given you some books that might be useful. Don't fail, however, to read well those you have, especially your bible. Whether you are by sea or land, you are under the eye of God, and accountable to him for all your thoughts, words, and actions. In his favour is life, and misery unavoidably attends his anger. You should therefore seek, with your whole heart, his mercy and grace; and never be satisfied till you know that he has accepted you in Christ Jesus, the Son of his love, and given you the earnest of his Spirit. Consider, my dear A——, what an awful state you would be in, should death come upon you unawares, before your sins are blotted out; and before you have experienced the washing of regeneration, and the renewing of the Holy Ghost. Many of your companions, may, perhaps, think there is no danger. But you, who have had the advantage of sitting under the Gospel, and living with religious people, must know that you could not enter into heaven, till this blessed change has taken place. You know that it will be too late when death arrives to seek God; and that dying in sin, you must be banished from his presence, into endless punishment.

† Eph. vi 4. Col. iii. 21. Prov. xxii. 6. † Gen. xviii. 19. Josh. xxiv. 23. Ps. ci. 6. Col. iv. 1.

Consider

Consider also the blessings and advantages of a holy life. They who are reconciled to God through Christ, and believe on the adorable Saviour, have all their sins forgiven; have peace in their conscience; access to God in prayer; have the assurance of his favour, the Holy Ghost witnessing with their spirits that they are his; have exceeding great and precious promises to animate and support them in life and death; and have a prospect of a blessed eternity always before their eyes. Their time is spent in pleasure and in peace. They live to the glory of God their Saviour, and endeavour to do good to all men. Consequently they are free from the trouble in which transgressors are involved; whose wicked conduct does mischief to others, and pierces through their own souls with many sorrows. But if in this life, the righteous have the advantage, by enjoying purer pleasures and feeling fewer sorrows, what will be their superiority in the world to come? When life draws near to a close, God shines upon their souls with peculiar tenderness and care. They sleep in Jesus; and with Jesus shall they appear in glory, when he cometh to judge the world. They shall stand before his seat with boldness. They shall be openly acknowledged as his redeemed people, before an assembled universe. And when the wicked shall be driven away into everlasting fire, they shall be triumphantly admitted into everlasting glory and felicity.

Read, therefore, your bible. Learn to know Christ, and him crucified. Pray often; and pray earnestly. Never be satisfied, till your sins are forgiven; and your soul is renewed by the Holy Ghost; till you can be assured that God is your reconciled God and Father, and that you are his adopted child. And cease not daily to pray for me, and be assured I shall never forget you in my prayers, nor in my affections.

Yours, &c.

## REFLECTIONS ON THE GOODNESS OF GOD IN THE LATE HARVEST.

Acts xiv. 17.

*"Nevertheless he left not himself without witness; in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."*

**W**HEN we look back on the late harvest, these beautiful words of the Apostle Paul appear to be exceedingly applicable to the present period. Such abundant crops, corn of such excellent quality, and weather so favourable



yourable for the in-gathering of the fruits of the earth, have seldom been known. And now, "what shall we render unto the Lord for all his benefits?" Surely we should render him praise, and acknowledge with grateful affection his paternal kindness. It is "the living God who giveth us richly all things to enjoy." \* "He did good," says the Apostle. Were we to enquire *when* he did good, the answer would be, he did good always. There never was a year, a month, a day, an hour, in which the great Creator did not do good to his creatures. He has been doing good continually, and he is not yet weary of manifesting his kindness. He doth good still, nothing but good, abundance of good. The goodness of God, is a boundless ocean, an inexhaustible spring, a fountain ever-flowing and over-flowing. When we consider the constancy of Jehovah's care, the number of his favours, the magnitude of his blessings, may we not exclaim with the Prophet, † "How great is his goodness!" And then surely we may add, "How great is his beauty!"

*He did good; but to whom?* Let David the sweet Psalmist of Israel give the answer: ‡ "The Lord is good to all, and his tender mercies are over all his works." Let Jesus also, the faithful witness, reply: § "He maketh his Sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust." Our Lord informs us in another place, who are the objects of the Divine goodness, in these striking words, || "He is kind to the unthankful and to the evil." Unparalleled is the goodness of God! The objects of it were previous to the reception of his favours, entirely unworthy of them; yet, notwithstanding their unworthiness, *he did them good.* And after they partook of his bounty, they ¶ "rendered not again according to the benefit done them," but were *unthankful*; yet, the Lord *continued* to do them good. When we meditate on these two parts of the character of those on whom the blessed God confers his kindness, how greatly is the divine benignity enhanced thereby. *He is kind to the unthankful, and the evil!*

But let us survey the particular instances of almighty goodness on which the Apostle dwells in this passage. "He gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." It should never be forgotten that the rain which comes from the heavens, or de-

\* 1 Tim. vi. 17. † Zech. ix. 17. ‡ Ps. cxlv. 9. § Matt. v. 45.  
|| 2 Luke vi. 35. ¶ 2 Chron. xxxii. 25.

sends from the clouds, is the gift of God; of *that* "God who made heaven and earth, the sea, and all things that are therein." \* And his giving rain, is an evidence of his divine power and providential care. This is one proof, among many others, of his glorious Deity. † "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens (of themselves) give showers? Art not thou He, O Lord God? Therefore we will wait upon thee; for thou hast made all these things."

"When clouds distil in fruitful showers,

"The Author is divine."

WATTS.

In sending rain upon the earth, the Lord manifests his *free and unmerited kindness*. This thought is expressed by the word "gave." He *gave* us rain from heaven. He might justly have withheld his rain, we did not deserve it; but of his sovereign pleasure and free bounty he gave it us. Therefore "let us now fear the Lord our God that giveth rain; both the former and the latter in his season: he reserveth unto us the appointed weeks of the harvest." ‡

When the Apostle says, he gave us rain from heaven, he adds, "and fruitful seasons." Here is an additional display of Jehovah's bounty. We might have had rain without fruitful seasons. But when, together with rain, the earth was blessed with the sun's fructifying rays, by their concurring influence, the corn was ripened, and the various fruits brought to perfection. Thus by providing food for the support and refreshment of our bodies, the Lord hath filled "our hearts with gladness." Let this joy terminate in God: And let us unite in praise to him,

"Whose bounty shines in Autumn unconfin'd,

"And spreads a common feast for all that live." THOMSON.

After considering the account given in this verse of the divine conduct towards men, we may truly say, he left not himself without witness. All these works of his are witnesses for him. They are testimonies of his Almighty power, unbounded goodness, and paternal care. And does not every season of the revolving year manifest his *wisdom* and his *faithfulness* too? He hath said, § "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." And while we are every year beholding the fulfilment of this promise, let us adore that inviolable truth and faithfulness to which we owe the accomplishment thereof. The

\* Acts xvi. 25. † Jer. xvi. 22. ‡ Jer. v. 24. § Gen. viii. 22.

wisdom of God is discovered in that beautiful harmony, which subsists among the works of nature, and in regular succession of the seasons;

"A simple train,  
 "Yet so delightful mixed, with such kind art,  
 "Such beauty and beneficence combin'd;  
 "Shade, unperceived, so softening into shade;  
 "And all so forming an harmonious whole;  
 "That, as they still succeed, they ravish still." THOMSON.

All the creatures around us have a voice; and how instructive is their speech, did we but hear it! What then do they say? They are all witnesses for God, and this is their language,

"The hand that made us is Divine."

How pleasing, thus to contemplate nature till we are led up to nature's God! How delightful to survey the effects of divine wisdom, power, and goodness! How refreshing to behold the manifestations of divine faithfulness and care, and then to rise in our thoughts and affections to the great Author, and first Cause of all, saying in our hearts "He hath not left himself without witness!"—God is seen in all his works.\* The heavens declare his glory, and the firmament sheweth his handy-work: Day unto day uttereth speech, and night unto night sheweth knowledge. Winter and summer, spring, and autumn speak his praise.

"These, as they change, Almighty Father! these  
 "Are but the varied God. The rolling year  
 "Is full of thee."

But the Lord hath nobler witnesses far than the works of creation, or the bounties of Providence. If we survey the wonders of *Redemption*, we shall find God hath done good in a more eminent way than in giving us rain from heaven and fruitful seasons. † "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." ‡ "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Here is a witness for God, here is a testimony of his goodness, which infinitely surpasses all the rest. While then we praise him for our creation, preservation, and all the blessings of this life; let us chiefly give him thanks for his *inestimable* love in the Redemption of the world by Jesus Christ; for the means of grace, and the hope of glory." May every reader of this, as well as the writer, know Jesus Christ and him crucified! May the Father of lights and of

\* Ps. xix. 1, 2. † John iii. 16. ‡ John iv. 10.



mercies "reveal his Son in us," and "lift up the light of his countenance upon us. That will put more gladness into our hearts than the increase of corn and wine." We shall then know, by *experience*, as well as by *observation*, that God hath not left himself without witnesses; for "He that believeth hath the witness in himself."

ANTONIUS.

## CONVERSION AND DEATH OF A SOCINIAN.

*To the Editor of the Evangelical Magazine.*

SIR,

**T**HE Lord has been pleased lately to exercise me with an awful and affecting dispensation in a certain person, a hearer in my congregation, just on the point of admission into church-fellowship; who, to the great astonishment and grief of both church and congregation, renounced the Faith, and embraced Socinianism. So eagerly did he drink in the doctrine of Socinus, that he soon forsook the means of grace, and became a warm disputant, reasoning with all that he judged capable of improvement, as he stiled it, with a view to bring them into his error; but the gracious Lord prevented him from seducing any; I laboured much to recover him to the truth, but in vain; at length the Lord cast him on a bed of affliction, and I felt a strong impression of mind to converse with him. I accordingly made several attempts to gain access unto him, but without success.

Being on my Missionary service in the country, one night I was much disturbed in my sleep, and awaked many times with strong imaginations that some person wanted me; I resolved to return home in the morning, and when I got to my door, a messenger from the above-mentioned person came up to me, requesting my attendance at his house immediately, and I found this message had been repeated at my house for three or four days successively. Accordingly I went, and upon my entering his room, he cried out, "Oh! Mr. S. I have thought you long in coming to see me, but why, how could I expect that you would come at all?" He ordered the chamber to be cleared of the company, and entreating me to sit down by him, thus addressed me: "Oh! Sir, what must I do? Can there be hope for such a sinner as I am!" In the multitude of my thoughts within me, to know whether the Lord was in this or not, I was at a loss what to reply; but he soon discovered my agitation,

and prevented me, by entering into a clear and full confession of his sin, and making an humble recantation of his error; assuring me that his mind had never been at peace, since he forsook the house of God; and that the notions he had imbibed had dried up his soul, and made him now miserable. "Oh! my wicked, my foolish and vain heart (said he) to believe that book, which undervalued my Lord, and fed the pride of my heart! I was not content with divine Revelation, but greedily ran after the carnal reasoning of men of corrupt minds, therefore, I am brought into this awful state, because, I have renounced the Gospel, forsaken the house of God, and denied the Lord Jesus Christ. After all this, can there be any hope for me? do you, Sir, find any light, or any comfort for me?"—Here, the Lord opened my mouth, and I spake the word of God; also in prayer, I found great liberty and hope in his salvation, all which he received with such lively emotions of joy and sorrow, that convinced me the Lord was at work with his soul. After much conversation on the nature of his sin, the infinite preciousness of Jesus Christ, the efficacy of his blood, the sufficiency of his righteousness, and the grace and glory of God in accepting sinners, backsliders, and even deniers of his Son, when brought to a just sight and sense of themselves; and who by faith and repentance, seek unto God for salvation through Jesus Christ alone. He appeared much comforted, and here I left him; but it was not long before he sent for me again, as he could not be satisfied without some further conversation on the subject of his acceptance with God. On my return, he cried out, "Oh! Mr. S. be not offended at me, for sending again so soon for you, how must I be saved? Will God accept of me, indeed, in this way which you have mentioned?" I replied, "Yes;" I did not doubt but that the Lord had accepted him. "Oh! (said he) I have found him—I have got some hold of him, but want more; Oh! I do, I do believe in Jesus Christ as the true God, and eternal life. Can you, sir, with your views of me, administer the Lord's Supper to me? Oh! I wish to take it, and thus to seal in my death, that Jesus Christ is God, and that he loved me. On my intimating to him my fears, that many persons when they apprehend themselves in a dying state, wish for the Sacrament, as a qualification for heaven; he immediately replied, "Yes, I know it; but Jesus is my qualification alone, and as I have so shamefully denied him before men, I must retract all, and shew the world, that I do believe

lieve in Jesus Christ, and rely upon him alone for eternal life."—I gave him the Ordinance, and it was a good time indeed; he cried with a loud voice, "Lord Jesus, I come unto thee, I flee unto thee, I embrace thee; I eat, I drink this bread and wine in remembrance of thee; come Lord Jesus come." Being now almost exhausted, he bowed himself in his bed, and fell asleep in Jesus, a few hours after my departure from him.

N. B. This person was a man of good natural abilities, and of becoming morals among men. May the Lord sanctify the relation of these facts unto his glory, and to the reclaiming those who have fallen from their steadfastness, is the prayer of your humble servant, W. S.

### THE PROGRESS OF THE METHODISTS, IN THE ISLAND OF MAN.

(From *Feltham's Tour*, recently published.)

"THE progress of the Methodists (says the Author) in this island, has been no less rapid than in other countries. In most parishes, there is a place of worship; here I heard an English sermon delivered with an animated elocution; and one in Manks by a native, no less fervent and devout. No other denominations of Dissenters exist in the island.

"Their progress here was owing to a Mr. Lowry,\* a native, who prevailed on Mr. Crook first to visit it in 1773. Mr. Crook preached to numerous audiences, and after some violent opposition from turbulent spirits, established many societies. Mr. Westley visited it in 1777, and was well received. Preachers sprung up, who preached in Manks and English, and all opposition died away. Mr. Westley remarked, "that they had no such circuit, either in England, Scotland, or Ireland; it is, said he, shut up from the world. There are no disputers, no dissenters of any kind. The Governor, Bishop, Clergy, oppose not. They did for a season, but they grew better acquainted with us."

At present (1798) there are in the societies in the island, two thousand seven hundred persons; three travelling preachers, sixty Manks preachers, and fifteen meeting-houses. In 1797, William Savary, a quaker, of Philadelphia, with Mr. Farrel, George Binns, of Liverpool, and

\* Vid. Dr. Coke's Life of Mr. Westley, 2vo.



Mr. Foster, of Warrington, visited, and preached in the island, and were treated with attention and respect. The two former had been through Europe to examine the state of the religion of Jesus Christ. They remarked that at Berlin and here, they perceived more apparent marks of religion than at most other places.

Mr. Crook visited the island again in 1798. This district is now annexed to the Whitehaven circuit, and is regularly visited.

"The zeal with which the Methodist teachers diffuse their doctrine, is exemplary.\* It exhibits every appearance of sincerity. Early and late in season and out of season, they are ready to exert their best abilities in prayer, and in all acts of charity."

I conclude with hoping, in the language of a pious foreigner, "That the system of Christianity, may not be a system of speculation, a barren theory, a mere external distinction, much less a subject of controversy, dispute and division, between us and our brethren; but let it be the constant rule of our conduct, a principle of action, our instructor and guide."†

#### EXTRACT FROM CHARNOCK.

*To the Editor of the Evangelical Magazine.*

SIR,

**A** SURVEY of the state of the heathen world, is calculated to fill the mind of a Christian with the most affecting concern, at the strange notions and horrid practices, which are found among them, even in what bears the appearance of their religious sentiments and worship. And yet, such is the wisdom and mercy of God, who can tell but that even these circumstances may be over-ruled, that they may be a kind of intermediate steps to prepare the Heathens for the reception of the great truths of the Gospel, which our Missionaries may proclaim amongst them.

In perusing Charnock's excellent discourse on Divine Providence, I have lately met with a passage to this purpose. Perhaps its insertion in your Miscellany, may be acceptable to those of your Readers, whose thoughts are engaged on Missionary subjects, and will oblige Yours, &c. J. J.

*Basingstoke, Sept. 5, 1798.*

\* Dr. Knox's Winter Evenings, Vol. III. † Zollikofer on Piety, translated by the Rev. Mr. Manning, of Exeter, 8vo. 1796.

"I do not much question but those very principles, which the Devil had instilled into the Gentile world, of shedding human blood in sacrifices for expiation of guilt; and the Gods conversing with men in human shapes; and the imagination of the intercession of *Demons* for them; the first out of rage against mankind, and both that and the other to induce them to idolatry, might facilitate the entertainment of Christ, as the great expiatory sacrifice, and the receiving of him, as the Son of God, though in an human shape, and the belief of his intercession. God over-reaches the Devil, and makes him instrumental for good, where he designs hurt and mischief."

Oft. Edition, P. 226.

### ON THE INFIDELITY OF MR. GIBBON.

To the Editor.

SIR,

I HAVE been lately reading the memoirs of Mr. Gibbon, as I hope to my edification, and confirmation in the truth of christianity. From the beginning to the end of his life, there is not one noble, generous sentiment expressed. The highest pitch of virtue, is to the following effect: "If I had got into Parliament (at a particular time) I might have been of service to myself, and my friends, and *perhaps to my country*." Let him have the praise of urbanity of manners, of rendering himself agreeable to his friends by his talents and his wit, of paying an attention to his relatives, and expressing himself with kindness and sympathy to them in his letters. But if we pass from these inferior things to the grand principles of conduct, which reason and revelation conspire to enjoin, we then see a man utterly destitute of all principles of religion, and regardless of an hereafter; discovering no anxiety for the happiness of mankind; eagerly pursuing literary fame; intoxicated with learned pride; panting after the admiration of the great world; and constantly endeavouring to secure to himself as large a portion of gratification and enjoyment as he possibly could.

In his History of the Decline and Fall of the Roman Empire, he always sneers at christianity, and endeavours to bring it into contempt. It was at that time the fashion among the literati and philosophers on the Continent, and in France especially, whose praise he coveted and secured thereby. When he saw the effects of the French Revolution and the destruction which followed, both of Church and State, he was dreadfully confounded; and, in one of his letters, makes

makes a kind of apology for his conduct. "Christianity (says he) at the period to which my history refers, was a *new* religion; it is now *old*; and the same motives which led me to oppose it then, would have influenced me to defend it now." Such (for the book is not before me) are his ideas; and according to this rule, systems are to be judged of, not as being true or false, good or bad; but as being new or old. Could any thing more unprincipled be exposed to public view? In short I never read a life where the hero was more absorbed in self, and felt less concern for the happiness of his fellow creatures: reverence for God is entirely out of the question. Such publications as this, shew us the hearts of infidels. They lead us into their tempers, their views and pursuits; and teach us fully what manner of men they are. The result is glorious for the gospel of Christ. When we read the life of a poor disciple of Jesus, perhaps a labouring man, we see him mourning over evil thoughts and dispositions; aiming at greater purity of heart; constantly desiring to please God and be entirely devoted to him; praying earnestly for the happiness of the whole human race; and doing every thing in his power to promote it. When we attend his death-bed, we hear him with gratitude acknowledge the love of his heavenly Father; and praise him for the numberless benefits he has received in the course of his earthly pilgrimage; with grief lament the iniquities and unprofitableness of his past life; with humble joy express his hope of eternal blessedness, and his desire to depart and be with Christ, which is far better. Let us turn from this edifying scene, to the splendid remains of Edward Gibbon, Esq. the infidel. The fine polish of manners, and the enchanting brilliancy of style may dazzle a superficial observer; but examine him by the standard of moral rectitude and goodness, all is low and mean, defective and rotten at the core. There is nothing to be found but a vast assemblage of selfishness, vain glory, pride, desire of admiration, contempt of the poor, and adulation of the rich; no fear of God; no regard for the welfare of the human race. He is all wrapped up in self. As old age advances upon him, he becomes more depressed; and when death is in sight, his great consolation consists in calculating how many years he may yet probably live. Not a pious, nay, not a benevolent, nor a dignified sentiment issues from his lips. He leaps dismayed into the dark abyss. Just before his death, he confessed that "when he considered all worldly things, they were all fleeting; when he looked back they had been  
fleeting,



fleeing, and when he looked forward, all was dark and doubtful." Let any man of judgment and impartiality now determine whether he would prefer the life and death of a christian, or of an infidel. He will not accuse me of unfair dealing, for I have not taken a man out of the obscure mass of the votaries of infidelity, but have selected one of its most famous champions, and have formed my judgment of him, not from the pen of an adversary, but from his warmest admirer—*himself*. D. B.

## ANECDOTES.

## MISSIONARY SPIRIT.

**A**MONG the gifts from different quarters now offered for the equipment of the Mission to the South Sea, a poor labouring single man brought a bank bill of five pounds to his minister. He remonstrated with him, on the greatness of the sum for a man in his situation of life, and that a smaller part would in his circumstances be a liberal donation. He replied he had saved it for the Lord's Work, and he could make no other use of it, that would give him so much satisfaction. This is the spirit God is now exciting, *the pleasure of doing good*, the only durable pleasure and riches.

## UTILITY OF THE BIBLE.

**AS** I was walking along the town some days since, I met some sailors, who when they saw me coming, said, "That's he! that's he!" But instead of meeting me on the pavement, they stepped into the road, took off their hats, made very low bows, and said, "God bless you Sir! God bless you Sir!" At first I thought that, seeing me in black, they were disposed to make me the object of a little pleasantry, and was passing on; but being struck with the seriousness of their countenances and the propriety of their deportment, and recollecting the face of one or two of them at my place of worship, whose attention and tears remarkably attracted my notice at the time, I stopped and said, "Well, my lads, do you know me?"—"Yes Sir," said one, "and love you too."—"Love me! for what?"—"Because you love my master."—"Your master! who is he? King George?"—"Yes Sir, and a very good one too; but King Jesus I mean."—"I am very happy you consider *him* your master; but how did you know me?"—"Because several of us heard you yesterday three times, and I never had such a day since I was born. About two years ago I was as wicked a fellow as any in the ship, but when we put into —, I went to see an aunt of mine, who talked to me about my being such a great

great sinner—told me what would be the consequence if I continued so, and gave me a bible, which I promised to read. When I went on board I read it, and soon began to feel I was a vile and a lost sinner; I then read it to some of my shipmates, and you cannot think what views we had of our lost state, and of salvation by Jesus Christ, and that without any of man's instruction.

“When we came into port, having been out near two years, we asked to spend our Sunday on shore, and the Captain gave us leave. We came to hear you three times, and you cannot think how I wondered that you should know all I had felt, and sometimes I wonder how I should have felt all you said. You was describing how a renewed soul pants after holiness. O how sweet that was to me! (smiling and weeping) I am sure I do as sincerely long to be holy as I do to be happy; do not you think it must be the Spirit of God that made me feel this?”—I replied, “I hope so, especially if your conduct corresponds with this profession.”—One of them answered, “The Lord knows we have nothing to boast of; but blessed be God, I believe neither our officers, nor shipmates, have any thing to accuse us of. They would not send us on shore for errands for them, if they did not know we were honest and sober.”—“I am very much pleased with your conversation. What ship do you belong to?”—“The —frigate, Captain—.” “Are there any more on board, of the same opinion with yourselves?” “Yes, Sir; there are several of us, when opportunity offers, meet for reading and prayer, and we hope there are six of us who are truly born again, who were all vile sinners two years ago, but have been taught to love God by reading the bible.”—What an encouragement this, to give away bibles and good books!

#### TERRORS OF A GUILTY CONSCIENCE.

AFTER I had been preaching one evening, a sailor came, wishing to have some conversation with me, saying “My heart is very heavy; I am such a sinner, I am afraid the Devil will have me.”—“But what makes you think he will have you?”—“Because he is after me every day and night.”—“How do you know?”—“Bless you, because I heard him the other night, just as I got into my hammock; I heard him against the ship sides and afterwards upon deck, and you must needs think I trembled alive, Sir, for I made sure he was come for me: but as God would have it, I had part of an old prayer-book with me, and I put it next my heart, I then heard him plunge overboard and he shook the very ship's side for madness. But when we came into port I was forced

forced to leave the ship (a coaster), for I was afraid if I should go aloft without my prayer book, he would throw me from the mast head into the sea, and take me to hell. So I ran from the ship, and as I was walking along, trying to read my prayer book, an old man came and talked with me, who told me he would have me come and hear preaching, and while I was hearing you, I thought I would make bold and come and talk with you. I am afraid every hour the Devil will come for me, only I always carry my prayer book next my heart, [taking it from his bosom] but I am still afraid of him; what shall I do Sir?"—"Read your Bible."—"Is that better than my Prayer Book, Sir?"—"Yes, surely: but what makes you so much afraid? You have done something that terrifies you."—Sighing and looking frightened, he said, "How do you know that, Sir?"—"From your being so unhappy."—"I am the greatest sinner in the world. O pray for me, I am afraid I shall go to hell."—"But tell me what makes your heart so heavy?"—"Sir I never killed any body outright."—"But who have you injured?"—"My wife was one of the best women in the world; but I have been the death of her."

I now began to think the man was deranged; but from further conversation, I found he had almost starved a wife and three children, and had behaved to her in other instances so cruel, that her life was in imminent danger when he put to sea. The guilt of his conscience was such as to render him miserable. I endeavoured as much as possible to impress on his mind the heinousness of sin in general, and of that sin in particular, and the danger he was in; explaining the necessity and nature of a new heart; and pointing him to the Blood of Christ, as sufficient to atone for the vilest sinners. He heard with astonishment, saying "But will he pardon me?"—I offered to buy him a bible; but he said he would buy one himself, as he had plenty of money. I directed what chapters he should read first, and pressed the necessity of close attention to the scriptures.

He came to me the next week; but appeared very different; informed he had heard that his wife was alive and getting better. As soon as he heard from her he sent her all the money he had, and promised to be a kind husband in future. He thanked me for my advice, said he had read the chapters I recommended, and hoped he should be a better man.

How awful are the effects of ignorance! How necessary is instruction! How tormenting a guilty conscience! How valuable the scriptures and the blood of atonement!

*Perseus.*

J. G.



## RELIGIOUS INTELLIGENCE.

## MISSIONARY SOCIETY.

ON Wednesday the third of October, a Meeting was held to take a farewell of the Rev. Dr. Vanderkemp; the Rev. J. Kicherer; Mr. J. Edmonds, and W. Edwards, Missionaries, intended for Caffraria, beyond the Cape. On this occasion, the Rev. J. Stephen, of London, preached from Isa. xlix. 6; and the Rev. W. Moorhouse, of Huddersfield, and the Rev. T. English, of Wooborn, Bucks, prayed.

We are happy to find the Friends of this institution, are coming forward with fresh supplies of money toward paying the expence of the second Mission to the South Seas; and we have reason to believe the exertions both in England and Scotland, will be such as to encourage the Directors to render the long and tedious voyage of the Missionaries, as comfortable as possible; and furnish them with such articles for presents, as may conduce to the convenience of the Heathen, and make favourable impressions on their minds. In addition to the annual subscriptions of the members of the Society, the congregations in London, united in this good work, are making collections; and the country congregations are emulating them. Collections have already been made at the Adelphi Chapel; Mr. Townsend's, Rotherhithe; Surrey Chapel; Mr. Freer's, Torrington-street; Mr. Brookbank's, Haberdasher's Hall; Tabernacle, at Bristol; Ditto, at King'swood; and Mr. Priestley's, Deal.

Alterations are being made on board the Duff, for the greater accommodation of ten married Missionaries, besides children; and for about twenty single men. More than that complement are already accepted, and the rest will be reserved for future Missions. The day of solemn designation, is fixed for the 13th inst. in the morning, at Spa Fields Chapel; Mr. Maurice, is to give an Introductory Sermon, and Mr. Eyre to deliver the Charge.

As the Committee of Equipment, have signified that the ship will be ready to drop down to Gravesend, about the fifteenth day of the month, it is hoped that those friends who have any letters or parcels for the absent, or any offerings for the present, Missionaries, will be good enough to forward them by the tenth.

Mr. Robson, is appointed Captain of the Missionary Ship, for the present voyage.

WE are happy to hear that the friends of the Missionary Society in Kells, continue unabatedly zealous in the good cause, having transmitted the other week, thirty-four pounds to the Treasurer; their zeal appears the more commendable in this, that liberal contributions have lately been made in that place, in the support of government, for the re-building of the bridge, and the institution of a Sunday School, which, under the united exertions of the ministers of different denominations in the town, is in a very prosperous state.

Twenty Pounds have likewise been received from a Friend, by the hands of Mr. Wilkes.

WIDOWS'

## WIDOWS' FUND.

TO THE CHRISTIAN LAITY IN GREAT-BRITAIN, OF ALL  
DENOMINATIONS.

GENTLEMEN,

PERMIT us to address you on a subject, which must deeply interest your generosity, your humanity, and your gratitude. It is in behalf of a very valuable, useful, and important class of our fellow-subjects, the Ministers of the Gospel all over the united Kingdom. You are well aware that, in general, no description of men of similar rank, is so slenderly provided for in life, and so little enabled to lay up any thing for the support of their families, when they themselves are removed by death. Having most of them their pittance of income paid in money, that pittance is every day, from the advanced price of all the necessaries of life, diminishing in value and effect. A pecuniary stipend, or subscription, is not half the value now, that it was thirty years ago. But the object of this address, is not to devise an increase of revenue to the minister himself; he must continue to struggle through his complicated labours and difficulties as he may; it is to assist him in making some permanent provision, for the support of his humble lot, and for a friendless offspring, should they survive them. In the view of this event he has indeed, as a Christian, much to encourage and support him, but as a man, he is subjected to many painful feelings, and depressing apprehensions, which it would be highly desirable to prevent, or to remove.

No one can be weak enough to think that an attempt to relieve the widow and fatherless children of a minister of the religion of Jesus Christ, by means of a well-digested plan of human prudence is to encroach on the province of Divine Providence. The great Ruler of the Universe, conducts the affairs of it by created agents, and by the exercise of those powers and faculties which he has committed to them. The example of our blessed Lord, is equal to a thousand arguments, to recommend the use of prudent foresight, while we yet live, towards alleviating the distresses of those who are dear to us, after we are dead. In dying agony, and in the very act of pouring out his soul an offering for sin, he felt for the approaching solitude, desertion and dependence of a mother, through whose soul a sword had pierced; and he, who could have provided for her by a miracle, thought proper to employ the kind offices of friendship and compassion. "Woman, behold thy son; my beloved disciple, behold thy mother."

Ministers of the Gospel will not be offended if we say that, in general, they are very indifferent men of business. Wise unto salvation, and to win souls to the Redeemer, many of them are children in understanding, as to the things of this world. There are cases in which we must think and act for them. Partakers as we are of the spiritual benefits which they are commissioned to impart, we lie under an obligation of justice, as well as gratitude, to let them partake of the benefit of our skill, industry, experience, time and substance.

Impressed with this idea, we, in conjunction with many of our respectable lay friends in the Metropolis, have cheerfully stepped forward to lend counsel and assistance to a body of Ministers associated, under the denomination of the *Protestant Union*, for the purpose of forming a plan, and creating a fund, whose annual produce shall constitute a regular, though moderate, provision for the families of deceased ministers, which, from want of such provision, are frequently left in many-formed distress. After

much deliberation, in the course of which the first-rate professional abilities have been resorted to, and the experience of similar institutions has been consulted; and after frequently looking up to heaven for wisdom to direct, a plan has been adopted, of which a copy is herewith transmitted to you; it is respectfully submitted to your consideration, and solicits your support.

Gentlemen, in forming the plan, it was necessary to calculate on a regular annual subscription to the general fund, to be paid by the minister himself, proportional to the benefit devised to survivors. But you must be sensible that, in most cases, this annual payment must become a very heavy burthen. We are called upon therefore, at least to divide it with the good men, whom we are bound to "esteem very highly in love for their works sake." The liberality of the public will, we flatter ourselves, do more. Is it over-rating the generosity of this great nation, to hope that not many years hence, by the donations, annual subscriptions, collections at places of worship, and bequests of the Laity, a fund, sufficient for all the purposes in contemplation, shall be raised without trenching on the poor scrip of a minister, whose profession obstructs to him the path that leads to wealth, while it entitles him to countenance and support during life, and to all the consolation which friendship can administer in the prospect of dissolution?

*Miles Lane, Oct. 11,*  
1798.

[Signed on behalf of the Lay Trustees.]

T. PRESTON, Treasurer.

We whose Names are hereunto subscribed, having met together for the purpose of forming ourselves into a Society, for the Benefit of the Widows and Orphans of Protestant Ministers and Preachers, resident in Great Britain, to be called the PROTESTANT UNION, have agreed upon the following Plan, under the authority of the Act of Parliament, of the 21st of June, 1793, intitled An Act for the Encouragement and Relief of the Friendly Societies.

#### I. *The Object of which*

Is by a regular annual subscription to form a permanent Fund, so as to allow a certain income to the Widows and Children of ourselves, and of such other persons as shall hereafter become members of this Society.

#### II. *The Means of raising and supporting the Fund.*

1. This Society shall be divided into three Classes, that Ministers of small, as well as of larger incomes, may have an opportunity of enjoying the benefit of it.

2. That every Minister or Preacher, upon his admission, shall make choice of his Class, which shall not afterwards be altered, unless he descends from a higher to a lower class.

3. The Classes shall be as follows:

1. The members of the 1st Class shall pay the sum of five Guineas annually.

2. The members of the 2d Class shall pay the sum of four Guineas annually.

3. The members of the 3d Class shall pay the sum of three Guineas annually.

4. That every Member, on his admission, shall pay the first year's Subscription in full.

5. That the Subscription shall afterwards be paid half yearly, that is to say, on or before the 30th day of December; and on or before the 30th day of June in each year.

6. That in case any member shall neglect to pay his subscription within

\* N. B. These sums are expected to be raised by collections, in the congregations whose ministers are members of this Society.



one month after it becomes due, he shall pay, according to his class, a forfeit of three shillings, if the class be three guineas; a forfeit of four shillings, if the class be four guineas; a forfeit of five shillings, if the class be five guineas.

7. That if any member of this Society shall fail to pay his subscription, with interest and forfeit, for six months after the same becomes due, he shall be excluded, and also forfeit all his preceding payments.

8. If any member of this Society, on leaving the kingdom, shall continue beyond seas for a year and a day at one time, except to exercise his ministry in the neighbouring kingdom of Ireland, or with the knowledge, consent, or permission of the Trustees, his family shall forfeit all interest in the institution; and if any member shall lose his life by suicide, or by the hand of justice, his family shall in like manner lose their interest.

9. That the treasurer or trustees, or any member of this Society will thankfully receive any subscription or donation from those whose benevolence may incline them to assist in raising and supporting the said fund. And all such subscriptions, donations, and bequests shall be part of the stock of this Society.

### III. *Members and Mode of Admission.*

1. That this Society shall consist of such Protestant ministers and preachers of all denominations in Great Britain as shall become subscribers to the fund, who, without their manual subscription hereto, shall be bound by the rules of this Society as now settled, and by all such other rules as shall hereafter be passed at a general meeting of the society, and confirmed at a second general meeting.

2. That no minister or preacher now exercising his ministry, who shall neglect to join this society within two years from the date hereof shall hereafter be admitted a member.

3. That if any minister or preacher in England shall neglect to join this society within two years from his commencing preacher, or from his ordination, admission licence, or leaving the academy, he shall for ever be ineligible to become a member.

4. That if any minister in Scotland shall neglect to join this society, within two years after his ordination and admission to the charge of a congregation, he shall be for ever ineligible.

5. That after two years from the date hereof, no minister or preacher can be admitted a member who shall be more than the age of forty-five.

6. That all members after the 30th day of December next shall be admitted by ballot, at a general meeting, and no person shall be admitted unless two-thirds of the members present ballot for him.

7. That every minister or preacher desirous of becoming a member, shall signify his intention with a certificate, or other satisfying proof of his age, and age of his wife (if any) and the number and age of children (if any) to the Secretary, at least three months before the general meeting.

8. It is, moreover, expressly agreed, that every layman, subscribing one guinea or upwards, annually, be entitled to vote, and be summoned if in London or Westminster, or within the Bills of Mortality, to attend the General Meetings, but can have no beneficial interest whatsoever in the Funds of this Society.

### IV. *The Application of the Funds of the Society.*

I. The widow of each minister shall receive according to his Class, the following yearly sums:

1. Those whose husbands belonged to the first class, the yearly sum of twenty-five pounds.

2. Those

2. Those whose husbands belonged to the second class, the yearly sum of twenty pounds.

3. Those whose husbands belonged to the third class, the yearly sum of sixteen pounds.

II. That if one or more children should be left, and no widow, they shall be provided for in the following manner:

1. If one child shall be left, that child shall receive a sum equal to four years annuity, in the class to which the deceased parent belonged:

2. If two children, they shall receive a sum equal to six years annuity.

3. If three, they shall receive a sum equal to seven years annuity.

4. If four children, or more, a sum equal to eight years annuity, and the preceding sums shall be divided equally amongst them, according to their number.

5. While a child or children are minors, the interest of the sum due, at the rate of five per cent. per annum, shall be paid by the trustees half yearly, to the executor or other friend of the orphans, at the discretion of the trustees, till the said child or children attain the age of twenty-one; when the whole sum shall be paid. In case of the death of one or more children, before the age of twenty-one, then the sum due to the deceased child or children, shall fall into the general fund of the Society.

III. If the widow of a minister shall die, or marry again, within eight years, after the decease of her husband, leaving a child or children, the child or children left, shall be entitled to a sum equivalent to the difference between the sum actually received by the widow, and eight years of said annuity, according to the regulations in the case of other children.

IV. That the said annuities and provisions shall be subject to the following restrictions and regulations:

1. That if any member of this Society shall die before he has been a member two years and a half, and before he has made his first half yearly payment for the third year, then his family is not to receive any benefit from this fund.

2. That if any member of this Society die before he has paid a sum equal to four year's annuity of his widow, the deficiency shall be deducted from the annuity, or the sum to be paid to the children; provided always, that the sum deducted from the Widow's annuity, do not in any one year exceed one half of her said annuity.

3. That if any member of this Society shall marry a person twelve years younger than himself and die, his widow shall not be entitled to the whole of her annuity, nor his children by her (if any) to their provision, unless he has paid into the Fund of the Society, a sum equal to six years annuity of his widow, but the deduction shall be as by the preceding article.

4. That annuities to Widows and provisions to Orphans, shall be paid within six months after the death of any member is certified by due proof of his burial, and an affidavit of the identity of the deceased, or otherwise attested to the satisfaction of the Trustees.

5. If at any time it shall appear to the Society, that their funds will not be sufficient to pay the claims (which is highly improbable) then the Trustees shall be empowered to direct a call to be made upon the several members of this Society in proportion to their classes, for making good any deficiency, provided the call in any one year, do not exceed one third of his rate; and any member refusing to answer such call, shall be excluded, and all his payments forfeited to the benefit of the Society.

6. That if in process of time through the favour of Divine Providence, it shall appear to the Society, that it has acquired a capital more than sufficient to uphold its credit, as well as to satisfy all claims to which it may

be

be liable, it shall then be competent to the Society to determine whether the surplus fund, shall be applied to increase the allowance to Widows and Children, or to diminish the subscription of the members.

7. That the widow of any minister marrying again, shall lose her annuity from the Society; and whilst she continues a widow, shall at all times make known her place of abode to the Society, and every widow shall previous to the receiving of her annuity, produce to the Trustees a certificate under the hands of the Minister and Churchwardens, where she may reside or elders, or deacons of the church or congregation, to which she belongs, that she still remains the widow of the deceased member.

8. That no widow who shall be entitled to any benefit from this Society, shall at any time or times, sell or otherwise dispose of her annuity or any part thereof; that no sum or sums of money, shall or will be paid by this Society, but to such widow only whose receipt alone shall be accepted by the Trustees for the payment thereof; and in case it shall be discovered that any widow has, directly or indirectly, sold or parted with her interest as aforesaid, then, upon satisfactory proof thereof, such annuity shall immediately cease, and neither such widow, nor any person for or on her account, shall have any further claim or demand on this Society.

*V. The method of managing the affairs of the Society*

1. That this Society be under the direction of twenty-five Trustees in London, together with a Treasurer and Secretary, and of twenty-five Trustees for the country.

That the Trustees in London, consist of the following twelve Ministers and thirteen Laymen:

The Rev. J. Brooksbank; J. Hamilton, M. D.; Thomas Hawies, M. D.; R. Hill; H. Hunter, D. D.; A. Mather; J. Rippod, D. D.; J. Towers; J. Townsend; A. Waugh; M. Wilks; W. Winkworth.

Lay Trustees, Mr. J. R. Burchett; R. Cowie; G. Durant; J. Fenn; S. Foyster; J. Hardcastle; J. Neale; J. Reynier; W. Sims; C. Sundius; G. Theakston; J. Willson, and G. Wolfe:—in which proportion, the London Trustees shall always be chosen at all the future elections.

And that the Trustees for the country, shall be the following:

The Rev. J. Brewer, Birmingham; J. Charles, Bala; S. Greathead, Newport Pagnel; T. Gritten, Kendal; P. Oliver, Chester. Mr. J. Barnes, Liverpool; D. Charles, Carmarthen; W. Cruden, Aberdeen; D. Dale, Glasgow; W. Gillespy, Glasgow; J. Gewger, Ramsgate; J. Gwinapp, Falmouth; R. Haldane, Stirling; J. A. Minchin, Gosport; J. Parkinson, Norwich; A. Pitcairn, Edinburgh; A. Pope, Bristol; J. Sanders, Plymouth; R. Sheriff, Leith; W. Smith, Newcastle upon Tyne; R. Spear, Manchester; T. Thompson, Hull; J. Walker, Rotherham; W. Whitteridge, Far End, near Bootle; and W. Wigney, Brighton.

2. A General Annual Meeting of the Society shall be held in London, on the Monday after the second Wednesday in May, at the Scots Church, London Wall, for the purpose of choosing Trustees and other officers, which shall be done by ballot.

3. That four of the London Trustees, viz. two Ministers and two Laymen shall go out annually by lot, but shall be eligible for re-election the following year.

4. That there shall be also three General Meetings of the Society, to be held on the first day after Midsummer, Michaelmas and Christmas, Sundays excepted, for the admitting members and transacting other necessary business.

*VI. RENEW.*



VI. *Regulations for the Trustees.*

1. The Trustees shall have the power to receive Subscriptions, Donations, Bequests, and all monies payable to this Fund; and to place out upon Government, or other good and sufficient securities, the Stock and Capital of this Society, in the name of the Treasurer and three of their number, who shall be appointed at their first sitting after each Annual Meeting, and who shall be at liberty to sell and dispose of such part of the said Stock, as may be necessary to pay the Annuitants, and to alter and exchange the Funds, provided it be done with the concurrence and approbation of the Trustees in London; and provided always that no part of the Society's fund shall be lent upon houses, buildings, or any personal security whatsoever.

2. That the Treasurer and Trustees, shall serve without fee, perquisite, or reward, excepting their necessary expences incurred in doing the business of this Society, which shall be paid out of the Funds of the Society.

3. That the Treasurer and Trustees, shall lay before the Society at its General Meetings, their Books, Accounts, Vouchers, and other Papers, and submit them to examination.

4. That they shall make out annually a fair statement of the Fund, with its Receipts and Disbursements to be laid before the Annual Meeting, to be examined and signed by the Chairman of the said Annual Meeting, to be printed and presented to every member of this Society, and to all such persons as may be contributors to the benefit thereof.

5. That the Trustees shall have a power to choose their own Chairman, and to appoint the times and places of their meeting.

6. That a number not less than seven of the Trustees, shall be sufficient to do the business of this Society.

7. That the books of the Trustees, shall be open at convenient times, for the inspection of all the members of this Society.

*Holywell Mount.*

W. F. PLATT, Secretary.

## OPENING OF CHAPELS.

## NEW MEETING, OXFORD

ON Thursday, Aug. 16, 1798, the congregation under the pastoral care of the Rev. Mr. Hinton, at Oxford, assembled in their new meeting-house; when three discourses were delivered, in the following order: That in the morning by the Rev. Mr. Hughes of Battersea, from 1 Kings, viii. 27.—The second by Dr. Ryland, of Bristol, from Isaiah lx. 7.—The evening discourse by the Rev. Mr. Cook of Maidenhead, from Isaiah xlv. 19.—Several ministers engaged in prayer; and we understand, the numerous auditory esteemed it a day not to be forgotten.

## PLYMOUTH.

THE Rev. Charles Sloper is removed from Wells, Somerset, having received a call from the Church, at the new Tabernacle, Plymouth.

## ROWLAND'S CASTLE.

ON Tuesday, the 3d of September, a small Chapel was opened at Rowland's Castle, a village surrounded by several others, in the Forest of Bear, about eleven miles from Portsmouth; where the Gospel has been lately introduced by some members of Mr. Griffin's church, under the direction of a Committee appointed by the church, to propagate the Gospel in the neigh-

neighbouring villages, of which this is one, where from the encouragement received, the people have been induced to build a small and neat chapel, which is to be supplied by the same persons, who have been the means of collecting a congregation. Mr. Griffin, of Portsea, opened the service of the day by prayer, and a few remarks founded on Numb. xi. 29. "Would to God all the Lord's people were Prophets, and that he would put his Spirit upon them." Mr. Cox, of Fareham, prayed; Mr. Kingbury, of Southampton, preached from Psalm lxxxvi. 10. "Thou, O God, hast prepared of thy goodness for the poor;" and Mr. Stone, of Portsea, concluded in prayer. In the afternoon, the Rev. Mr. Horley, of Portsea, prayed, and Mr. Bogue, of Gosport, preached from Psalm xiv. 3-5, and Mr. Denham, of Petersfield, concluded in prayer.

#### LEWISHAM CHAPEL.

OCTOBER 1, was opened a small but neat Chapel, at Lewisham, in Kent, under the patronage of the London Itinerant Society; Mr. Moorhouse, of Huddersfield, and Mr. Parsons, of Leeds, preached; Mr. J. W. Piercy, of Woolwich; Mr. Collison, Mr. Durant, Mr. T. Williams, and Mr. Sympton, of London, engaged in prayer. About 600 were collected on this occasion, towards the expence of erecting the chapel. In this place, about 100 children of both sexes are every Sunday taught to read the Scriptures.

#### ORDINATIONS.

##### REV. JAMES PRESLAND.

WEDNESDAY, May 15, 1798. The Rev. James Presland was ordained to the pastoral office, over the particular baptist congregation of Long Buckby, Northamptonshire. Mr. Grono, independent minister of Weedon, opened the service by prayer. Mr. Morrice, of Clifton, read the Scriptures, asked the usual questions, and received the confession of faith. Mr. Sutcliffe, of Olney, engaged in the ordination prayer, and delivered the charge from John iv. 38. Mr. Mosely, independent minister of the same village, prayed. Mr. Fuller, of Kettering, preached from the Third Epistle of John, fourth verse. Mr. Denny, independent minister of the same village, prayed.

In the evening Mr. Grono preached, and Messrs. Mabbot and Whitehead engaged in prayer, and concluded the pleasant and amicable services of the day.

##### REV. MR. DUNKERLEY.

ON Wednesday, August 15th, the Rev. Mr. Dunkerley was ordained over the Independent Church at Macclesfield, Cheshire. Mr. Coles, of Green Acres, opened the services of the day with prayer, and reading some suitable portions of scripture. Mr. Anglezark, of Stockport, gave a judicious defence of religious dissent; asked the usual questions; and offered up the ordination prayer; and the congregation were much affected with the narration Mr. D. gave of his conversion to God, and of the circumstances which led him to the ministry. Mr. Blackburn, of Delph, gave the charge from Acts xx. 28. After which, Mr. Roby, of Manchester, preached to the people from the former part of Phil. i. 27. Mr. Smith, of Manchester, concluded the service with prayer. Mr. Ely, of Bury, gave out the hymns, and preached in the evening to a numerous congregation.

## REV. JOSEPH SMITH.

WEDNESDAY, Sept. 13, 1798, the Rev. Joseph Smith, was ordained (by imposition of hands) to the pastoral charge of the Independent Church, Mosley street, Manchester; Mr. Sowden, of Sowerby, gave out the hymns; Mr. Roby, of Manchester, began with prayer and reading suitable Scriptures; the Rev. Mr. Edwards, of Wem, explained the nature of a Gospel church, and received the confession of Faith; Mr. Medley, of Liverpool, prayed the Ordination prayer; Mr. Evans, of Coventry, gave the charge from 2 Tim. iv. 1, 2; Mr. Burder, of Coventry, preached to the people from Eph. iii. 21, and Mr. Anglezark, of Stockport, concluded with prayer.

## REV. MR. RANCE.

ON Wednesday, Oct. 3, 1798, Mr. Rance was ordained pastor of a particular Baptist Church, lately collected in Shore-Place, Hackney. The Rev. Mr. Palmer, Independent Minister, permitting the use of his meeting-house on the occasion, the worship was carried on there, before a very crowded congregation. Mr. Newman, of Stratford, opened the worship with prayer and reading; Dr. Jenkins asked the usual questions, received the confession of Faith, and spoke in vindication of the imposition of hands in ordination. Mr. Booth prayed, and several other ministers joined in laying on hands. Mr. Upton preached (including an address to the pastor and people) from 1 Tim. ix. 16, "Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee." Mr. Sowerby, concluded with Prayer; Mr. Shensstone, gave out the hymns.

## OBITUARY.

MR. BENJAMIN YOCKNEY, lived in the country, until he was about sixty years of age, and then at the particular request of his Son, he came to London, in whose house he spent the greater part of the last nine years of his life; and it is remarkable, (we speak it to the glory of Divine Grace) that during the whole of that period he never was known to give to, or receive an angry or jarring word, from any one member of the family. He was principally employed in reading the Bible and Dr. Watts's Hymns, with which he was always much delighted. He was greatly attached to the old authors, whom he read early in life, and derived much instruction from them, the benefit of which he enjoyed to his latest moments.

He heard the gospel in general at the Adelphi Chapel, five times a week; and seldom missed, and twice a week elsewhere; a proof of his love to the gospel, and to the courts of the Lord's house.

His confinement lasted eighteen weeks, with a degree of pain and suffering, seldom equalled; all which he bore with a great degree of fortitude and christian patience; and was not known during the whole, to utter a murmuring word, or even, to say it was hard. When it was mentioned to him, by some of his friends, that his sufferings were very great, he always cheerfully answered, "not half so great as my sins have deserved," and improved the subject by saying, "Sin is the cause of all sufferings; but, blessed be the Lord, he gives me grace and strength to bear up under it cheerfully."

He was constitutionally a shy man, and even to his friends he was seldom talkative; but when he did enter into conversation upon divine things, he evidenced a superior depth of knowledge in them.—About three months before he died, when the fever was so strong upon him, as to leave no hopes of



of his life, and his dissolution immediately expected, he was asked what his views of death were; he blessed the Lord, and said, it was nothing to him, for Christ had died for him, and taken away the sting of death; and for him to die was to be everlastingly happy. Much pleasing and profitable conversation followed upon the love of Christ, from all eternity, connected with the blessings and privileges of the gospel; here he manifested not only a knowledge of these precious things; but a well grounded, and deep rooted faith, in them, which afforded much pleasure to those who conversed with him.—It was the will of God to rebuke the fever, but a debility of constitution followed, which terminated in death.

During his illness, he was frequently asked, how it was with his mind, and if Christ was precious to his soul. The answer invariably was, "Blessed be his name for his love and grace, *comfortable*;" and whenever the name of Christ was mentioned, however weak, his eyes sparkled and his countenance brightened, and he seemed all alive for Christ.

About a week before he died, he was taken with a cold shivering fit; which appeared likely to carry him off; but he revived. The next day, when his faculties were perfectly restored, he was told that every possible means had been used for his recovery, but in vain; and notwithstanding all was right with his soul, it was necessary to inform him that his dissolution was very near. He now manifested the same temper of mind and disposition of soul, as before, and said he was in the Lord's hands, and resigned to his divine will. The next day he renewed the same subject again, with equal composure of mind, blessing God for his goodness and mercy. The night before his departure, the writer had a long, sweet and profitable conversation with him, while death appeared to be on him, he expressed such a degree of sprightliness and lively imagination, with a memory of divine things, as would have done credit to youthful vigour; and when many passages of scripture were quoted, which appeared calculated to support his mind in passing through the valley, with some lines out of his favorite *Watts*, his memory frequently exceeded, and assisted his monitor, and he exclaimed, "Christ is faithful, he is precious indeed, and worthy to be trusted." He then wished this person to go to prayer with him, which he did, for the last time, and found the Lord (as usual) present with them.

About eleven o'clock the next night, rather more than an hour before his soul took its flight into the mansions of eternal bliss, when death was heavy on him, and when with much difficulty and pain he drew his breath, he was again asked if Christ was precious to him; "Oh, yes," replied he, with an uncommon extacy, "blessed be his love and grace; he is very precious to my soul indeed; he is faithful and worthy to be trusted;" he then looked up and said, "I do trust him, and I hope you will go on to trust him." Some more comfortable conversation followed, till his breath seemed nearly gone, then his son shook his cold hand, and said, "God be with you, and bless and support you;" and he replied, "the Lord bless you and the family;" and never spoke after. Thus died a christian of no mean attainments, and of long experience, in the 69th year of his age, June the 22d, 1798.

#### ROBERT COWARD.

JANUARY 3th, 1796, died Mr. *Robert Coward*, of Poole, Dorset; aged 69 years. Few professors maintained to old age a more consistent and distinguished character. He appeared early in life, to be a partaker of the Grace of God. Like good *Ohadiah*, he feared the Lord from his youth, and he feared him greatly. He was Deacon of the Church of Christ, in Poole, now under the pastoral care of the Rev. E. Ashburner, 40 years: In this office he was eminently useful, and worthy of imitation: truly a Father in

Israel. Such Deacons are always great blessings to the Church; having the glory of Christ, and the prosperity of his cause at heart. The doctrines of grace, were peculiarly precious to his soul. He appeared to feel their power, in an uncommon degree: not only did they afford him consolation better felt than expressed, under all the trials and afflictions of life, but peculiarly so in a dying hour. He was constant in his attendance on public worship, loving the habitation of God's house, and the place where his honour dwells. He was generally one of the first that appeared there, whenever the doors of the sanctuary were opened; either on Lord's days, or on other days. As the consequence of supreme love to Christ, he ever evidenced affectionate concern for the souls of men. Every enquirer in the way to Sion, had in him, a friend, and a father; especially those who sought the Lord in their youth. It was his custom to meet them, at an early hour, on the Lord's day morning, for prayer. This practice he continued, (though not to the omission of secret duty) till his bodily indisposition so increased, as to prevent him. Whenever absent from the House of God, he could truly say; he was the Lord's prisoner and not his own.

So respectable was his character, both in civil and religious life, that with propriety, it could be said of him, as of Demetrius, he had a good report of all men. One of his friends that had been a particular acquaintance, for twenty years, would often say, "that he could trust him with every thing but the salvation of his soul."

In his last illness, his bodily pains were great; yet divine consolation, like a river, appeared to flow into his soul. He had the happiness to look the king of terrors in the face undaunted, not only resigned, but cheerful. A christian acquaintance coming into the room, whose pious parent, then in glory, had been Mr. C's. intimate and affectionate friend, "Ah," said he to him, with a smile, "I shall soon see your dear father."

His dear pastor, often visited him, on his dying bed, and found that prayer was the delight of his soul then, as it had been through life; more esteemed than his daily food. At one time, a person coming into the room with something to refresh his decaying nature; he begged it might be laid aside, till after they had sought God together in prayer; and when his minister had ended praying, he lifted up his hands with a soul full of confidence and divine rapture, saying, "Amen, amen." He appeared among the happy few that are not ashamed to live, nor afraid to die. He entered the gloomy valley of the shadow of death with a well grounded hope of being ever with the Lord. Not a fear or doubt appeared to rise in his mind; but it was all serenity and composure; "Father (said he) not my will, but thine be done." To a friend, by his bed-side, he said, "MY Christ! MY Christ!" knowing in whom he had believed; he added, "Jesus Christ the same yesterday, to day, and for ever."

The Saturday evening before his death, he was again visited by his beloved pastor, who asked him if he was easier as to his bodily complaints? to which he answered, "Yes." He then enquired if he was still favoured with that divine and solid comfort he had enjoyed during his affliction? he replied, "Yes, yes." He then desired him to pray with him, and addressed those around, in language the most interesting and affectionate.—The sabbath evening, death appeared to make fast approaches to him, and he had Pisgah sights of the glory and blessedness of Heaven. A friend asked him, "Do you recollect those words of Mr. Mason—

"My Christ, he is the Heaven of Heavens,

"My Christ, what shall I call;

"My Christ is first, my Christ is last,

"My Christ is all in all?"

With rapture of soul he said, "That is it, that is it,"

Thus

Thus lived this eminent man of God; distinguished for his love to, and ready dependance on Christ. On Tuesday morning, January 5th, he fell asleep in the arms of Jesus without a sigh or a groan.

The Friday following, he was interred in the burying ground belonging to the meeting. After which a suitable sermon was preached, by the Rev. E. Afburner, from Psalm xxxvii. 37. "Mark the perfect man, and behold the upright; for the end of that man is peace."

JOHN GIFFORD.

JOHN GIFFORD was the son of a serious shoemaker, at Cambridge, and had been a chorister in the University chapels. His father took him to his own business, and for some years he attended the ministry of the Rev. C. S. being one of the leading singers. Though he never went to any gross acts of wickedness, yet his greatest pleasure was in foolish and vain conversation, and the indulgence of sinful affections; but God, whose ways are unsearchable, wonderfully rescued him from destruction. One Sunday, in the month of April, 1795, walking after dinner (before the afternoon service) rather further than he intended, on looking at his watch, he hastened back towards church, knowing that a hymn was to be sung, which required a strong bass, and would be weak without him. On his way back he met one of his companions, who endeavoured to prevail on him to accompany him to a neighbouring village to spend the afternoon, but in vain. The hymn could not be sung without him, and though he could not be there before the service began, he could be in time for that. He accordingly went and assisted in the hymn. Mr. S. took his text from Matthew v. 28. "Whosoever looketh on a woman," &c.—The word came with power, it reached his heart, and the heart of his then most intimate companion, who sat close by him at the time.—They were both convicted before God, and by their own consciences. For some evenings they walked together as usual; but were ignorant of the change in each others hearts: each fearing the other should begin his foolish discourse. At length one made some remarks on the sermon. Their joy and surprise was mutual. They opened their minds first to each other, then to their parents, by whom they were introduced to their minister. Then it was I became acquainted with J. G. and our friendship increased to such a pitch, as bosom friends only can know. We frequently met together for prayer, and I have been often surprised at his sound experimental knowledge. His humility was most exemplary. He seemed to feel much of the plague of his own heart, and had many heavy conflicts of soul. The grand plan of redemption, and the riches of divine grace were his darling themes. His walk was close with God, who did not permit him to remain long on the earth, but cut short his work in righteousness. In March, 1796, he was seized with a complaint, which terminated in a consumption. During his illness, which was violent, he experienced various degrees of light and darkness. He talked very little, but what little he said shewed that Christ was the anchor of his soul.—At one time he said, "Oh my friends, Eternity will soon be here, and I shall then see all my friends again, and welcome them to Jesus."—At another time he complained that Satan harassed him with doubts, but said that he was enabled to look to Jesus. Near midnight of the 3d of June, his father being in his room, he said, "Father I wish you would leave me. I have a good hope, I shall soon be with Jesus. I see him standing with his arms ready to embrace me." These were his last words, and within a quarter of an hour he resigned his departing spirit into the hands of his dear Redeemer.

Thus died, after an illness of about 10 weeks, at the age of 19, one who was brought to the knowledge of the Redeemer, in a manner worthy to be recorded,



recorded, who honoured his christian profession, by a holy life and conversation, and who has left a convincing assurance of the security of those who trust in Jesus.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*Thanksgiving Sermons, preached before the Missionary Society, London, Aug. 6, 1798. By the Rev. J. GRIFFIN, Portsea, and Rev. T. HAWIES, L. L. B. and M. D. of Aldwinkle, 6s p. 8vo. Chapman, 1s.*

TO these Discourses is prefixed a short Introduction, with the report of the Directors. The first Sermon, founded on Ephes. iii. 20, 21, is entitled, "Mercies received, a Claim for Admiration and Gratitude," among which the Preacher very properly reckons a *Missionary Spirit*, which has been the mean of quickening the zeal both of Ministers and People, in a remarkable manner at home. Nor is this all, "Perhaps (says the preacher) I am addressing others, who, like some in the town where I reside, will have reason to bless God "through all the successions of an endless eternity" for the Missionary cause. The novelty of the subject excited their curiosity; the benevolence of the Society their admiration; and the state of the Heathens their pity. But their attention was soon turned from the state of the Pagan nations to themselves, and they wondered they should feel that concern for them they had never exercised for their own souls, and that admiration for the Society they had never felt for Jesus Christ. In this way the spirit of truth convinced them of their deplorable condition as sinners, the necessity of a new heart, and of an interest in the blood of atonement. He hath also sealed peace on their conscience by the Gospel, and directed their feet into the way of holiness. Should not one Heathen be converted by our means, the salvation of persons alighted to will afford sufficient reason for us to be eternally grateful."

In the second Discourse (on Ps. exxvi. 3.) Dr. H. after enumerating, and improving the great things the Lord hath done for the Society, animates them to farther exertions in the following manner:

"Come forth, ye spirits of the just, burning with love of Jesus, and zeal for the salvation of mankind. Ye ministers of flame, that wait on his sanctuary, cherish the divine impression, that prompts to this arduous service. Rise up to lead the faithful warriors to renewed conflicts. Ye faithful, whom the Lord hath furnished with ability and zeal to build up the ark of his church, the smiths, the carpenters that smooth the planks, as well as the architects that plan the fabric, awake, as in the ancient days. Ye men of science in every department, especially in medicine and surgery, shew yourselves: the miseries of the diseased, and the dying, cry aloud for your healing hand. Ye ready labourers all, thrust in the sharp sickle, for the harvest of the earth is fully ripe; and he that reapeth, receiveth wages, and gathereth fruit unto eternal life; verily your reward shall be great in Heaven. O! that the people might offer themselves willingly—the silver and the gold are his. Pour them in, that nothing may be wanting to further the progress of a work so happily began. The Lord of hosts is evidently with us, the God of Jacob is our refuge. Up then, and be doing.

"The time is short; whilst we are deliberating thousands are lost—the work is great—the King's business requireth haste, and so much the more, as ye see the day approaching."

[Several interesting articles of Review are unavoidably postponed.]

POETRY.

## P O E T R Y.

## CHRISTIAN FRIENDSHIP.

*By the late Rev. T. CARTER, of Hull.*

**HAIL!** sacred Friendship, fruit of love  
divine,

That fill'd the dear Redeemer's melting  
heart;

When he became a sacrifice for sin,  
And felt for me the most tormenting smart.

Give me, my Lord, to feel that sacred fire;  
Kindle pure Friendship in my sinful breast;

Fill all my passions with intense desire,  
That on thy bosom only I may rest.

There let me lean, and sweetly learn of  
thee

Heartfelt compassion for another's woe;  
Direct and bless my poor attempts to free  
The soul distressed, that knows not what to  
do.

That Friendship, dearest Lord, give me to  
prove,

That loves to help and heal the wounded  
mind;

Such a dear friend, who knows the Savi-  
our's love,

In every time of need, Oh let me find!

Professed friends have often but the name,  
The carcase only, and without a soul;

They view our case, but put our hope to  
shame

By some cold wish, that they could make  
us whole.

And when a faithful friend on earth is  
found,

A kindred mind, a sympathetic heart;

Yet all things here stand on uncertain  
ground,

And dearest friends are shortly fore'd to  
part.

Then in thy Friendship, Oh my gracious  
God!

Help me to place alone my hope and trust!

This will conduct me safe to thine abode,  
And changeless prove when earthly friends  
are dust.

There those, to whom the Saviour was a  
friend,

Who here by Faith enjoy'd his pard'ning  
grace,

Shall meet where Friendship cannot have  
an end,

To rest for ever in his dear embrace.

PHILOLATHES.

ON THE DEPARTURE OF THE  
MISSIONARIES.

**JESUS** behold, thy servants stand,  
Destin'd to a foreign land;

Thy glorious Gospel to proclaim,  
And tell the Heathen world thy name.

For them we offer humble prayer,  
Oh, let them find thy guardian care!

Protect them, Lord, in all their ways,  
And let their mission work thy praise!

Send down thy Spirit from above,  
To fill their souls with zeal and love;

Preserve them, Lord, from self and sin,  
And teach them precious souls to win.

Jesus, thou art the sov'reign Lord,  
E'en winds and waves obey thy word;

Now send a strong, propitious gale,  
And well supply each spreading sail.

Let each on board with ardour join,  
To aid the blest, the grand design,

In safety reach their destin'd shore,  
And join their brethren gone before.

And there in joyful, grateful songs,  
May heathen join with Christian tongues,

Till southern seas, and hills and plains,  
Resound "The Lord the Saviour reigns!"

I. T. B.

## ON THE SAME OCCASION.

**MAY** the Great Lord of heaven and  
earth,

Whose fiat gave creation birth,  
Who built the skies, who spread the seas,

And can accomplish what he please:

May he his powerful arm make bare,

And take this Mission to his care;

His little flock in safety keep,

And guide them thro' the pathless deep.

Hide in the hollow of his hand,

Untill they reach the wish'd-for land;

Then let their joyful lips proclaim  
Salvation thro' a Saviour's name.

May God the Spirit set his seal,

Be present both to wound and heal;

And give the Pagan tribes to know,  
What blessings from Salvation flow.

Wide as the sun beams pour the day,

The banner of the cross display,

Till hosts of converts hither fly,

Like clouds from east to western sky.

Jesus

Jesus our humble labours bless,  
And give thy Gospel great success;  
Till all the nations gladly own  
The reign of God's eternal Son.

LELIA.

## A HYMN

FOR THE MORNING OF THE  
LORD'S DAY.

**M**Y Saviour, my eternal friend,  
Accept my morning sacrifice,  
While prostrate at thy feet I bend,  
And hail the day that saw thee rise.  
When thro' the shades of night I slept  
(Suspended all my active powers,) Thy guardian care soft vigils kept,  
And saved me in those dang'rous hours.  
My op'ning eyes with rapture see  
The dawn of thy returning day;  
And all my thoughts ascend to thee,  
While thus my early vows I pay.  
I yield my heart to thee alone,  
Nor would receive another guest,  
My dearest Lord erect thy throne,  
And reign sole monarch in my breast.  
O bid this trifling world retire,  
And drive each carnal thought away;  
Nor let me feel one vain desire,  
One sinful wish, thro' all the day.  
Then, while I to thy courts repair,  
My soul shall rise on joyful wing,  
The wonders of thy love declare,  
And join the strains which angels sing.  
Thus would I wait the blissful hour,  
That bids me quit this house of clay;  
Then burst my chains, and upward soar  
To realms of everlasting day.

E. T.

## PRAISE TO DIVINE GRACE.

**A**RISE my soul, adore the grace,  
Which rais'd thee from despair;  
Taught thee to seek Jehovah's face,  
And all his works declare.  
Had not his pow'r my heart renew'd,  
I should have wander'd on  
In sin's perverse and dangerous road,  
Till time and life were gone:  
Have rush'd to all the awful scenes  
Of Hell and black despair!  
Inmers'd my soul in endless flames,  
And all the horrors there!

But I in mercy's hand appear,  
An instance of his love:  
I feel his grace and presence here,  
And haste to world's above.

Inspire me with thy sacred love,  
And let thy pow'r be known;  
That I may never from thee rove,  
But live to thee alone!

LEONORA.

## A TEMPEST HYMN.

**H**OW awful art thou seen, O God,  
When light'nings issue forth;  
And deaf'ning thunders roll abroad,  
To shake and tear the earth!  
The forked light'nings know thy will,  
They mark thy beck'ning hand,  
And harmless pain, or blasting kill,  
As thou dost give command.  
Thou only art our fenced tow'r,  
Our help is in thy grace;  
Defend us in this solemn hour,  
And guard our dwelling place!  
Such tempests, like the fiery law,  
Thy majesty proclaim;  
Oh, fill our hearts with rev'rend awe,  
To glorify thy name!

G—E L—CH—LD.

## FAMILY AFFLICTION.

**H**OW strong the ties of nature bind!  
How hard it is to part  
With wife, or child, or bosom friend,  
That twines about the heart!  
'Tis agony too keen to paint,  
Or little faith to bear;  
Almost upsets the strongest saint,  
And makes him yield to fear.  
Yet this has been my frequent lot,  
A soul tormenting pain!  
And let me will, or will it not,  
It may be so again.  
My God, let Faith but spread to view,  
The merits of thy Son;  
Kind visits of thy face renew,  
And glories of thy throne.  
My happy soul no more will mind  
The dearest ties below:  
Then wife, and child, and bosom friend,  
May all together go.  
San Josep.

NAUTICUS.





EVANGELICAL MAGAZINE.



*Ridley sculp*

REV.<sup>d</sup> SAMUEL BOTTOMLY.

*Scarborough.*

*Published by T. Chapman, 431 Fleet Street Dec. 1879.*

THE  
**Evangelical Magazine,**

FOR DECEMBER, 1798.

**BIOGRAPHY.**

**MEMOIRS OF THE REV. JOHN SAVAGE**

LATE PASTOR OF THE INDEPENDENT CHURCH AT  
FARNHAM, SURRY.

**T**HE Reader must not expect an enumeration of many important events in the short life of so young a minister, as the subject of this article. Mr. John Savage was born at Ipswich, in Suffolk, March 21, 1775; and brought up under the eye of his parents. In April, 1786, his father died, and in January 1789, he came to London, to be employed in the counting-house of a near relative, who studied his interest with the sollicitude of a parent. With him, and his family he regularly attended the preaching of the Gospel. They took frequent opportunities of conversing with him on serious subjects; and, the Lord inclining his heart to attend to those kind instructions, his soul was soon drawn to love the ways of God. Through what various frames of alternate hopes and fears our young convert passed, may be learned from his own language: "I was very gradually led into a discovery of the evil of my heart, and to a feeling sense of my absolute need of the Lord Jesus Christ, as the only Saviour. After a variety of exercises, hope and fear as to my state alternately prevailed; and having for some time sustained the character of the labouring and heavy laden, I was enabled by faith to come to Christ, and in him found rest and peace for my soul."

Mr. Savage was intended by his friends for secular business; but the Lord evidently designed him for another employment. His mind having been enlightened by divine grace, now began to be imprest with a strong desire to en-



ter into the ministry. It being nearly two years before he communicated his thoughts on this subject to any one, he suffered greatly in his mind, and prayed much, before he came to a determination to dedicate himself to that important office. His own words are these: "After having for a while known the goodness of the Lord, and finding Christ increasingly precious to my soul, I felt a desire to be useful in proclaiming the riches of his mercy to others. But, though I believed it was the will of God I should be employed in his service, a sense of my unfitness for the work kept me back. I had much to struggle with, but being encouraged by ministers and other Christian friends, I was at length, after much prayer and deliberation, enabled to go forward."

Until this period Mr. S. enjoyed remarkable health; but, in consequence of the extreme solicitude of mind occasioned by his new prospects, he became subject to a most distressing affliction in his head, which frequently unfitted him for study, and afterwards interrupted his pulpit labours. His constitution was hereby undermined, and it is conjectured, that his fatal disease (subordinate to the pleasure of an all-wise God) was laid in his great anxiety to promote the honour of Christ, and the salvation of souls.

In October, 1793, he began his academical studies, under the direction of the reverend W. Bull, at Newport Pagnell, Bucks: but he quitted these pursuits sooner than he wished to have done, from a conviction, after much and frequent prayer, that it was the Lord's will, and an evident call of Providence, that he should settle at Farnham, over a small congregation there. While at Newport Pagnell, Mr. S. was occasionally called upon to exercise his talents, in supplying neighbouring villages and churches, in conjunction with his fellow students. It was, however, with peculiar anxiety of mind that he made these primary essays in preaching; and it is most probable that the subject and text of the first sermon which he delivered in public, at Newport Pagnell, Nov. 17, 1793, from Psalm xlii. 5, were dictated to him from the sensations of his own mind in the prospect of his work.

He spent an occasional Sabbath (Aug. 2, 1795,) at Farnham, and was requested to visit them again in January, 1796, which he did; and having preached with acceptance, was invited for six months, at the expiration of which time, he received an unanimous call to the pastoral office. This he saw it to be his duty to accept; and on April 7, 1797, he

was

was publicly ordained; having, a short time previous to this event, met with an amiable and pious partner in domestic life, in the person of Miss Eliz. Chandler.

Having entered on his public work, Mr. S. preached with acceptance to his flock in general, and with peculiar usefulness to several individuals. If many were not added to their number as a congregation (which was sometimes a cause of grief to him) there were some, at least, who attribute their conversion to his ministry, subordinately to the grace of God. Others have been united together in love, and established in the truth and experience of divine things.

That he was very earnest in his desires to promote the glory of God and the salvation of souls, was evident in all his public ministrations. The devotional exercises and sermons of this "messenger of grace," were peculiarly solemn, fervent, and affectionate, the genuine effects of a divine unction upon his heart. But this sacred fire did not burn only on the public altar of the sanctuary, it was the same in his family and in his closet. He studied the word of God with meditation and with prayer. This, however, did not always furnish him with a sermon, nor even with a text; for, sometimes, after having used the necessary application, he was obliged to go into the pulpit, trusting simply on Him, who is "a very present help in time of need." He was generally resigned on these occasions, and considered them as means the Lord was pleased to use to teach him more experimentally his own insufficiency without divine assistance. Many know the heart of a minister at such seasons as these, from their own painful experience. Let them do as this young brother did. He went from the throne of grace in his closet to the pulpit; and from the pulpit to his closet again, to pour out his heart in prayer and praise. Not only, did Mr. S. preach publicly, but also from house to house; for he used to set apart one day in the week for visiting such of his flock as he could at their own houses; having previously implored a blessing on this practice. Another day in the week was appropriated to see those at his own house, whom he could not conveniently visit. He had a memorandum paper to record some circumstances of those occasions, inscribed with these words: "Be thou diligent to know the state of thy flocks." (Prov. xxvii. 23.) He was also solicitous to promote the knowledge of Christ in village preaching, by his occasional labours, so far as his health and opportunities permitted. The following testimony, from the pen of his venerable tutor, is so pleasing and honour-

honourable that it should not be withheld. "I doubt not but he will be long remembered at Farnham, and Newport too, with every sensation of regret, affection and love; his name will never occur to my recollection without exciting the most lively feelings of veneration and esteem."

For several summers past, Mr. S. went to Margate for a few weeks, as a probable mean, under the divine blessing, of establishing his health; and he generally found the journey serviceable. Having for some time gradually grown worse, it was judged expedient that he should again visit that place in August last: This part of our narrative brings us to very interesting and sadly-pleasing scenes; and these scenes rendered still more affecting from the circumstance of their being described by the pen of one who had (as Dr. Young expresses it) the

——— "Dreadful post  
Of observation! darker every hour!"

The afflicted widow herself has traced back the painful history, and we transcribe the following account from papers written by her hand:

"For about five or six months past, I observed a difference in him, of which I am assured he was unconscious; a manifest growing detachment from all earthly enjoyments; a constant guard against every thing that might tend to rivet his affections to things below. His chief concern was, to know the *real state* of his own soul. When we were alone, his converse generally turned upon the desirableness of coming to an assured, scriptural, and well-grounded hope of an interest in Christ; the happiness to be derived from it, the necessity of living out of ourselves, and more entirely upon the fulness there is in Christ. He spared no pains to obtain these blessings, was very close, constant, and particular in self examination; and for greater satisfaction on this head, wished me to read the Bible through at the same time with himself; and for each of us separately to remark every passage we thought might be considered as an evidence, by which to try ourselves. We had scarcely begun this, when his heavenly Father was pleased to put *his* everlasting happiness beyond a doubt, by receiving him to himself.

"He preached his two last sermons on the 12th of August, 1798, in the morning, from the two last verses of Jude; and in the evening, from Mark iv. 29. The next day, while we were preparing to leave home for Margate, as he was putting on some of his cloaths, he burst a blood-vessel; the



the blood flowed so fast into his throat as very nearly to choke him; and the surgeon expected every moment would have been his last. In this distressing situation, he afterwards told me, his mind was greatly confused; a sort of terror seemed to cover him; he thought himself dying; and all his concern was to know where he was going; nothing else occupied his thoughts. Just at this critical juncture, the Lord graciously appeared for him (to use his own words) he was enabled to look upwards with confidence in God, and found immediate relief, both in soul and body. He directly thought of me, and turning to me with a look expressive of affection and desire to comfort me, he said, "God is all-sufficient, my love!" From this time his mind continued calm and resigned. By the goodness of God, he was so far restored as to leave home in a few days; he bore the journey better than I expected, and we reached Margate on the 20th August. He continued the same for a day or two; then was seized with encreasing shortness of breath, and grew evidently worse. Dr. Lettsom saw him on Sabbath day, August the 26th and following day, but gave us no hope of his recovery; this did not at all affect Mr. S. he was only desirous that the will of God might be done.

"On the Tuesday or Wednesday evening, after conversing a little about his situation, and the insufficiency of every thing short of *real religion* to support the mind in dying circumstances, he remained a short time silent, then spoke in a low voice as if in prayer; addressed God in the endearing relation of a Father, and afterwards repeated a verse from Dr. Watts, "If sin be pardoned I'm secure, &c." and soon after, referring to the covenant of grace, he enlarged much on the *nature* of it; noticed particularly the work of each person in the sacred Trinity, with the glorious harmony of the whole. This led him to speak of the firm foundation laid in Zion for the Christian to build his hopes upon.

"The next day (Thursday) his mind continued in the same happy frame; he suffered much from great bodily weakness, and extreme shortness of breath, but bore it with the greatest resignation.

"Friday morning, supposing he should not live long, he strove much to comfort me; intreated me to look up to God, to submit to his heavenly pleasure, and have my mind prepared for whatever was his blessed will; entered into many particulars respecting myself and child in future life, if the Lord should see fit to take him from us; mentioned

many suitable and encouraging passages of Scripture, and begged me, with the greatest affection and earnestness, to pray for resignation. As I sat by him in the afternoon, his mind seemed greatly raised; he said, "I have a glorious prospect before me, of unknown, inconceivable happiness." He then asked for his uncle, who came in about ten minutes, but he said he had lost what he intended to say: his breath grew shorter, and he continued unable to speak till evening, when the Lord was mercifully pleased to renew to him the same blessed frame of mind, and ability to speak. He addressed himself to me in the most tender and affectionate manner; repeated two texts of Scripture, viz. "Thy Maker is thy husband," &c. and, "a Father of the fatherless is God in his holy habitation," enlarged upon both in a way very consoling and animating. He then prayed with great fervency for me and his dear child, and though he loved us with an affection perhaps seldom equalled, he was enabled to commit us to the care of his heavenly Father, without the least fear or shadow of distrust. He then addressed his uncle and aunt separately, with particular affection. He next desired the three servants might be called; spoke to them, individually, with a striking difference; but what he said, I have since learnt, was pertinently adapted to each. In a solemn tone of voice he desired them to consider what was spoken as from the lips of a dying man, adding that he fully expected to enter on eternity *that night*; then, as if fearing lest any thing material should be left unsaid, he delivered with great clearness, accuracy and judgment, what might justly be called an epitome of the Bible. He began at the fall of Adam, explained it, together with its sad consequences in the total depravity of all his posterity; pointed out particularly the way of salvation by Christ as provided by a gracious God; went on to describe the certain and everlasting happiness of those who were really interested in this great and glorious salvation; and also the inevitable eternal destruction of those who were not: then raising his voice, repeated three times, "He that believeth, shall be saved; and he that believeth not, shall be damned." After this he exhorted all to live a life of faith upon the Son of God, and to use diligence to make their calling and election sure: then looking at me, he said, "My dearest love, remember me tenderly to the dear people; tell them I love them, and pray earnestly that God would send them a pastor after his own heart. He concluded by telling the servants they might leave

leave the room; he had said all the Lord had given him, and he was now desirous to wait his pleasure.

"I would here remark, what a wonderful display of the almighty power of God was manifested, in his being thus enabled to speak without any inconvenience for *nearly the space of two hours*, when, but a little while before, he could not speak at all, and for some days had found it painful and difficult to converse.

"Saturday morning, Sept. 1, he expressed his surprize to me, at finding himself still in this world, saying, he had very much depended on leaving it the last night. I observed, with pain, an alteration in his countenance: seeing me weep, he said, "Don't grieve, my dear love, when the Lord is dealing so graciously both with my body and soul; rather rejoice; rather give thanks." On seeing his mother, who came to Margate that day, he expressed great thankfulness that they were again permitted to see each other in the flesh; told her he wished she had been there the last night, as the Lord then gave him an ability to speak, in the evening; but though his bodily suffering increased, the joy he felt in his soul was greater than he could express. In the morning of the Sabbath, Sept. 2, he used all the arguments he could from the word of God, from our mutual past experience of his goodness, and from the supports others had found, to bear me up, and comfort me under this heavy affliction. When I was enabled to tell him that I was made willing to submit to the will of God, and I hoped felt entirely resigned to it, the satisfaction his countenance expressed was very great; and in strains of gratitude and praise, he thanked his God and Father for this renewed instance of his kindness! Towards evening, he asked for a Bible and Watts's Hymns; finding himself unable to speak much, he turned down several passages of Scripture, and verses of Hymns, and gave me to understand that they were then the blessed experience of his soul. I recollect the following, Psalm lxxiii. 24, 26. 1 Cor. ii. 9, the two last verses of the 19th hymn, 1st book, "Jesus the vision of thy face," &c. He afterwards referred me, for my own comfort, to Heb. xiii. 5, also

"Lord, I am thine, but thou wilt prove  
My faith, my patience, and my love."

He then spake of the Sabbath, and the assemblies of the saints, and exclaimed, "O that I might, if it were the Lord's will, begin an eternal Sabbath this night."



"On Monday morning, he breathed easier; his mother, thinking this a favourable circumstance, was greatly cheered by it; but he, not supposing there was any material amendment, and fearing that *my* expectations would be raised, only to be disappointed, said, "We must leave it entirely with the Lord, we shall see the issue in his own due time; my dear Betsy, pray for resignation. *Then* O Lord, here I am, do with me as seemeth good in thy sight, let me not have a wish to live, unless thou seest it good; or, a desire to die, if thy glory may be promoted by my life. God dealeth with me, as a Father with a son, a son whom he loves, whom he pities, whom he remembers, and whose frame he knows is but dust. I am only fearful, my dearest, lest these *appearances* of being better, should cause you to feel a different spirit; look more to an unchanging God than to these variations." *At midnight*

"Tuesday, he was kept in calm submission, feeling a sense of the Lord's goodness, he said, "What a poor creature, I am! Lord, what is man! How wonderful, that I am so helpless, and yet so regarded! O my love, the Lord has done great things for us; but the greatest are all to come; yes, they are." Then raising his eyes to heaven, with a look of expectation, he said,

"Soon shall I hear my Saviour say,

"Come hither, soul, for I'm the way."

"On Wednesday, he expressed himself sensible of increasing weakness of body, and at times, of a stupor of mind: This led him to thankfulness, that he had now nothing to do, *but to die*. In the evening, he grew worse, and suffered greatly during the night. The violence of pain made him restless, though he never complained; finding it increase, he said, "This will not do, John Savage! Patience must have its perfect work." In the morning, he was rather easier, and prayed for grace to glorify God in the agonies of death, that he might not murmur, nor repine, but in patience possess his soul. "In the Lord," he said, "have I righteousness and strength;" then spoke of the glory connected with this blessed portion, and added, "Bless the Lord, O my soul; the Lord keep me in a waiting posture!" After being helped out to the side of the bed, and having seen his dear relatives, and expressed his thanks for all the kindness shewn him; then raising his eyes upwards, he said, "My God shall supply all my wants—all my *suffering* wants; all my *bearing* wants;" then again reclining on one side, he

appeared

appeared to be asleep; but we soon discovered it was the sleep of death; for he awoke no more on this side eternity.

"Thus, he sweetly breathed his soul into the arms of his beloved Saviour, without a groan or sigh, about one o'clock on Thursday afternoon, Sept. 6, 1798, leaving a blessed testimony behind him, for the comfort and encouragement of those who are left to mourn their loss, while they would rejoice in his everlasting gain."

## THE UNION OF KNOWLEDGE AND PRACTICE.

**I***f ye know these things,* said our blessed Lord, *happy are ye if ye do them.* Knowing and doing, then, are distinct matters, though too often separated by professed Christians. Knowledge is necessary to practice, and there are some who never attain it, however, advantageous the means they enjoy. There are others well informed in judgment, "they know those things," but they forget to do them; they are however, *not happy*, if the opinion of Jesus may be taken; for holiness and happiness are inseparably connected.

The genuine influence of divine truth on our minds, with its proper and visible effects in our conversation, is a subject that deserves our serious consideration.

We profess that we know God, let us not "in works deny him." Is he Almighty? Let us dread his wrath; let us rely on his protection. Is he omnipresent? How can we forget it, daring to sin under his all-seeing eye; while the presence of a mortal is a sufficient restraint? Is he a sovereign? So we think and say. Why then do we murmur at his disposals, and why do we swell with rage against fellow worms, who are merely the instruments of his will?

We know that we are fallen, ruined, helpless creatures: How then do we conduct ourselves towards God and man? Before the former we should be all humility and contrition; and among the latter we should be all meekness; but we sometimes forget our principles, and are proud before our God, and haughty among men.

We know, and loudly maintain, that Jesus is the only, the all-sufficient Saviour; and we contend earnestly against Arminian pride and popish merit: But at times, in the view of our dreadful guilt, we are ready to despair; or elated with our duties, frames and usefulness, we begin to presume. We say, that Jesus is the good shepherd, and call ourselves his sheep; but in a dark and distressing season,

we

we are afraid to trust him, and put far more confidence in an arm of flesh.

We boast of our Christian privileges. As children of God, we have liberty of access to our heavenly Father; his word, we say, is sweeter than honey; and communion with him, is heaven upon earth. All this is very true, and persons thus persuaded, should live very near to God, and be very happy in him. But practice fails. A worldly title keeps us from the closet; a human production, is frequently substituted for the sacred pages; and the company of a mortal, debars us from the enjoyment of our God.

The Christian, as depicted in the New Testament, is a lovely character; just what man should be. He exhibits the meekness and gentleness of Christ. He forgives injuries, like his dying master. He puts a charitable construction on doubtful actions. He earnestly endeavours to be useful to the bodies and souls of men; and stoops to perform the most menial service for the least of his brethren. This is pure religion and undefiled. We know these things and approve them; but do we perform them? In answering the question for myself, I hesitate—and blush—and pray, *God be merciful to me*. A SINNER.

## ON THE ABUSES OF THE CHRISTIAN SABBATH.

**A**S it is the highest privilege of the Christian to draw near to God, as his reconciled Father in Christ, it is a matter of much joy to him, that his Lord has appointed a stated portion of time to be set apart as wholly devoted to his service. Was it not for this divine institution, his heart would be so enveloped in the concerns of the world, as to leave very little leisure for the consideration of his most important interests; but this appointment of infinite wisdom affords him opportunity to retire in some measure from the world, and leave its concerns at the foot of the mount. Whilst he ascends to meet his God, and hold communion with him by faith and prayer, he has some foretaste afforded him of those joys, which are the portion of glorified spirits in the house not made with hands. But it is not only his privilege, but his duty; the law of his God has enjoined it; in which law he delights after the inner man, and derives abundant advantage from its sanctions, which procure him a peaceable, unmolested Sabbath.

To enumerate the abuses of the Sabbath by those who are



are *merely professors* of Christianity, would be an endless task; my present design therefore is, to consider some which more particularly appear in the conduct of those who are *partakers* of the grace of God, and ought therefore to shine as lights in the world, holding forth the word of life by a strict attention to every duty their divine Lord has enjoined upon them.

As every advantage the believer enjoys on the Sabbath, proceeds from communion with Jesus, he should be particularly watchful against whatever has a tendency to interrupt that communion; and, of course, should be very cautious in the choice of his companions, especially on the Lord's Day. Believers lose much of the benefit of the word, for want of attention to this particular; how many go from the house of God without the least appearance of necessity, into communion with the world whose conversation, as an instrument in the hands of the wicked one, catcheth away the seed which was sown in the heart! Others, following the example, and joining the company of *mere professors*, seem to lose sight of the great end of hearing the word of God, and waste that precious time, which ought to be devoted to his glory, in useless discussions on the manner, gifts, or comparative excellence of different Ministers.

I would here offer a word of advice to young believers, who are distressed on account of their connections with the world, which appear to lead them unavoidably into Sabbath breaking. If they are *single persons*, who are placed by Divine Providence in ungodly families, let them retire in the intervals of public worship, as much as possible into solitude, where they may enjoy communion with God uninterrupted by their earthly friends, and pray earnestly for those with whom they have to do, as well as for themselves; and they will not fail to come forth refreshed and strengthened to fill their respective stations, as becometh the Gospel of Christ. Others, who are *heads of families*, are perhaps complaining that they cannot avoid the intrusion of worldly company, who call to see them without invitation on the Sabbath day; but if they keep their Bible on the table, and entertain their visitors with reading the word of God, Family Prayer, and singing his praises, they will soon find that those who do not love to hear of Christ, will refrain from calling, and the fewer visits we receive or pay upon the Lord's Day the better, even among true believers; as our natural proneness to a worldly spirit, is too apt to lead

us into such conversation, as drowns the word which we hear at the house of God. *Whatever may be said of Christian liberty from the restraints of the Jewish ritual, we never find our blessed Lord engaged in any other works on the Sabbath, than those of necessity or mercy; and his faithful followers find the whole of that sacred day too short a period for those divine employments, which more immediately attach themselves to it; and too often have to regret at the close of it, that they are not a Sabbath day's journey nearer Zion; while we find many (of whom we could hope well) allowing themselves in things, that are direct violations of the Sabbath.*

*We would here notice that inattention to the early duties of the Lord's house, so prevalent in the present day. Those who habitually enter his courts, when the congregation are considerably advanced in worship, manifest an indifference to communion with Jesus; and give their brethren much reason to fear they are seeking the preacher rather than the Lord; for there is no doubt, but if they were appointed to receive a large sum of money at a certain hour, they would take especial care to be punctual in their attendance.*

#### BRIEF REFLECTIONS ON JOHN X. 16.

*"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd."*

**T**HERE is a richness in the expressions of our divine Redeemer, the great Prophet of the Church, which is not to be found in any human composition whatever. "He spake as never man spake." The above verse, is a small specimen. Let us mark the words, and weigh the expressions. "Sheep." The elect of God, are sheep in the purpose of Jesus Christ, when they are, as yet, wolves in themselves. "Other sheep." This is a fine antidote against bigotry. An evil, which has long prevailed, and which we hope is dying apace. May it never have a resurrection!—"I have." Christ hath them—in the covenant, where their very names are registered: In his thoughts, though they have no thought of him: In his heart, having loved them with an everlasting love.—"I must bring:" Bring—out of darkness

darkness into marvellous light; from a state of *sin* into a state of *holiness*; from *self-confidence* to confidence in the *Mediator* and *Advocate* for sinners. — *Must I bring?* Jesus Christ *must* bring them — because, it is his *Father's will* he should. — Because, this is the *purchase* of his blood. Every one is concerned to have his purchase; and it is but right he should. — *Must I bring?* For if Christ bring them not, they never will come. They are *ignorant* and know not the way; *obstinate*, and refuse to come; *helpless*, and unable to come. — Not only weak, but without strength.

“*They shall hear.*” It is peculiar to Christ's *sheep* to hear his voice. Others hear others, but not him. — “*They shall hear.*” Christ will speak to the heart, and cause them to *heavily* regard and obey. — “*My voice.*” As the voice of a friend, that is sweet; as the voice of a *bridegroom*, that is sweeter still; as the voice of *God*, that is not only sweet, but glorious and divine. — O my soul, wait upon him in all the means of grace, listen attentively to his voice. Hear his word and do it. — “*There shall be one fold.*” Jews and Gentiles shall be united into one church. No more parties, or party distinctions shall be known forever. — “*And one shepherd.*” The blessed Jesus will reign, the chief Shepherd, and the supreme Sovereign forever and ever. Amen.

DALETH.

## THE JOURNEY OF LIFE.

## A VISION.

AS I was lately travelling in a waste howling wilderness, where every step was attended with difficulty and danger; I retired to a shady covert to seek that repose, which the fatigues of my journey had rendered desirable; and no sooner had sleep with its refreshing influences closed my eyes, than Fancy (ever on the wing) again conducted me to the scenes, in which I had so lately toiled.

I methought I saw two travellers, both in the full glow of youth and vigour, just entering upon a vast desert, in which three several paths, presented themselves to their choice. For a time, they kept company together; and each of them was busily employed in communicating to the other, the projects he had formed respecting the progress, the success, and final end of the journey. It was not long, however, before their views and desires began considerably to

John vi. 27, 40.



vary; and finding themselves unsuitable companions, they mutually agreed to separate; and severally to follow that path, which appeared to each most likely to lead to the object of their pursuit, viz. happiness.

The first took a winding path, which was every where adorned with the most beautiful flowers; at once charming the eye with the variety of their tints, and regaling the smell, with the richness of their perfume. Here he was at no loss for companions; a prodigious multitude of people being collected, who were all walking in the same path, and engaged in the same pursuits. At one time, they amused themselves by forming nosegays of the finest flowers to decorate their bosoms, or adorn their brows; at another, they lay reclined in the enchanting arbours, which art had formed; and, in all the indulgence of the most effeminate indolence, listened to the warblings of the birds, who carolled in the surrounding trees. Here you might see a party of nymphs and swains, who danced in concert to the softest music; and there a group, who were pampering their appetites with all the delicacies they could invent. I could not, however, help observing that our traveller and his gay friends, were frequently surprised in the midst of their delights, with an unexpected misfortune; sometimes, while they were encircling their temples with chaplets of the finest roses, the thorns which environed them would pierce their flesh, and occasion the most agonizing smart; at others, dangerous serpents, which lay concealed among the flowery meadows, would fix their envenomed stings in the most vital parts, and cause excruciating tortures, and, sometimes, instant death.

These disastrous events at length made our adventurer grow weary of scenes, which exposed him to such painful accidents; and he turned aside, about the middle of the desert, into another path, which, though not so pleasant as that he had forsaken, was nearly as much thronged with passengers as the former; but they appeared in general farther advanced in years, and of a graver cast than his late associates. Here he employed himself in common with his new friends in collecting together immense quantities of shining dust, or curious pebbles; and, strange to tell, each seemed to value himself in proportion to the load of these encumbering trifles which he carried with him; though as their strength continually decreased as they advanced towards the end of their journey, they were often ready to sink under the weight of their burdens. I perceived, too, that

that this path was every where covered with two noxious weeds, called Care, and Suspicion, which spread a pestilential vapour through the air, and soon injured the strongest constitution.

Here I left him for a while, and turned to take a view of the youth, with whom he at first set out. I observed, that he was walking in a very narrow path, (which he had entered by a small gate) which, though at intervals it presented a few flowers, was so over-run with briars and thorns, that his progress was rendered extremely difficult and inconvenient: there were likewise several bogs and sloughs, into which he was in great danger of falling; dark clouds often intercepted the rays of the sun, so as to occasion almost total darkness; and the distress and perplexity occasioned by all these circumstances received no small addition from the scorn, and contemptuous usage of those who were walking in the pleasant paths before described; who, being within sight and hearing, would frequently ridicule him in the most cruel and insulting terms, for what they called his folly, and madness in choosing a road so beset with hazard and inconvenience. It is true, he met with some companions, who endeavoured to encourage him in his arduous undertaking; but these were very few when opposed to the multitudes, which were travelling the other roads; and, as they were all exposed to the same trials as himself, they could do little more than sympathise, and condole with each other. Notwithstanding, these discouragements, our traveller continued to advance, and though he met with frequent trips from the roughness and unevenness of the way, he speedily rose again, and pursued his journey. At first, I was astonished at his perseverance; but I soon perceived that a hand, which before I had not seen, was constantly reached from above to support him in all his trials; when he met with an accidental fall, this hand quickly lifted him up; when he slackened his pace, it urged him forward; and when (as was sometimes the case) he was so worn out by the fatigues he had to encounter, as to be ready to turn aside; it instantly caught his arm, and kept him in the right path. I saw, likewise, that he had a map of the country to which he was going, which he often considered with great delight; and, he eagerly embraced every mean in his power of improving himself in the language spoken by its inhabitants. The desert too was not wholly destitute of enjoyments, and I observed, that these appeared more abundant, the farther he

he advanced. He frequently met with streams of the purest water, at which he would drink, with a satisfaction that seemed infinitely to exceed that of the travellers in the other paths, even when they were rioting in all the profusion of luxurious indulgence. Sometimes the very briars, contrary to nature, would produce the most exquisite fruits; and I particularly remarked, that when a little group of these scattered pilgrims happened to meet, they conversed together with such affection; and described the land to which they were travelling with such transports, that all their troubles were forgotten; and those very persons who derided them, could not help envying the happiness which was depicted on their countenances.

In this manner our traveller continued to proceed till he came within sight of the farther side of the desert, which was bounded by a river, whose tide was amazingly rapid; when he arrived here, I looked to see whether there was any bridge, but found none; and was quickly informed that every person, when they reached this side of the desert, was under an unavoidable necessity of fording the river. Our traveller accordingly prepared to enter it, but I could plainly see that the courage he had manifested by the way, began here to fail, and he hesitated as irresolute; when instantly a form more lovely than any of the sons of men, appeared on the other side of the river, and, casting on him a look of divine benignity, said, "Fear not, for where I am, there shall you be also." Animated by this sweet promise, he looked upwards with a tranquil smile, and instantly plunging into the water, the same supernatural hand that had guided him in his journey, held him fast till he had got quite through the river. How great now was my astonishment at the change, which appeared in him the moment he set his foot on the opposite shore! His countenance shone with angelic lustre, his garments were whiter than snow, and more glorious than the beams of the meridian sun; millions of heavenly forms came to welcome his arrival, and the light which emanated from their resplendent glory was so dazzling, that I was no longer capable of supporting the sight. I therefore, turned my eyes back to the desert, and saw the man who had originally been the companion of the happy spirit I had just been considering, drawing near the banks of the river. He had accumulated such a weighty burden of dust and stones, that he was scarcely able to crawl under it; and instead of advancing willingly towards the river, he tried by every possible



possible means to get back into the wilderness. While I looked a meagre and terrific form, caught him by the hand, and, in spite of all his resistance, plunged him in the waters. Stunned by the violence of the motion, he fell head-long in; but, alas! no shining form appeared for his assistance, no hand was sent to his support; he shrieked in wild despair, and was immediately borne away by the violence of the stream; his screams still reiterated in my ears, and I awoke. Reader, thou hast followed our adventurers to the end of their journey, hast thou considered the consequences that ensue? The desert is the wilderness of life, the paths are called Pleasure, Riches, and Religion. You, and I are among the number of the travellers; and the application nearly concerns us; if all our time is spent in either of the former paths, the end will be misery and endless ruin; if the latter is our choice, we shall meet with trials by the way, but it will conduct us to the shores of immortality; from whence, by a gentle ascent, we shall reach the Paradise of God.

*Sandwich.*

E. T.

### THE GAIN OF DEATH.

**T**HE fear of God on the heart of man generally begins with deep and powerful impressions respecting the eternal world, and the felicity of the immortal soul. Whatever may be the means of it, this great object is the thing which occupies the thoughts, and engages the attention of the mind: How am I to be happy in the world to come? What is necessary to prepare me for a blessed change, that I may die comfortably, and enter into the kingdom of God? Nor does this prevailing desire leave the Christian all the way through. He knows that life is uncertain, and he feels many difficulties in his passage; and, therefore, the great concern of his soul is to familiarize death to his own mind, and to cheer his spirits with lively prospects of a future and better state. How evidently does this principle prevail in the views of St. Paul! The felicity of dying, the evils he would be delivered from, and the transcendent happiness he would enjoy thereby, run through all his writings. And no wonder, a man who is in perils of various kinds, who experiences the powerful opposition of avowed enemies, and the vibrating felicity of uncertain friends, who is sometimes in want and often in prison, will certainly look forward with cheering

cheering hopes than happier world, where sorrow and sighing shall flee away. *To die is gain.*

But what gain can it be to die if there is no future state? If a man is not in existence when he leaves this world, the idea of gain is entirely lost. Whatever be our situation in life, we have some enjoyments, and when we die these must be given up; but if there is nothing to counterbalance this loss, if there is not something superior to be obtained, death could not be gain, but a disadvantage. To be with Christ is far better than any thing here, and this is the felicity the saint enjoys as soon as he leaves this world. The body returns to the dust, but the spirit goes immediately to God who gave it. It was said to the penitent thief, "This day shalt thou be with me in paradise." Christianity, in this respect, has the advantage of every other system. Probability of future happiness is the very utmost of what philosophy can pretend to give; but the Gospel realises future glory even while we are in this world, and removes all fears from the mind respecting the certainty of actual possession. "Faith is the substance of things hoped for, the evidence of things not seen."

If death is gain, the future world must be better than this. If a man leaves one country to go to another, if he does not obtain some advantages by his removal, he gains nothing. In the present state there is much difference among the inhabitants of the world in point of possession and enjoyment. Providence smiles upon some who are raised to the highest pitch of earthly happiness; while others have to encounter complicated misery in every possible form: even among good men there is this difference, for it is of these alone we speak. But whatever be their circumstances, they have to die; death is common to the happy and the miserable, in the palace and the cottage; but if a man dies a happy death, though he was here in the very highest degree of worldly greatness, and if to this be added all the felicity of religion itself, with the highest attainments and enjoyments in it, death will be gain even to him above all calculation or computation. A man must have a very poor idea of Heaven who conceives of it only as being on a level with human bliss. Indeed, its grandeur, and the various scenes which constitute its felicity, are generally represented to us by figures taken from worldly things, such as kingdoms, possessions, and whatever is great and glorious among men; but these images are in conformity to our grovelling conceptions. We are incapable, in  
our

our present state, of forming ideas of things purely spiritual and heavenly. But, surely, it is no great stretch of thought to imagine that Heaven is better than any thing here, either as a place or as a state. Recall to mind any place of which you have read, let all the excellencies of that place be presented to full view, and compare these with Heaven, and how great will be the difference! Paradise, with all its spreading trees, its winding rivers, its flowery meads, and bending walks, claims the preference of any other. Here was not only the top of worldly bliss in the beauties and productions of nature, but innocence sipped the draught, and the smiles of Deity blessed the enjoyment. But the soil of Paradise was gross, its productions were from the earth, the bodies of the inhabitants were of the earth, earthy, their delights were chiefly sensual, and what rendered Adam's garden so much inferior to Heaven was, danger dwelt therein, and there was a possibility of losing all. After this, I need not mention Canaan, Pisgah, or even the Mount of Transfiguration.

As a *state* Heaven infinitely exceeds. Those with which it is most worthy to be compared are the Gospel state, a state of grace, and that, in which the Church will be, in the time of the latter day glory. The former things are done away, and behold new things are created. The dispensation, attended with pomp that charmed the eyes, is succeeded by a solid and spiritual glory which far excels. A saint of the Old Testament had, perhaps, such views of the Gospel state as we have of Heaven; for his means of understanding them were much the same, by predictions and figures. But what believer at that period would not have died to obtain a full view and feeling of what the Gospel affords, and thought he would have gained much by the change? We enjoy all this felicity. "Blessed are your eyes," &c. but what is all this to Heaven? The progress of religion is like the scale of gradation in the creation, the higher you advance, the more refined and excellent is the scene, till you arrive at the third Heavens, the summit of all perfection. A state of grace is Heaven begun, but in Heaven the bud will be full blown. In this wintry state, the sap is in the root; the tree is alive, but, alas! how unpleasant is the sight! It stands its ground indeed, and the branches point towards Heaven, but where is its foliage and spreading beauty? But it shall be transplanted. Its native soil is Heaven: "there everlasting spring abides." In these happy regions it shall flourish in eternal bloom. There is  
a time



a time to come infinitely preferable to any thing which has been. In the latter day the Christian state will be at its highest pitch. Who would not feel the pain of dying a thousand times over, and all the sensibility of separation from all the dearest friends upon earth, to see the Church in this most blessed state? And yet, after all, it will be in this world. Even at that time death will be gain, yea, infinite gain to a believer.

In any enterprize, it is desirable, if possible, to ascertain how much will be gained thereby; because views of advantage sweeten labour, and smooth the rugged paths of difficulty. But in all human pursuits this is next to impossible. Disappointments are unforeseen, and schemes the best laid, and the most vigorously prosecuted, may prove unsuccessful. In the gain of death, indeed, the mind labours under some difficulties, but these difficulties are not such as arise from fears of disappointment, if we are certain we belong to God; nor about the degree of it, but because we cannot comprehend the whole of it, nor speak of all its extent of excellency. Yet we may be certain of some parts of it, and this will encourage our minds till we obtain the full possession.

At death the Christian gains his wishes in their full extent: He has long desired to depart. However agreeable his situation and connections are, he would not live always. A person whose concerns oblige him to live for some time in a foreign country, among strangers; often thinks of his native place, and anticipates the happy time when he shall embrace his friends, and be filled with their company. His mind is reconciled to a further continuance in some measure, because it is necessary to accomplish the object of his voyage; but even to suggest an idea of remaining there would give him sensible pain. Having finished his work, and freighted his vessel, with what pleasure would he bend his course to his native shores! "Now, Lord, what wait I for? my hope is in thee."

A saint by death gains a complete release from every enemy, and from all evil. The day when he drops his mortal body will be the day of his emancipation. In this tabernacle he groans earnestly, desiring to be clothed with the robe of celestial glory, when all the causes of his present grief will be finally removed. The body will then lose all its infirmities. The pains which it has felt, and the sicknesses to which it is exposed, will for ever flee away. If we were in prison, as many good men have been, and  
expecting

expecting the fiery trial every day; this thought would be peculiarly comfortable. But what is more, death will be our grand release from sin. When the walls are taken down the leprosy will be totally removed. Of this evil we have most reason to complain: It is ever active, and incessant in its operations. Being an enemy within, it has many advantages which are always improved against the peace of the soul. But then the war shall cease: God shall bruise Satan under our feet; with the last enemy we shall be freed from our worst enemy, from whom we shall find no further molestation for ever.

Death will be found to be gain in a comparison of profit and loss. Properly speaking, gain is a word of trade. To ascertain it, the merchant casts up his accounts; and what results from a fair comparison of profit and loss, he calls gain. This idea may be applied here. The Christian certainly loses something by dying, yea, many things which have been highly pleasing and profitable. He will lose the company of his friends, which he has often found so edifying to him. It is not without sensible pain that he takes his last farewell of the men who were his delight. But he gains more, for he is introduced into the company of all the redeemed: He sits down with Abraham, Isaac, and Jacob. The spirits of just men made perfect, are his companions; and he is with Christ, which is far better. If he loses the opportunities of prayer, and other religious worship on earth, it is because he will now have no further need of them; and surely this loss will be much more than counterbalanced by the enjoyment of the Divine presence, and fellowship in the praises of heaven. Whatever he loses upon earth he shall gain in heaven an hundred fold, yea everlasting life.

The gain of death cannot be fully ascertained while we continue in these tenements of clay. We are neither capable of comprehending, nor describing it. "Eye hath not seen, nor ear heard, nor has it entered into the heart of man to conceive, what God has laid up for them that love him." We now labour to attain as much of it as we can, both in knowledge and possession; but we fall infinitely short. If ever we arrive in the heavenly glory, we shall have in perfection what now the holiest and best have only in part. Our knowledge, which is now attained with unwearied application, and is at best limited in its objects, and very inadequate in degrees; will then be perfect. Then shall we know even as we are known. Holiness will

attain its highest excellency. Being in the presence of God we shall be fully assimilated into his likeness. No impure thought, unholy expression, or unsanctified action shall ever disturb our felicity. Our zeal will be unclogged, and our love flame in all its ardour. The godly man in his progress leaves the storm behind. Every step he takes brightens his prospect. At the end of the dark valley, the light and glory of the celestial hills cheer his soul. He enters into rest; all his wishes are now attained, and his happiness shall be eternal.

EUMENES.

~~~~~

ANECDOTES.

The following Anecdotes, related by the late Rev. Mr. *Fletcher*, of Madely, are probably unknown to a great number of our readers, but are so remarkable as to deserve general regard.

“ONE Sunday, when I had done reading prayers at Madely, I went up into the pulpit, intending to preach a sermon, which I had prepared for that purpose; but my mind was so confused, that I could not recollect, either my text or any part of my sermon. I was afraid I should be obliged to come down, without saying any thing. But having recollected myself a little, I thought I would say something on the first lesson, which was the third chapter of *Daniel*, containing the account of the three children cast into the fiery furnace: I found in doing it such an extraordinary assistance from God, and such a peculiar enlargement of heart, that I supposed there must be some peculiar cause for it. I therefore desired, if any of the congregation found any thing particular, they would acquaint me with it in the ensuing week.

“In consequence of this, the Wednesday after, a woman came, and gave me the following account.” I have been for some time much concerned about my soul. I have attended the church at all opportunities, and have spent much time in private prayer. At this my husband (who is a butcher) has been exceedingly enraged, and threatened me severely what he would do, if I did not leave off going to *John Fletcher’s* church; yea, if I dared to go any more to any religious meetings whatever. When I told him I could not in conscience refrain from going, at least, to our parish church; he grew quite outrageous, and swore dreadfully, if I went any more, he would cut my throat as soon as I came

came home. This made me cry mightily to God, that he would support me in the trying hour. And though I did not feel any great degree of comfort, yet having a sure confidence in God, I determined to go on in my duty, and leave the event to him. Last Sunday, after many struggles with the devil and my own heart, I came down stairs ready for church. My husband asked me, whether I was resolved to go thither? I told him, I was. Well, then, said he, I shall not, as I intended, cut your throat; but will heat the oven and throw you into it, the moment you come home. Notwithstanding this threatening, which he enforced with many bitter oaths, I went to church, praying all the way, that God would strengthen me to suffer whatever might befall me. While you was speaking of the three children whom *Nebuchadnezzar* cast into the burning fiery furnace, I found it all belonged to me, and God applied every word of it to my heart. And when the sermon was ended, I thought, if I had a thousand lives, I could lay them all down for God. I felt my whole soul so filled with his love, that I hastened home, fully determined to give myself to whatsoever God pleased: nothing doubting, but that either he would take me to heaven, if he suffered me to be burnt to death, or that he would some way deliver me, even as he did his three servants that trusted in him. When I got almost to my own door, I saw the flames issuing out of the mouth of the oven. And I expected nothing else, but that I should be thrown into it immediately. I felt my heart rejoice, that if it were so, the will of the Lord would be done. I opened the door, and to my utter astonishment, saw my husband upon his knees, wrestling with God in prayer, for the forgiveness of his sins. He caught me in his arms, earnestly begged my pardon, and has continued diligently seeking God ever since. "I now know, adds Mr. Fletcher, why my sermon was taken from me, namely, that God might thus magnify his mercy."

Another Anecdote, but very different, is mentioned by him in a letter to Miss Hatton, Jan. 13, 1766.

"This morning I have buried one of the warmest opposers of my ministry; a stout, strong young man, aged twenty-four years. About three months ago, he came to the church-yard with a corpse, but refused to come into the church. When the burial was over, I went to him, and mildly expostulated with him. His constant answer was, "That he had bound himself never to come to church while I was there; adding, that he would take the consequences,

quences, &c." Seeing I got nothing, I left him, saying with uncommon warmth (though as far as I can remember, without the least touch of resentment) "I am clear of your blood; henceforth it is upon your own head; you will not come to church upon your legs, prepare to come upon your neighbours' shoulders." He wasted from that time, and to my great surprise hath been buried on the spot where we were, when the conversation passed between us. When I visited him in his sickness, he seemed tame as a wolf in a trap. O may God have turned him into a sheep in his last hours!

From these anecdotes ministers may learn to take encouragement when they are led into a train of thought different from their proposed plan; persecuted Christians may learn that the hearts of their opposers are in the Lord's hand; and O that persecutors and opposers may learn how dangerous it is to fight against God!

ANECDOTES.

The late Dr. Johnson reproved the Rev. Dr. Maxwell, once for saying grace in his presence, without mentioning the name of our LORD JESUS CHRIST; and hoped in future he would be more mindful of the apostolical injunction.—A seasonable hint to many!

An Atheist being asked by a professor of Christianity, How he could quiet his conscience, in so desperate a state? replied, "As much am I astonished as yourself, that, believing the Christian religion to be true, you can quiet your conscience in living so much like the world: Did I believe what you profess, I should think no care, no diligence, no zeal enough." Alas! that there should still by Christians, be so much cause given for the astonishment of Atheists!

An ancient father, being invited to dine with a person of rank, learnt, when he came to the house, that the lady had spent three hours in dressing herself. It so affected him, that when she entered the room, the venerable man was dissolved in tears. Enquiring the cause, he turned to her and seriously replied, "I weep that you have spent more hours in gratifying your pride, and ruining your soul, than I ever spent together in saving mine."

RELIGIOUS

RELIGIOUS INTELLIGENCE

MISSIONARY SOCIETY.

AS the Public have expressed so great an interest in the transactions of the Missionary Society, they will hear with pleasure, that the *Doff*, which performed so successfully the former voyage to the Islands of the South Seas, is again ready to sail for the same Missionary purposes; and through the good Providence of God, an amply number of, we trust, faithful men and women have offered themselves on this noble and self-denying service, and are most of them already embarked. The number of persons will be at least forty, beside children; and many others who were accepted, are obliged to wait another opportunity, for want of room. The zeal that hath manifested itself on this occasion, appears to be a token for good to us, and an honourable evidence to the Christian world, that there are not wanting many who are ready to labour and suffer hardships, as good soldiers of Jesus Christ.

The indefatigable labours and exertions of the Directors on this occasion, have done more than it was thought possible to accomplish in the time; the season of departure requiring that the ship should sail this year, as otherwise, it must have been delayed till September or October in the year ensuing. The Providence of God, however, must be acknowledged in many favourable circumstances which have occurred; particularly in the furnishing several serious medical students and practitioners, some of whom offered themselves immediately as they understood the want of such persons for the Mission, than which a greater blessing of a temporal nature, can hardly be conceived to the inhabitants of the South Sea Islands, particularly Otaheite.

The expence incurred by the equipment of the ship, with all necessaries for itself; the provisioning and other requirements for upwards of seventy persons; a supply for the brethren already settled; and articles proper to exchange with the natives, or make presents to the chiefs, is so considerable as to call loudly upon the friends of the institution, for their farther assistance and support.

The Publication respecting the last voyage, is fast proceeding through the Press, and will be ready for delivery toward the beginning of the year. We trust it will satisfy the most doubtful of the propriety and advantages of the undertaking. The Society having decided, that the copy right shall remain with themselves, as likely to afford some assistance to their finances, it is to be hoped the friends of the institution will enlarge the subscription, for which end it will be continued open till the commencement of the new year; after which it is intended to raise the price to Two Guineas to Non-subscribers.

DESIGNATION OF MISSIONARIES, &c.

ON Tuesday, November 13, 1798, the Missionaries about to embark on this Mission, were solemnly designated to their important work at Spa-Field Chapel. Dr. Haweis read the Common Prayer, after which Mr. Jerment prayed extempore, and Mr. J. Townsend, offered the Designation Prayer. Bibles, (the donation of Mr. Bailey, of Hackney,) with a suitable address, were delivered to each of the Missionaries by the Rev. Messrs. Brookbank, Hamilton, Hill, Platt, Radford, and West. A Sermon was delivered

delivered on the occasion by Mr. Maurice, of Fetter-lane, from Rev. xi. 25.; and a Charge to the Missionaries from Phil. i. 23, by Mr. Eyre, of Homerton. Dr. Hunter, concluded with prayer.

On Tuesday evening, Nov. 20, 1798, the four following Missionaries, were ordained at Surry Chapel, viz. W. Gregory; J. Hill; R. Levesque, and J. L. Vardy. The Rev. Row. Hill, read the Church Prayers; and Mr. Howell, of Knaresborough, (who accompanies the Missionaries) offered the Ordination Prayer. Mr. Waugh, preached from Phil. i. 28, and Mr. Hill gave an affectionate Charge to the Missionaries, especially these now ordained. Mr. Hamilton, concluded with prayer.

On the following morning (Wednesday) the Directors and Missionaries breakfasted together; after which, Mr. Hill prayed, and Mr. Townsend gave an exhortation. In the evening, the Missionaries unitedly commemorated the love of their divine Master in the ordinance of the Lord's Supper. The Ministers engaged were Mess. Eyre, Hill, Howell, Hunter, Kecherer, Nicol, Platt, Reynolds, Vanderkemp, and Waugh.

ON Tuesday, November 20, the Duff dropt down the River, and on the 27th, the single Missionaries embarked, and the ship prepared to go round to Portsmouth.

In our Number for January, as we apprehend the Missionaries will then have sailed, we expect to gratify the Public with farther particulars, relative to this important Mission. In the mean time, we are happy to find that neither the zeal nor liberality of the religious public appear to be exhausted. Since our last, collections have been made at Orange-street Chapel, at Mr. Platt's Chapel, Holywell Mount; and at Mr. Knight's Meeting, Nightingale-lane, London. Remittances have also been received from the Congregations of Mr. Burder, of Coventry; Mr. Galland, of Holmfirth; Mr. McQuhae, of Blackburn; and Mr. Simpson, of Macclesfield. Liberal donations have been received from individuals, both of money and of useful articles in great variety; among which, is a large handsome bible (conveyed through the hands of Dr. Hawes) intended as a present to the first native of the islands, who shall learn to read the English Bible.—We have also the pleasure to learn, that the young gentlemen of Mr. Buck's Academy, at Hackney, have contributed al. 18s. 6d. out of their weekly pocket money, as a present to the Missionary Society.

ASSOCIATIONS.

WELCH ASSOCIATION.

OCTOBER 4th and 5th, 1798, the associated congregational Ministers from different parts of Pembrokeshire, Carmarthenshire, and Cardiganshire, held their Quarterly Meeting at Hazel, in the last county. On Wednesday afternoon, Mr. Philips, of Bethel, preached from Psal. xix. 7. Mr. H. George, from John iv. 24. On Tuesday, Mr. G. Lewis, of Llanuwchllyn, from Phil. i. 6. Mr. D. Peters, from John xiv. 6, and Mr. T. Skeel, from Aet xx. 24.

This Institution is of between 30 and 40 years standing.

WEST-

WEST-KENT ASSOCIATION.

ON Tuesday, October 23, the associated Dissenting Ministers in the western division of Kent, held their General Half-yearly Meeting, at Maidstone. As the object of their union, is the further spread of Evangelical truth, in that part of the county, the business was attended to with unanimity and affection; and there appeared to be an increasing zeal for carrying on the important work.

In the evening, Mr. Stanger preached on Rom. i. 16. Their next Meeting, is appointed to be held at Maidstone, April 16, 1799, at two o'clock in the afternoon, Mr. Arnold, of Sevenoaks, to preach in the evening; or in default of him, Mr. Ralph, of Maidstone.

EAST-KENT ASSOCIATION.

UNION of Ministers, in the eastern division of Kent, including Independants, Baptists, and those in the late Countess of Huntingdon's connection.

On Wednesday the 24th of October, a meeting was held at Dover, when the Rev. G. Townsend preached in the morning from Luke vii. 21, 22. "And in that same hour, he cured many of their infirmities, &c." And the Rev. Mr. Schröckford in the evening, from Gal. vi. 14. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." After the sermon in the evening, the ministers, and brethren from most of the neighbouring churches, united to commemorate the dying love of their common Saviour at his table.

Several of the ministers engaged in prayer, and notwithstanding the weather being unfavourable, the services of the day were well attended; both ministers and people, found them profitable and pleasant.

At this meeting, the following resolutions were unanimously adopted:

That the objects of this Association be, to promote intercourse, unity, and love, among ministers and people: to devise means of mutually aiding and assisting one another in the work of the Lord; and to consult about whatever may tend to promote the interest of true Religion, in our respective situations, and neighbourhoods:—That we meet, for these purposes, four times in the year; that on each of these days, there shall be two sermons preached; and a sermon the preceding evening, where it is convenient; that the next Meeting be held at Ramsgate, the 9th of January, 1799; Mr. Tisler, of Dover, and Mr. Attwood of Folkestone, to preach;—That the Rev. W. Priestly, of Deal, be appointed Secretary to this Association. The following ministers compose the above Association: Messrs. Townsend, Gore, Young, Parnell, Laxon, Priestley, Tisler, Giles, Drew, and Attwood.

DORSET MISSION.

MR. DENNY, Missionary of this Association, preaches upon an average, six and seven sermons every week. He has preached the Gospel in ten villages, where 7 or 800 hear him, who before were perishing for lack of knowledge. The people give very serious attention, and his labours are apparently useful. It is remarked of one woman much addicted to blasphemy, that since she heard Mr. D. she has never been heard to swear. A rumour being circulated among the villages, that a Meeting-house would soon be built, a poor bricklayer came forward and said, though incapable of giving money, he would cheerfully give so much labour as should be equivalent to five pounds. These circumstances make it sufficiently evident that good has been done, and are strong indications of future prosperity.

Our

Our missionary has, however, met with some opposition as might be expected, but this has rather more established his reputation and influence among the people.

On Lord's day, Oct. 21, a barn was opened for public worship, at Maiden Newton. This is a populous parish, and a central situation, so that in all probability a regular congregation may be formed in this place.

ORDINATION.

REV. J. DEANE.

ON Thursday, October 18, the Rev. J. Deane, was ordained at Chal-ford Bottom, Gloucestershire. Rev. Mr. Symonds, began with prayer and reading, asked the usual questions, received the confession, and offered the Ordination Prayer, accompanied with laying on of hands. Mr. Francis, of Horsley, gave the Charge from 1 Tim. iv. 15.—“Give thyself wholly to them.” Mr. Burchel, of Titbury, preached from Hab. xiii. 22, former part, and a neighbouring independent Minister, concluded with prayer.

OPENING OF CHAPELS.

CIRCUS, EDINBURGH.

WE are happy to learn from Edinburgh, some zealous Christians have it in contemplation to establish in that large, and populous city, a place of worship, upon the plan of the Tabernacle in London. With this view, the Rev. Rowland Hill was invited, last July, to preach in the Circus, a large place of public entertainment. He was succeeded by the Rev. Mr. Boden, of Sheffield, and Mr. B. by the Rev. P. S. Charrier, of Lancaster. It affords us particular pleasure to inform our Readers, the preachers have been constantly favoured with very crowded and attentive audiences; and many hundreds have been brought under the sound of the Gospel, who were not in the habit of attending on its ministry. In the Summer, Mr. Hill preached on the Lord's day evening, on Calton-hill, to many thousands more than the Circus could contain; and even on these cold winter mornings, there are seldom less than twelve or fourteen hundred assembled on the Sabbath, to hear preaching in the Circus, at break of day; and the other services are attended by at least, twice that number. Mr. C. is to be succeeded by Mr. Slatterie, of Chatham, and other English ministers go thither in the Spring.

ABERDEEN CHAPEL.

SEPT. 2, 1798. Rev. J. Bennet, pastor of the Independent Church, Ramsay, Hants, opened a large commodious chapel, which has been erected in the above city by a number of serious persons, who have united together in a congregational church similar to those of England. The opening discourse was on Exod. xxxiii. 14, 15. “My presence shall go with thee,” &c. On Lord's day, Sept. 16th, a sermon was preached upon the congregational mode of church government, from Matt. xviii. 15, 17; after which, an independent church of about twenty persons was regularly formed. The 30th instant the Lord's Supper was celebrated, to which some pious baptists were admitted as occasional communicants. Since the above, both church and congregation have considerably increased, and many have reason to bless God for this new erection of the standard of the cross. Rev. T. Loader, of Fordingbridge, Hants, succeeds Mr. B. on his return to England.

OBITUARY.

MRS. CATHERINE ABREY,

OF London, who died April 25, 1798, was a meek follower of the Lamb. About eight or nine years since, she was deeply convinced of sin, under a sermon preached by Mr. Cecil, at Spitalfields church, from Luke xi. 27, 28, and ever after walked in the path which leads to eternal life. It pleased her heavenly Father to afflict her with a lingering disease, the asthma, which she bore with the greatest meekness and child-like temper. How often have I heard her complain of her wicked heart, and adore her Saviour's mercy in redeeming her from hell! Frequently have I heard her when in health, discoursing on different doctrines, exclaim: "Away with all doctrines, but what exalt Jesus and humble the creature in the dust."

The Lord thinks fit sometimes, to deprive us of our greatest comforts; it was so with this amiable woman, while lingering on a bed of sickness. Nine weeks she suffered much darkness and distress of soul. But still resigned to the Lord's will, she would often say, "Oh that I could but see my interest in Christ before I quit the world! but my mind is dark, and I am often obliged to recall time past to view, to know if Jesus has done any thing for me." It pleased the Lord, however, to dispel this darkness a few days before she died. On her husband asking her if she was afraid to meet her God? "Oh no!" said she, "no more than you are afraid to meet your friend." I attended her in her dying moments, and while labouring under great difficulty of breathing, it was evident her heart was wrestling with God in prayer. A few moments before she departed, I asked her if she found Christ precious to her soul; "oh yes," said she, "Indeed, he is very precious!" She desired to be raised up from her pillow, which was done, and then, without a sigh or struggle, she resigned her soul into the hands of that blessed Redeemer, who called her, by his grace, to enjoy an everlasting sabbath with him in glory, and she is now, I doubt not, tuning her golden harp in praise of him who shed his precious blood to save a guilty world.

A. B.

THOMAS DOWELL.

"And be sure your sin will find you out," is a Scripture truth, which has often been accomplished both in judgment and in mercy. Persons who have been educated in Evangelical principles, especially when they have felt their influence in some degree, have seldom departed from them, but they have in some way or other evidently suffered for it. And even where sovereign grace has manifested its converting power to any of this description, their feelings have ordinarily been keen in proportion to their backslidings. If such be saved, it shall be so as by fire; the backslider in heart shall be filled with his own ways. In the experience, recovery, and death of the subject of the following concise narrative, these remarks were fully exemplified.

The father of the deceased was a member of the Independent Church at Harwich, a man possessed of a considerable gift in prayer, and who exhibited an example of godliness to his family. Beside observing ordinary stated times of family worship, he would use his influence to make religion respected by the work-people, whom he employed under his roof. When I have visited the house, the old man would sometimes stop the

looms, and desire all to join me in prayer, which request was generally complied with. Among the number was the deceased.

Notwithstanding the pious example of his parents, when the son succeeded to the business, and occupied the house after their death, he soon turned the dwelling which had appeared a *Beihel* into a *Beth-aven*. God and religion were banished, and the ark made to seek another habitation. It is worthy of remark, that Peace and Prosperity upon this soon departed also.

Mr. Dowell being accustomed to take a leading part in the singing, the love of this exercise, kept him for some time tolerably strict in his attendance upon public worship. At certain times (as he told me when sick) the word appeared to impress his mind, even to constrain him to retire to his closet, that he might pray to God. But his heart all the while remaining at enmity with the ways of holiness, he soon grew slack in attendance; this was followed by a love to worldly company; after some time, he fell into the sin of drunkenness, and at length yielded up himself to temptations, until he totally neglected the house of God, and shunned the company of all who were serious. In this dreadful state, he was suffered to abide for several years.

However, the time was come that God's design of grace and mercy should be manifested. The irregularities of Mr. Dowell's life had laid the foundation of a decline, which after four months confinement, removed him into eternity. At the time when weakness began to render him incapable of attending to his business, the Lord began deeply to afflict his soul. Now his mind was restored to the keenest reflection, and the arrows of the Almighty began to stick fast in his conscience. He would then pray, and groan, and look upward, but "deliverance was far from him, while his soul refused to be comforted." Now the Minister whom before he wished to shun, was sought unto, and became his most agreeable companion, and his visits the most salutary to his wounded spirit. For the space of three months, scarce a ray of hope offered itself. He would lament, and say, "I am the vilest of all sinners; Mary Magdalene, Saul, and Manasseh were not such wretches as I: These had never my religious advantages, nor could they ever rebel against such light. My sins are intolerable. Jesus is able to save, but is it possible, that he will save such an one as me?"

I attended him as opportunity offered during his illness, with much satisfaction to my own mind; God very evidently revealing himself to this backslider. At different times, I considered it needful, distinctly, to point out the inward, and latent sins of the heart, spirit, and temper; but this appeared to be an almost needless task, as it was given him of the Lord to see "his heart was all uncleanness, a den of thieves within." I am happy to hope that he exhibited every mark of a truly awakened and penitent sinner, and thereby appeared prepared to receive that inward strength, which the word of Jesus afforded him, some short time before his departure.

He received the first ray of gracious encouragement and Gospel hope, while I was reading to him, and turning down in the bible more than fifty of the promises made to penitent sinners. He heard them read to him with astonishing satisfaction, and after pausing a moment, exclaimed with energy, "precious promises!" He then told me of a severe conflict he had lately found with the adversary of souls, whose dreadful suggestions, that his sins were too numerous and great to be pardoned, had almost overwhelmed his reason, and brought him to absolute despair, so that he feared he should be instantly plunged in hell; but that the Lord revived his spirit

by

by bringing that promise to his soul, which is recorded in Isaiah xliii. 2. "When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee, &c." Of this supporting passage, he never lost the sight nor comfort till he died.

As his animal frame weakened, his mind discovered greater firmness, and strength appeared equal to the day. The promises, which for some days had upheld his spirit against despondency, now rendered his countenance serene, when the cold hand of death had seized his vitals, and after languishing a little while longer, he fell asleep in the peaceful possession of the hope of the Gospel, July 2, 1798. The bitter experience of this subject, preaches loudly to us, that we depart not in heart or life from the living God; while the mercy and grace applied to his heart, invites the truly penitent "against hope to believe in hope." I. M.

THOMAS WILMSHURST.

On Lord's Day, July 22, died, at Basingstoke, in the 31st year of his age, Thomas Wilmshurst, formerly a serjeant in the North Hants Militia. Having entered into military service when a youth, there was too much reason to fear, that, during the twenty-eight years of his life he was a soldier, he learned many of those wicked habits which so generally mark the military character. It is very certain, he was far enough from being a Christian soldier. He might be respected by his comrades, and in the regiment he served so long; but he neglected religion and morality: it is certain he was a *wicked man*. Such characters, however, are sometimes called by divine grace; and it is peculiarly pleasing to the humble, but honoured instruments of such mercy, to record for the instruction of others, these trophies of their Master's all-subduing power. Such a pleasure has the writer in adding another name to the interesting Obituary of the Evangelical Magazine.

T. Wilmshurst was about nine months ago afflicted with a very distressing *dropical* complaint, which, in a short space of time, assumed such an aspect, as to preclude any hopes of his recovery. From the beginning of his affliction, he appeared to be much affected with his situation, and to be thoughtful about his soul. Having been accustomed to hear the preaching of the Gospel, he had some acquaintance with the bible and the theory of religion. Even before his affliction commenced, he had of late been somewhat impressed with what he heard on the Lord's Day, was not without some resolutions of *growing a better man*; but his goodness was like the morning cloud; it vanished away at the approach of temptations. It was the design of the Lord to bring him effectually to himself by the painful stroke of affliction. And, perhaps, there have not very frequently been more pleasing instances of penitence and conversion, than in the case of this man. The bible now became his constant companion; he perused religious books, with some of the Obituaries in the Evangelical Magazine, which were put into his hands; he listened with attention to instructions that were afforded him by his visitors; and, by earnest prayer, he sought that salvation, which he had neglected so long. Although his affliction was very distressing, and his case truly deplorable, (almost another Lazarus) yet he discovered a singular degree of patience, and submission to the will of God. He even admired his goodness in sparing a vile creature so long, and at length, as he hoped, in leading him to the saving knowledge of his grace. It was very pleasing to observe such evident marks of a broken and contrite heart, discovered in his words, in his tears, and in

his spirit. They who had been well-acquainted with him before, were now astonished at the change; for, being converted, as we hope, he truly became as a little child. During the greatest part of his affliction, he was not able to lie down in bed; his chair was the only resting-place he could find on earth; having found rest for his soul in Christ, any thing which his heavenly Father appointed him, was welcome. About two months before his death, he recovered a little, and was just able to drag his unwilldy legs to a place of worship for a few Lord's Days, where he joined in worship in another manner than he had formerly done. This was a little reviving in his bondage. There was, however, no probability of his perfect recovery; nor was he much distressed on that account. His chief concern was, to be submissive and prepared for all the will of God.

He had employed some of his afflicted moments in writing down for his own use particular texts of Scripture and references, suitable to his own case, and the paper was placed before him on the mantle-piece with his bible. The other side of the paper contains a written prayer, which discovers a soul taught of the Lord; it is here presented to the reader, as it appears to bear the marks of being *his own*.

"O that the Lord would create my soul anew, and enable me truly to repent of all my sins; and give me a lively faith in Christ, and to love God and godliness. Seal a sense of thy forgiveness on my heart, and make me a new creature by thy Holy Spirit, so that I may really rest, and be truly incited for the enjoyment of heavenly exercise. I pray that the Lord would renew my soul with the grace of his Holy Spirit. Wash away my sins in the fountain of Christ's precious blood. Cloath my naked soul in the robe of Christ's perfect righteousness, and prepare me to die. The Lord grant I may be actually prepared, and actually ready to meet thy messenger Death, whenever thou sendest for me. And O, that I may have the sting of death taken away, which is sin; and have nothing to do, but to die, through our Lord Jesus Christ, who giveth us the victory. Amen and Amen."

Our afflicted penitent was, however, occasionally depressed, and sometimes found himself in the dark, as to his views of eternity. These frames led him to more earnest prayer, for a fresh sense of divine mercy; and before his departure, he appeared to be quite willing to be dissolved, he appeared to be ripened for the heavenly world. It was late in life, that he entered the service of Christ; the campaign was painful, but short; the Captain of his Salvation soon dismissed him from the toils of mortality; and, we doubt not, when he fell by the shaft of death, he was more than conqueror through him who loved him.

Having been so many years in military service, and being a native of Basingstoke, considerable respect was shewn at his funeral by some of his former comrades, and a detachment of the Basingstoke Association, who attended the corpse, and interred him with military honours. The solemn music of the fife and muffled drum, the slow procession, and the firing over the grave, were circumstances which drew together a numerous concourse of people, who were affected with the impressive scene. The body was deposited in the earth with the shadow of honour—the soul, we trust, had already found the substance, in "the honour that cometh from God only." A funeral discourse was preached from Isaiah lv. 7, on the evening of the following Lord's Day.

J. J.

REV.

REV. W. JENKINS.

AUG. 19, 1798. On this day, which was the Anniversary of the Bristol Education Society, died the Rev. William Jenkins, a young Baptist Minister, who had spent four years at the academy at Bristol, and was the only student out of seventeen, whose time expired at last Whitsontide. He was a member of the church at Llanglofan, and had been called to the ministry by the Society, sometime before he went to Bristol, and seemed disposed to return to them and continue there, as the church, like some others in Wales, is large, and has several meeting-houses and several ministers. But having finished his academical studies, he thought to take a little journey before he returned home, and after spending two Sabbaths with the destitute church at Leominster, he went to see Mr. Medley, at Liverpool, then visited Chester and Oswestry, and proceeded thence to Rhathyn, in Denbysire, North Wales, where he was confined to his bed four days, and then died. He had been poorly some time ago at Bristol, though he appeared a stout hearty man, inclinable to be corpulent; but got better again, and was not supposed by others to be so ill as he imagined; however, he appeared far from well on his journey, and was suspected at Leominster, to have an adhesion of his liver. He fell sick among good friends, who were very tender of him, though mostly strangers to him before. They carried him sixteen miles, to be buried in the Baptist burying ground at Glyn.

He was esteemed as a godly man, and though his diffidence kept him from making the improvement in speaking the English language, which might have been expected, was acceptable as a preacher, especially in his own tongue; but his course was ended almost as soon as he had finished his studies, and on the very day that his colleagues attended the commencement at Bristol, he joined the church triumphant, silently, but forcibly admonishing them, to work while it is day, seeing the night cometh, wherein no man can work.

MRS. LARKINS.

DIED in a most happy state of mind, on August 14, 1798, in the twentieth year of her age, Mrs. Mary Larkins, of Rotherhithe. She had been brought safely through the hour of child birth more than a week, and was in a fair way of doing well, till about twelve o'clock on Saturday night, August the 11th, she suddenly awoke, and told her nurse, she should certainly die, and expressed a wish to have the family called up, and to have Mr. — sent for, as she was much distressed about her soul. It was however, deferred till about seven o'clock. When Mr. — came, he found her in very great distress. Though she had from her infancy been under the means of grace, and manifested not only an amiable disposition of mind, but also, a very sedate and moral course of life, having frequented less public amusements, and kept less company than most young people of her age. Yet now, she was impressed with the idea of her approaching dissolution (an impression which never abated even under the most favourable symptoms of recovery) she was deeply convinced of sin, frequently saying, "I fear I have been only a mere professor of religion, I don't think I am sufficiently sensible of my sin; pray for me, for I am afraid I shall be lost, I have often said prayers, but fear I never prayed with the heart." And then with much earnestness, and in a very melodious tone of voice, she repeated the first verse of that hymn—

"Jesu, lover of my soul," &c.

After

After some conversation and prayer, she seemed much composed, and her pulse mended very considerably. But her distress of soul, soon returned upon her again, and with double violence. She spoke much of the heinous nature of sin, and the holiness of God, speaking of herself in the most abasing manner, declaring she feared she should lose her senses, through her soul's distresses. She desired earnestly to see Mr. — again, but he not being able to attend, having to preach at the west end of the town; Mr. M——, a serious clergyman was sent for, who went to prayer with her, and quoted many precious Scriptures suitable to her case, but she still remained inconsolable; admitting the truth of all that was said to comfort her, but adding, "I cannot enjoy them for myself, I want to know that *my sins* are blotted out;" and many things to the same effect.

Being desired by a friend to compose herself to sleep, she said she would, and lay still for about ten minutes; she then became restless again, and said, "The agitation of my mind will not let me sleep," and mentioned her having felt much under a Sermon preached by the Rev. Mr. Gunn, at Rotherhithe Church, from Heb. ii. 3. "How shall we escape, if we neglect so great a salvation!" Then looking earnestly at her husband, she said "This a great text, pray, my dear, remember these things, and seek the Lord." About this time also, she spoke much of the difference there was between professors and possessors, and said, "How much I have neglected the Holy Scriptures! but hope if the Lord spares me, I shall be enabled to read them much; but if this affliction is even unto death, it will be a great mercy if it is for the salvation of my soul."

The same Spirit who is promised to convince of sin, is also to take the things of Jesus and shew them to the mind; this was fulfilled in her experience; for on her friends returning to her bed-side after going down to take tea, they found an amazing change in her state of mind; it was as complete and lasting, as it was sudden and comfortable. She was now enabled to rely upon the promises, and look at Jesus as her Saviour and Redeemer. She began now to preach to all around her, telling them how happy she was in her soul, remarking that she had before been only able to say "God," but now "I can say *my God*." Sometimes, she quoted single verses of hymns, at others, she repeated them throughout. Those on which she most frequently fixed her attention, were

"Come, thou fount of every blessing;
"Salvation, O the joyful sound," &c.

The knowledge she had of the letter of Scripture was now evident, and was of particular use to her, for she passed from one precious Scripture to another, repeating them aloud, and seeming to see such beauty in them, and feel such power from them, as filled her soul with abundant joy and peace. At one time, she repeated Psalm ciii. 1, 2, 8, 14, at another, Rom. viii. 1, 33, 34. These Scriptures appeared to feed her soul and strengthen her mind to bear her affliction, and realize the thought of parting with her family and friends, not only without distress, but with pleasure and delight; because she now had no doubt of her interest in Christ, and the glory which was to be revealed. As she grew worse, and found her end approaching, her faith seemed to grow stronger, and her desires after heaven were more fervent. At one time, she broke out in the following expressions, "Dear Jesus, sweet Jesus, come and release me, I long to be with thee in glory! Oh how impatient I am to be gone, how impatient I am! Oh, view my dear Redeemer sweating drops of blood through pain and anguish, whilst I murmur at these trifling pains! Lord have mercy upon thy

thy unworthy dust: yes, he will have mercy upon me, he knows my poor weak frame."

She not only spoke sweetly of Jesus, and his truth as it related to her own experience, but she gave a word of advice and exhortation to all around her, sometimes in a general way, and at others to separate branches of her family. To her husband, she gave the following affectionate and faithful exhortation: "My dear, remember that, a God all mercy is a God unjust. The God with whom you have to do, is a just God, and will be served with sincerity and truth. I hope you will let your friends see you fill that place at chapel, which I shall leave vacant. Do not, my dear, neglect the Scriptures; pray read at least one chapter every day; you know nothing, my love, of real religion yet, but I hope you will; yes, I trust I shall meet you again in glory." To another relative, she said, "Come, my dear aunt, come and kiss me; I shall soon be gone, but hope we shall meet again in glory. Yes, I shall soon have that crown of glory; I can say, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 7, 8. To her mother, she said, "Dear mother, let me receive a parting kiss, I am going to leave you for a season, but do not grieve, we shall soon meet again; yes, my dear mother, it will not be long before we meet again in glory." She was going to proceed, but the feelings of the parent were unable to sustain the pressure of this scene, and she retired. Her father, her brother, and other relations and friends, were frequently addressed by her, sometimes individually and sometimes collectively. At one time, she would tell them of the happy and triumphant state of her own soul, at another, she would exhort and advise them to seek and fear the Lord.

Nor did she overlook the dear little infant, which was so early to lose its best earthly friend. As it lay by her side in one period of her illness, she looked round at it, and said, "I love you my dear. Nurse let me kiss her, (then turning to her friends). You are weeping; yet, I don't weep, no, I am too happy." At another time, she desired a friend to have her dear babe brought to her, which being done, she took it in her arms and affectionately embracing it, she returned it to her friend, saying, "Why do you weep, my dear friend, when you see I do not, who am going to leave my child behind? I know I leave it in the hands of my dear Saviour, who will take care of it." She had a strong affection, not only for her child and husband, but for all her family; but her faith in and love to Christ, swallowed up every other attachment; she continued in the possession of her reason and her speech to the last, and never ceased talking (excepting intervals of sleep) of the glory and preciousness of Jesus Christ. She repeated with much apparent pleasure a short time before her departure, that beautiful description of him by the Apostle. "Jesus Christ, the same yesterday and to-day and forever." She also mentioned about two hours before her death, those words of Paul, "Having a desire to depart, and to be with Christ, which is far better." This was read for her funeral text, to a very large and attentive congregation. May it hereafter appear, that the death of this truly amiable young person, has been productive of spiritual life to some of her friends and neighbours.

MR. S. LAKE.

ON Tuesday, August 11, 1798, died, at Exeter, Mr. Samuel Lake, aged 42, a Member and Deacon of the church at Exeter, under the pastoral care of the Rev. R. P. Allen. For many years, he gave good evidence that his soul was renewed by sovereign grace, and in his conduct exemplified the happy influence of the Gospel of Jesus. He was particularly remarkable for a pacific, humble, and uniformly serious disposition. In religion he was neither a boaster, nor a preacher; but was always willing rather to be instructed by hearing what God had done for others, than forward to publish his own experience. When himself was the subject, his language expressed the deepest abasement of mind; arising from an awful conviction of his guilt and unworthiness, and while he ~~was~~ *was*, he could not help *wondering* at the displays of grace in his salvation. During his confinement by a dropsy, which terminated his mortality, his frame of mind was peculiarly serene and happy; while his outward man perished, his inward man was renewed day by day; for his faith increased, and his evidences were brighter. His tongue was loosed; and he appeared to have lost that diffidence, which had marked his days of health. Earthly objects seemed forgotten by him; the tendency of his conversation (which was refreshing to his pastor and fellow members, who attended him) was to express his unfeigned humility and steady confidence. He repeatedly clothed his sentiments in the emphatical words of Dr. Watts:

"A guilty, weak and helpless worm,

"On thy kind arms I fall;

"Be thou, my strength and righteousness,

"My Jesus, and my all."

Being asked respecting the foundation of his hope, he declared, "I have no other ground of confidence, but the righteousness of the Lord Jesus Christ;" and added with pious ardour, "This righteousness is *mine*; I consider it as effectual for my justification, as if I had wrought it out for myself." He was not left destitute of suitable and seasonable supports; but often expressed his belief, that it was the Gospel properly understood and really felt, which alone could give living comforts in dying moments. Sometime previously to his departure, his thoughts, desires and affections, appeared to be happily disengaged from the world. Several times he declared he had nothing which disposed him to wish for a continuance here below but his family; yet all things considered, he had a desire to depart and to be with Jesus. "When I have read or heard (said he) of the reluctance of many of God's servants to be gone, I have wondered; I see nothing on earth to induce a wish to continue; I see every thing in heaven worth dying for." He felt an ardent solicitude for the prosperity of the church with which he was connected, and frequently and fervently implored the Divine Blessing on pastor and people. In mercy his reason was continued to the moment of his dissolution, and when incapable of speech, it was evident to those who surrounded him, by his gestures, that he was wrestling with God, and by his countenance, his soul rejoiced in hope of the glory of God. He has left a widow and six children.

On the Sabbath afternoon, after his death, Mr. Allen, on the mournful occasion, addressed a thronged and serious congregation, from Proverbs xiv. 32.

MISS G. K.

MISS G. K. (daughter of — K. Esq. of Highbury) was from her infancy of a delicate frame and weakly constitution. Her person was remarkably pleasing, her manners gentle and obliging, and her disposition truly amiable. She took particular pleasure in forming the minds of her younger sisters to every elegant and useful branch of female education; even to the prejudice of her own health. She was subject to frequent and severe illness from her childhood, which she bore with great patience, and often appeared cheerful when her friends around were distressed on her account.

Her last illness commenced with a cold and cough in September, 1797, and terminated in a fatal decline, which baffled all the arts of medicine. From May last, she was mostly confined to her room, and suffered much pain, which she bore with a happy frame of mind. On Whitsunday, she attended Mr. Newton's church both parts of the day, and received the communion. On her return, she expressed a conviction, dictated doubtless by her feelings, that she should never be able to go again; her cough having been so troublesome as to distress all who were near her. She declared, however, she had enjoyed a most blessed time—that the Lord had given her a new heart, and set her soul at liberty. She had been used to attend the Gospel at different places, but now declared, she felt the power of it in a different manner to what she had done before; and often repeated to her friends, that it was one thing to have the form of godliness, and another to possess the power.

To a medical gentleman who attended her, she said, "I shall go in August; and to her sisters, who waited on her with the greatest tenderness and affection, she said; more than three weeks before her departure, "It will be on the 16th, the last Sabbath in the month, that I shall begin an everlasting Sabbath, with my blessed Lord." To a friend who often visited her, and to whom she was particularly partial, on the Friday before her death, she said, "Don't pray for my continuance; but for my departure. I cannot pray for myself—I can do nothing." Her friend observing, "Life is the time to serve the Lord," she replied, "Ah! so it is! If I had not done it then, I could not now!" She often repeated, "The Lord hath done all things well." On Mrs. S. taking leave, she said, "Come on Sunday—I wish all here to be present on Sunday." Her friend replied, "On Sunday, my dear, I never go but to the Lord's house," intending, however, at her request to visit her after the Morning Service. So soon, as the Sabbath commenced, she found herself struck with the hand of death. "What can this be (said she) so cold upon my head? O this will be a long Sabbath!" Her relatives were all with her, and her dear mother begged the Lord to give her an easy dismissal, having lost a child before, who suffered much in her last moments. The Lord heard her request, and soon after noon, she departed without a sigh or groan. The last words, which were uttered only about two minutes before her departure, were "Mercy! Lord, Mercy!"

Thus, the Lord revealed himself to this dear young person, who was only twenty-two years old at the time of her death, August 26, 1798. Many precious things were uttered by her during her confinement, which her friends regret were not preserved; the above are published with the hope of their being useful to other young persons, in encouraging them to serve the Lord in the time of youth.

The Rev. Mr. Newton, being out of town at the time of her death, improved the solemn event, by a discourse from 2 Cor. v. 1. on Sunday evening, the 17th of October.

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures on the Evidences of Christianity. Four by the late Rev. JOHN FELL, of Homerton; and eight, by HENRY HUNTER, D. D. of London Wall, 8vo. 376 pages, 6s. London: Johnson, Button, Good, &c.

“THE first four of these Lectures, are the interesting remains of the late Mr. Fell,” and are addressed to the Subscribers to the Lectures instituted with a view to subserve his interests, after the unhappy difference, which occasioned his dismission from the superintendence of Homerton Academy. Like Mr. F’s other works, these discover a strong mind and masculine talents; considerable reading and deep reflection. The first discourse (on Pl. xxxvi. 9.) is introductory, and, after defining the nature of Revelation, considers the state of Man, first *without*, and, adly, *with* a divine Revelation. Having observed the alterations in the external manners of the world introduced by Christianity (as the abolition of Idolatry, &c.) he adds “Human nature, in its present depraved state, cannot possibly appear with greater dignity than that in which true Christians often discover themselves. Under a divine revelation we are taught, in a divine and authentic manner, accompanied with the most decisive evidence, that “all things shall work together “for good” to the people of God—that our very sufferings and trials shall become the means of the greatest and most important blessings. Such views could not be had without a divine revelation. Here we find heavenly succour in the midst of death itself—in the midst of *our own* death—in the midst of the death of *others*, which may precede *our own*. And I call the removal of every individual out of the world, which may be considered as a part of ourselves, the commencement of our own death—so far *we* die. The Christian can meet all these things with a calm countenance—with a peaceful heart. He can feel, and be rational. He can be touched within, and, at the same moment, submissive to God. Consider, what consolation over his children, taken away by death! what pleasure he feels in his own heart, while he teaches them, when young, perhaps in childhood, in the midst of sickness, to look for a divine world; and teaches them to hsp out, as it were, their hopes and prospects. Here sweet comfort is diffused through the heart; and there are many instances of this kind; among others, a recent one known to myself, of a child leaving the world, and giving up its last breath with prayer to Almighty God;—and this with no marks of enthusiasm, no traits of ignorant superstition attending it. Who can censure such things? No; the most hardened enemy to the Christian religion will not open his mouth against it. He might say, “it was *well*, as it afforded present “comfort.” I say, it is *better*, as it carries the soul to a lively prospect of a future state. I know nothing to give succour to the human heart, like the truth—like the divine authority of that holy book, which is considered as a revelation from God, and that too with the greatest truth.

“Give me leave to add, that in the possession of a divine revelation, every part of *nature* becomes more interesting to us. I presume to affirm, that every blade of grass or grain of corn collects new beauties and importance, considered as the present sustenance of rational and immortal beings. We may survey the heavens with additional pleasure; and look with delight upon their regular and ordinary revolutions. We may put pleasant questions to ourselves—“Shall I be acquainted with such and such bodies “hereafter, and better know their relative situation and dependencies “one upon another; and altogether, upon the mighty God, whose infinite power gave them existence?” We cannot doubt whether there shall

shall be worlds to receive us when we leave the present. We see numbers, and still greater numbers are unknown to us. I know not what may be the purpose of God with respect to *them*; nor what may be the final purpose and counsels of God with respect to this, as to its inhabitants. He has given us, at least, Christians, he has given us ground to expect the greatest and most sublime things that can be conceived. Then let us indulge the subject. Strengthen your hearts with a view of this divine revelation; apply it to all the incidents of your lives; bring your sorrows and your distresses to it. It will beam forth with new, fresh, brighter, and more durable lustre than the rays of the sun; and be accompanied with fresh discoveries to the latest period of your life."

Lecture II. (on Luke xxiv. 44.) is also of an Introductory nature, and designed particularly to shew "that the descriptions which are given in the New Testament of the person and character of our Lord Jesus Christ, were not first invented and brought forward, either by Jesus Christ himself, or by the Apostles; but, that they were well known and understood among every class of the Jewish people, before the appearance of Christ; of which we have many decisive proofs, and from whence it plainly follows, that there must be some such person and character, as the Evangelists and Apostles have represented the Lord Jesus to be; otherwise, there can be no light, no truth in the Old Testament Scriptures." (p. 32.)

As a specimen of the manner in which our ingenious preacher supports this proposition, we insert the following instructive Extract. "I shall (says he) in the

"First place, bring forward the sentiments and opinions of their own writers, the oldest that are extant, next to the Prophets themselves. And in order that it may be done to advantage, I must take the liberty to obtrude upon your ears the use of words and terms to which, perhaps, they are not familiar. I must particularly take notice of, what are called, the *Jewish Targums*. And, not to use the word in vain, I beg leave to explain it to you before-hand. The word *Targum*, signifies a *translation* from one language into another, or a *paraphrase* of those parts that are so translated, or both of these together.

"There was an early necessity of translating the Hebrew Scriptures into the Chaldee language; for, from the long residence of the people in that country, they in some measure lost their native tongue. This was done early; and of these things which were thus early performed, many are lost. The oldest Targums that are extant, go by the names of Onkelos, and Jonathan Ben-Uzziel, or Jonathan the son of Uzziel. That of Onkelos seems to have been the most ancient. They were both disciples, as it is said, of the great Hillel, who was one of the most considerable men among all the Jews. He was of the seed royal by the mother's side, and exercised the authority of a magistrate and law-giver in many and various particulars; and was the head of the Sanhedrim. Perhaps, neither of them lived long before the appearance of Jesus Christ. Perhaps, they wrote about forty years before the incarnation of the Son of God.

"There is another Targum or translation, called the *Jerusalem Targum*. Its age cannot easily be ascertained. There are various other Targums, but these three only are particularly worthy of our respect, and were regarded as authorities by the Jews themselves. From them we might endeavour to learn the sense of the Jewish Church before the times of Christ, concerning many remarkable prophecies which related to the coming of the Messiah the Son of God. I will take notice of a few. Their number indeed is great, but a small quantity will be sufficient for our purpose at present.

present. The oldest prediction is this, that "the seed of the woman should break the head of the serpent, and that the serpent should bruise his heel." So it stands in the book of Genesis. These Targums express themselves thus, after they have given the text. "The sons of the woman themselves shall bruise the heel in the latter days of the Messiah." And the other says, "They themselves shall bruise the heel, in the end of the days, in the days of Messiah the king."—They seem to have had juster views of the character and office of the Messiah, than many of the Jews had in the days of our Lord's ministry. They bear a remarkable testimony to the sufferings of the Messiah, and to those sufferings as brought about by their own countrymen; who called themselves descendants of the promised seed, and heirs of that great and divine seed which was soon to make his appearance.

Lecture III. (on John i. 43.) endeavours to prove that Moses was the Author of the Pentateuch, in which, the objections of Paine are very satisfactorily refuted; perhaps, more particularly than they deserved. For the 4th, which is the last of Mr. Fell's Discourses, the Editor offers an apology, from the state of bodily infirmity in which it was delivered. It contains chiefly hints and sketches of ideas, which had his life been spared, Mr. F. would doubtless have pursued with the same ability as the former. We shall only add the conclusion to this Lecture, which forms his solemn farewell to his audience and to the world. "While you are zealous to maintain the truth of the Scriptures, put this question to yourselves, 'What advantage is it to me, if the Scriptures be true? What objects do I propose by maintaining their authority? Have I any interest at stake?' Ah, my friends! the greatest interest; that interest, without which, your very beings could not be a blessing: That interest, without which, all your hopes must be swept away: That interest, without which, every thing beyond the grave, must be awful and horrid darkness, while we are in the present state: An interest, which, if lost, we are robbed of every comfort—of every consolation—of every joy—of every peace. May you find, and bind it to your hearts, and live for ever in the light of God. Amen!"

The eight remaining Lectures were delivered by Dr. Hunter, and discover the same brilliant eloquence displayed in the Author's other works. Lecture V. opens the plan of the succeeding Discourses, under the following propositions:—1. That the religion of Jesus Christ is entirely conformable to all the ideas of Deity, which we are enabled to form by the exercise of our own reason, on a serious contemplation of the great universe; in other words, that it is the true, and only, religion of nature:—2. That it is universally congenial to the constitution and frame of the human mind:—3. That it is most happily adapted to the feelings, necessities and expectations of the human heart, at every successive stage of man's existence:—4. That it is our most infallible guide, and our securest guard, amidst all the vicissitudes of this transitory life:—5. That it is the strongest and sweetest cement of human society:—6. That it is the satisfactory interpretation of the mystery of Providence: and—7. That it constitutes the grand proof of immortality, and exhibits the only rational display of a life to come.

Without depreciating the character of any of these Discourses, we may venture to ascribe peculiar merit to the Eighth, which discusses the third proposition from Luke xxiii. 39—43, and shews how admirably Christianity is adapted to the various circumstances of human life; and with an extract from this, (p. 245.) we shall conclude the present article of Review.

"We

"We conclude with leading your attention, in the fifth and last place, to that singular and affecting instance of human misery, and of divine mercy, which is the subject of the history read at the opening of this discourse; for to adduce every instance to our purpose were the work not of a Lecture, but of a whole life.—We have here a man in a state of dreadful extremity, such as even this valley of tears exhibits not every day. A man floating on the confines of two worlds, in all the agony of bodily torture, pursued with all the remorse of an accusing conscience, telling him that he suffered justly, that he was receiving the due reward of his deeds; a man alarmed with the overwhelming apprehensions of instant judgment, and a miserable eternity. The hand of the executioner is lifted up to strike the blow which is to extinguish hope for ever, and, terminating bodily pain for a season, to let loose upon the soul the worm that dieth not. Awful interval, but not given up to the blackness of absolute despair! All is not lost, for the sinking eye can yet supplicate, and the faltering lips pronounce a request. "Lord, remember me when thou comest into thy kingdom!" Who is this that calls Jesus Lord, now that he is despised and rejected of all men; now that his disciples have forsaken him and fled; now when they that see him laugh him to scorn; now that his strength is dried up like a potsherd; and his tongue cleaveth to his jaws, and he is sinking into the dust of death? Who is he that ascribeth to him a kingdom, at this hour and power of darkness, when earth has renounced him, and the rays of heaven are intercepted, and hell triumphs? Who is he that prays to one who has resigned the power of saving himself? O man, great is thy faith! Against hope thou believest in hope; and thy hope shall not make thee ashamed. And who is He that from yonder triumphant ignominy disposes of heavenly thrones, who opens and shuts at his pleasure the everlasting doors of the invisible world, who plucks the trembling creature as a brand out of the burning, and transports the prisoner of hope into the paradise of God? He on whom help is laid, the Lord mighty to save, even to the uttermost, them that come unto God through him, seeing he ever liveth to make intercession for them. Thus, then, from the sweetest, mildest, meekest condition of human life, to the most dreadful extreme of depravation, and criminality, and distress, the gospel becomes "all things to all men;"—the instructor of babes, the consolation and joy of old age, the provision of poverty, the monitor of riches, the refuge of the miserable."

Sentimental Beauties, from the writings of Dr. BLAIR, selected with a view to refine the taste, rectify the judgment, and mould the heart to virtue, 4th edit. 12mo. pages 326, 43. London, John Wallis.

Dr. Blair's Sermons have long been considered as a model of elegant and classical composition, which may be admitted with allowance for a few Scottish idioms. Although the Dr. is not always perfectly evangelical, he abounds with fine sentiments on the perfections of Deity, the conduct of Divine Providence, and the Christian Morals; and it is of such passages that the present volume principally consists. We agree with the Editor that, whoever "Carries a book of this Nature in his pocket, will be able to redeem many valuable hours: Not to say how useful it must be to have such a Monitor at hand; from how many scenes of dissipation it may guard, or how many acts of folly it may prevent."

The present Edition contains more than double the number of Extracts in the former; and we observe with pleasure, that they are not frittered down into mere Proverbs, as is too frequently the case in works of this nature.—The additions are from the two last volumes of Dr. B's Sermons, with some useful passages from his Lectures.

SINGLE.

SINGLE SERMONS.

The True Patriot, a Sermon, preached before the Military Association of the united Parishes of St. Andrew, Holborn, and St. George the Martyr, at John's Chapel, Bedford-Row. By R. CECIL, A. M. 40 pages, 8vo. 1s. Rivingtons.

THOUGH the contracted nature of our Review, will not permit us to announce all the Single Sermons, which come before the Public, and in general, we pass over those on political occasions; this and the succeeding one, we conceive merit an exception. The text, from 1 Sam. xvii. 29, is striking and appropriate, and adapted with judgment to the present occasion by the following general observation: "Extraordinary occasions warrant extraordinary exertions; in which rightly to engage, distinguishes the good Citizen and the Christian."—In this Discourse, Mr. C. at once justifies his fellow-citizens in associating in defence of themselves and families, their country and religion; and at the same time properly cautions them, lest while they profess to be defenders of the Faith, they should themselves perish in unbelief. To those acquainted with Mr. C.'s composition, it may be unnecessary to add, that the style is neat, the spirit meek and evangelical, and the observations pertinent and judicious.

A Sermon, preached Aug. 13, 1798, before the Reading Association, &c. at the consecration of their colours. By R. VALPY, D. D. F. A. S. Chaplain to the Association, 8vo. 36 pages, 1s. 6d. Reading, Burdon, London, Elmsly and Bremner, &c.

This discourse also, as we have already hinted, is clearly distinguishable from the general run of moral, political, or military harangues. The author considers the present state of Europe, and comparing it with the scripture prophecies, commences the reign of Antichrist, in A. D. 538, when the Goths were driven from Rome, and Vigilius purchased the popedom; from whence reckoning 1260 years, the period of his continuance, he finds his fall in the present year, in which the Pope has been driven from his dominions. The Doctor, adds "How far the destroying monster of the French Republic, like Alaric, and the other savage conquerors, who were employed as the scourge of Divine vengeance to punish the Romans, may be destined to fulfil the collateral prophecies concerning the fall of the Ottoman Empire, and the restoration of the Jews, a short time will, perhaps, determine: for all these things must come to pass."

In the close of the discourse, Dr. V. gives some excellent advice to his military audience, on the importance of being Christian soldiers, and of fighting the good fight of faith. In a note, p. 28. the Dr. makes honourable mention of the exertions of the Missionary Society, and expresses an ardent wish for the universal spread of the Gospel and its blessings. The text is Matt. xxiv. 44 "Therefore be ye also ready!"

Of the consecration prayer, and the speeches on delivery of the colours, we say nothing.

ERATUM in last Month's Mag. p. 448, line 3, for "Bishop of Badwin," read "Bishop of Budweis."

POETRY.

P O E T R Y.

▲ PRAYER
FOR THE MISSIONARIES GOING
TO THE SOUTH SEAS.

JESUS, our Lord, thy kindness shew,
Secure them from each snare and woe,
And guard them by thy pow'r:
Thro' trackless deeps be thou their guide,
Their fears dispel, their wants provide,
And blessings on them show.

O fill their souls with joy and peace,
Faith, and its holy fruits increase,
And on them shed thy smiles!
Prepare their hearts with ev'ry grace,
To teach benighted souls thy ways,
In distant Southern isles.

With joy may they their brethren meet,
With pleasure hear them all repeat,
The wonders God has done!
And in the blest employment join,
Till, in the heav'ns above, they shine
Far brighter than the sun.

~~~~~  
THE MOURNING RING.

*In suā gratia parvis.*

LITTLE, circling, shining thing!  
Dying Friendship's gift—a Ring!  
Dost thou now this finger grace?  
Let me then thy meaning trace;  
Thou shalt teach me to be wise,  
Wisdom more than gold I prize.

In thy circling form I see  
Th' emblem of eternity;  
In the gold of which thou'rt made,  
Is eternal wealth pourtray'd.  
While the dear departed Name,  
Oft re-kindles Friendship's flame;  
In the date of life I see,  
Man at best is vanity.  
While the solemn day of death  
Tells me I must yield my breath;  
Each instructive word is found  
Well inscrib'd on darkest ground;  
Thus the legend seems to say,  
How earth's *sedes* ties decay!  
Joy must yield to certain grief,  
Death, however, brings relief.

Little, circling, shining thing!  
Mournful, but instructive Ring!  
Thou can't teach me to be wise;  
May I look beyond the skies!

Earthly friendships all must end,  
May I chuse an heavenly Friend!  
Let my name engraven stand,  
Like a signet on his hand;  
Then, when death itself shall come,  
Faith shall triumph o'er the tomb;  
When the griefs of life are o'er,  
Friends shall meet to part no more.  
Jesus is the best of friends,  
For his friendship never ends.

IOTA.

~~~~~  
LINES WRITTEN UNDER
AFFLICTION.

WHENCE this unusual languor o'er
my mind,
This chilling stupor, that pervades each
sense?
Pensive I sit, each active power confin'd,
No more I'm charm'd with Pleasure's
fair pretence.

Ah, where is ease and sprightly vigour
 fled?
Where are the hopes with youth so lately
gave?
Delusive all; Affliction bows my head,
And Death, in spite of Time, prepares the
grave.

But whether must my wand'ring spirit go,
When death's cold hand shall cut the
brittle tie?
Must I be banish'd to the shades of woe,
Or, borne on Seraph's wings, ascend on
high?

A thousand guilty fears my heart corrode;
Ten thousand sins appear in dread array:
Where must I fly to shun an angry God?
Ah! to what unknown region wing my
way?

Methinks I see my dear Redeemer stand,
With mercy floating in his languid eye;
And while to Calv'ry's mount he points
his hand,
"Sinner, (he cries) there did thy Savi-
our die."

"Behold my side—Behold my hands and
feet—
"Behold the fountain which can make
you whole!
"Dispel your fears, here find a safe re-
treat;
"Here rest your weary burthen'd sin-sick
soul.

Thou God of mercy, wise, and just, and
good;

O shed thy influence upon my heart;
Shew me my interest in a Saviour's blood;
Then gladly with the world itself I'd part.
Cold Bath Fields. ANNA BAILY.

TEMPTATION AND DESERTION.

OH! help me, Lord! else Satan's power
Will sink my burden'd heart:
I can sustain his rage no more,
Oh bid the foe depart!

Into the poor distracted breast
Ten thousand woes the powers
Deprives me of my evening rest,
And joy of morning hours.

Nor radiant sun, nor sparkling stars,
Can yield me one delight;
Nor the gay glories Nature wears,
Can entertain my sight.

Nor faces of my dearest friends
Can the least joy impart;
Nor the rich balm the Gospel sends,
Can heal my wounded heart.

'Tis darkness all I, no smiling God
Supports me with his peace;
No more Immanuel, with his blood,
And promises and grace.

Alarming horrors clothe my sides,
And veil their wonted light;
Hide all their beauties from my eyes,
Involv'd in gloom of night.

Thus overwhelm'd in grief I lie,
Perplem'd by hell and fear;
Uphold me heaven! or else I die,
Or drop into despair.

O could I find some silent cave,
Remote from light and day;
There wou'd I make my darksome grave,
And weep my life away!

JUNIUS.

PSALM LXXXV. 3.

NOW let my soul await thy word,
Thou God who hearest prayer;
I'd listen to thy voice, my Lord,
And cast on thee my care.

Peace to thy people, and thy saints,
Thou graciously wilt give;
Thou art all ear to their complaints,
And ready to forgive.

O speak with efficacy, sweet,
And cheer my drooping soul;
And let me feel thy power is great,
And can my sins controul.

From thee I wou'd no more backslide,
No more to sin return;
Lest God his face again thou'd hide,
And I again thou'd mourn.

Uphold me, Lord, or I shall fall;
Guide me, or I shall stray;
Sooner than turn aside at all,
May thorns hedge up my way.

Use just what means thou see'st best,
Thy word, thy staff, thy rod;
May I, henceforth, be ever blest
With nearness to my God. R.

ON BURNING PAIN: "AGE OF REASON."

At Eling Barracks, Aug. 3, 1798.

INSTRUMENTS of curs'd delusion,
Old companions, we must part!
Much too long to my confusion,
I have held ye near my heart.

Once I knew the Lord of glory,
Once I joy'd to seek his face;
Doubted not the sacred story
Of his sufferings and grace.

But too soon the power of evil
Drew me from the narrow way;
And mine enemy, the devil,
Led me more and more astray.

I deny'd the Lord who bought me;
(Saints beheld and mourn'd my fall)
Yet his tender mercy sought me,
And restored my wandering soul.

Thou alone art worthy, Jesus;
Husband of thy church, and Head;
Honour, everlasting praises,
Shall to thy free-grace be paid.

Now consume, thou book pernicious!
Your destruction gives me joy;
You can do no harm when athes,
Better you should burn than I.

JULIUS, S. D. Reg.

LOVE OF CHRIST.

I LOVE thee, Lord, but ah! how small
Is my weak love for thee,
To that unbounded love of thine,
For such a worm as me!

I love thee, Lord, in all thy ways,
I love thy might and pow'r;
I love, but ah! how small the love!
Lord make me love thee more!

I fain wou'd love thee, Lord, but I
Forgetful am of thee;
O could I love thee as I ought,
Or love as God loves me!

G. M. N.



EVANGELICAL MAGAZINE.



Rev.^d M.^r R. ANLEZARK,

Stockport
Cheshire

Published by T. Chapman, 131 Fleet Street, Dec^r 15, 1848.

SUPPLEMENT
TO THE
Evangelical Magazine,
FOR THE YEAR 1798.

LETTER FROM A SAILOR.

Ship Bellorophon, Mediterranean, Sept. 14, 1798.

DEAR SIR,

I HAVE now, with pleasure, taken up my pen to inform you of the Lord's goodness in saving my life, when so many of my fellow-creatures have fell by the enemy's shot. I suppose, before this time, you have heard of the engagement between the English and French fleets off Alexandria (Egypt). I sent to you from Syracuse, the 20th July last, which letter I hope you have got, and now I wish to inform you of the Lord's mercy to me.

We left Syracuse harbour July the 23th, after getting wine, water, and bullocks, for the fleet, and went again in search of the enemy, the 20th July. The 23d we received intelligence that they were seen off Alexandria, unto which place our fleet immediately sailed, and on the 1st of August made the land of Egypt. At three o'clock in the afternoon we saw them at anchor and in order of battle, being 13 sail of the line and four frigates. Our Admiral made the signal to prepare for battle at anchor, and our ship cleared for action. At a quarter past six o'clock beat to quarters; the enemy at this time hoisted their colours. At half past six began to engage, and soon after the van ship of the enemy's line was dismasted, our ships still engaging as they run down their line. At seven o'clock we let go our anchor alongside and came within half pistol shot of the L'Orient of 128 guns, the French Admiral's ship. Now a very heavy fire commenced between that ship and our's, they firing prodigious quantities of grape and musquetry shot, which wounded and destroyed a great number of our men. Now our

main and mizen masts were shot away. At nine o'clock our antagonist began to slacken his fire, which encouraged us to double ours upon them, though at force so greatly superior to us. At this time our Captain and Master were both wounded; the first, second, and fifth lieutenants were killed, and most of the seamen and mariners on the poop or quarter deck were either killed or wounded, besides a number on the main and lower gun decks. At ten o'clock, perceiving the L'Orient on fire in several places, we cut our cable and set the sprit sail, the only remaining sail we had. Here I would wish to declare the Lord's goodness, for at this time our wreck being part overboard, which prevented our way through the water, we must have drifted down to some of the French ships, which at this time had not been in action, and to all appearance, we must have been sent to the bottom; but God was with us, for the wind at this very juncture came in our favour, so that we were carried from them. I never was more resigned in my life, and can say, unworthy as I am, the Lord was with me.

Our foremast at this time going over the larboard bow, the enemy in the mean time keeping a very heavy fire upon us from the rearmost ships, raked us very much, as the light from the L'Orient, which was now all in a blaze, gave them a full view of our disabled condition: but the wind being now favourable, we set what sail we could upon the stumps of our masts, and cut the wreck away from the ship, as that prevented our way through the water. Our ship had now caught fire in several places, by the enemy's firing carcass shot into us, which we happily got out without doing much damage. At eleven o'clock, the L'Orient, which we had been engaging, was blown to atoms with a most dreadful explosion. Two of her men we took out of the sea, and saved their lives, but we find that eight hundred men perished when she blew up. At two o'clock on Thursday morning, we came to anchor in seven fathoms water, and then buried our dead which were not thrown overboard in the time of the action. We were now fully employed in clearing our ship of the wreck of the masts and boats which were all shot to pieces. At eight o'clock this morning one of the enemy's frigates coming to us and seeing our disabled condition, we beat to quarters and cleared our main lower gun decks for action. The quarter deck guns were disabled by the engagement in the night, but one of our ships came to our assistance, upon which the frigate ran back to the rest of her shattered fleet. The two

fleets were in action the whole night, though still at anchor: we were at anchor two leagues from them.

Soon we saw a ship of 74 guns and a frigate of 40 guns set fire to and blown up, and a frigate of 36 guns run on shore by our fleet.—This afternoon two ships of the line and two frigates belonging to the enemy went to sea; the Audacious, a 74 gun ship came down and anchored close to us, to give us what help she could. We found our loss to be 49 killed, and 148 wounded; and now we got up jury masts and made the ship fit for sea, but she is very much damaged; it will be well if she makes England. Eleven more men have died of their wounds since the action, which makes the killed list amount to 60.

We took and destroyed in all 10 sail of the line and two frigates. Our fleet consisted of 13 sail of the line, one 50 gun ship, and a brig. I have only sent you particulars concerning our own ship, being what I saw, and the Lord be praised that I can give you this information, instead of being cut off!—Here, sir, you may admire the goodness of the Lord to me, who am not worthy of the least of his mercies: while I am from the Church of God, I hope the Lord will fulfill that promise to me, Ezek. i. 16. "Thus saith the Lord God, although I have cast them far off among the Heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." I can truly say, that I have seen as happy days in this ship as ever I have seen in all my life; for I have seen the Lord's goodness and mercy following me in all my troubles, so that I am obliged to confess, from experience, that God is good to Israel; and while I live I hope never to forget it, for he has fulfilled that promise to me, Psalm l. 15. "Call upon me in the day of trouble, and I will deliver thee." The Lord grant I may glorify him!

If I never come home, yet pray for me, for I see myself so weak, and feel myself so corrupt, that nothing but his Almighty arm can hold me up.—May the Lord of heaven and Earth keep the younger members of the church from falling as I have done!—He is just in banishing me from his ordinances, but yet I hope he will fulfill his promise to me, Ezek. xxxiv. 11 to 16. "For thus saith the Lord God, Behold I, even I, will both search my sheep and seek them out; as a shepherd seeketh out his flock, &c.—I will seek that which was lost and bring again that which was driven away, and will bind up that which was broken, and will strengthen

strengthen that which was sick ; but I will destroy the fat and the strong, I will feed them with judgment."—I trust you will join me in your prayers for it, and I have some hope that the Lord will fulfil it in me, but he must be enquired of for these things. I should be glad to have public thanks offered for me the next Lord's Day after you receive this, for my late temporal salvation, on the 1st and 2d of August.—Now the Lord be with you and yours, and the household of Faith ! Pray give my love to our pastor ; am sorry I have not heard from him, as a letter from him and you would be very acceptable to me and my brethren with me, who I believe are godly men and have been of great service to me ; we are seven in number. Letters come often to this ship, but none for me ; yours was the last I received dated December 97.—The Lord be with you and yours, and keep you in a land of liberty, there to enjoy the fruits of your labours and to sit under your own vine and fig tree, none making you afraid !—You know I am brought here by my own rash and inconsiderate conduct ; but I hope I shall yet once more be brought to worship with you, and my family around me, in my own land ; mean time I beg to be remembered to all my friends ; shall be glad to hear of their welfare, and that the Lord may be with them all is the prayer of

Yours sincerely,

J. W.

P. S. I have sent to none but you—therefore if you hear of my wife, or my father and mother, let them know I am yet spared as a monument of mercy. We put into St. Augustin's Bay, Sicily, September 16th and left it 21st, so here we got water and fresh beef which we greatly wanted, as we were on short allowance and the wind not fair.

Dear sir, my dear children cost me many an unhappy hour ; let me know where they are, and how they do ; the Lord forgive me for leaving them !—Got safe into Gibraltar 18th October after a very long and bad voyage ; but the Lord, who orders all things, has brought us to port. We have been short of every thing since the action, as you will suppose.

I believe this ship will come to England soon, as she is a proper wreck.

ON

ON UNION WITH CHRIST.

THE union of a believer with Christ is so intimate, so unalterable, so rich in privilege, so powerful in influence, that it cannot be fully represented by any description or similitude taken from earthly things. The mind, like the sight, is incapable of apprehending a great object; without viewing it on different sides. To help our weakness the nature of this union is illustrated in the scripture by four comparisons, each throwing an additional light on the subject, yet all falling short of the thing signified.

In our natural state we are driven and tossed about by the changing winds of opinion and the waves of trouble, which hourly disturb and threaten us upon the uncertain sea of human life. But faith, uniting us to Christ, fixes us on the Rock of Ages, as a sure foundation, where we stand immoveable, though storms and floods unite their strength and violence against us.

By nature we are separated from the divine life, as branches broken off, withered, and fruitless; but faith ingrafts us into Christ, the living Vine, from whom, as the root and stock of all fulness, a constant supply of sap and influence is derived by all the mystical branches, enabling them to bring forth fruit unto God, and to preserve and abound therein.

By nature we are hateful and abominable in the sight of a holy God, and full of enmity and hatred towards each other. By faith, uniting us to Christ, we have fellowship with the Father and the Son, and joint communion amongst ourselves, even as the members of the same body have each of them union, communion, and sympathy with the head, and with their fellow members.

In our natural state, we were cast out naked and destitute, without pity and without help; but faith, uniting us to Christ, interests us in his righteousness, his riches, and his honours. Our Redeemer is our husband; our debts are paid, our settlements secured, and our names honourably changed.

Thus the Lord Jesus in declaring himself the foundation, root, head, and husband of his people, takes in all the ideas we can frame, of an intimate, vital, and inseparable union. Yet all these fall short of truth, and he has given us one farther similitude, of which we can by no means form a just conception, till we shall be brought to *see him as he is*, in his kingdom—"That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us!"*

* John xvii. 21.

Well may we say, what hath God wrought! How inviolate is the security, how inestimable the privilege, how inexpressible the happiness of a *believer*? How much is he indebted to the grace of God! He was once afar off, but he is brought nigh to God by the blood of Christ; he was once a child of wrath, but he is now an heir of everlasting salvation. How strong, then, are his obligations to walk worthy of God, who has called him "to glory and to virtue!"

VIGILARIUS.

THE KINGDOM OF CHRIST.

"MY Kingdom is not of this world," says Christ; it is not like unto the kingdoms of this world, many of which shine in exterior grandeur. It is a spiritual kingdom. All things that belong to it are spiritual, not worldly, and have not much influence to strike the carnal mind. Christ himself, who is the Sovereign of this kingdom, when in the world, was not arrayed with grandeur, nor surrounded with exterior pomp like an earthly king; but on the contrary came clothed with humility, and surrounded with poverty: hence it is said by one of the Prophets, "Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem. Behold thy King cometh unto thee; he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass." How unlike to an earthly king was the Lord Jesus! "Though the foxes have holes, and the birds of the air have nests, yet he had no where to lay his head." He appeared "without form or comeliness, as a root out of a dry ground," not to be desired.

His throne is not an earthly one, like those of worldly potentates, but divine and heavenly. "The Lord has prepared his throne in the heavens," and he is seated upon it, "to establish it with justice and judgment, world without end;" and from thence he scatters his favours to the poor and needy.

His ensigns of royalty are not such as the princes of this world wear; he has a sceptre, but not like theirs. A sceptre, denotes power and authority, and these the Lord Jesus possesses and exercises over his people with gentleness: he rules by a sceptre, but it is the sceptre of his word and Spirit. "I am not ashamed," says the Apostle, "of the gospel of Christ;" Why? because "it is the power of God unto salvation." This rod, or sceptre, "the Lord has sent out of Zion," and to this should we yield subjection.

The

The subjects of Christ's kingdom are not carnal and worldly men, but men of nobler extraction. They are born from above, they are the children of God, who, says the apostle John, "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God: of his own will begat he us by the word of truth, which liveth and abideth for ever." Should not then all who pretend to be subjects of this spiritual kingdom, conduct themselves as spiritual men, raising their affections to divine and spiritual things?

The mode of administration in Christ's kingdom, is different from the administration of the kingdoms of this world; it is a spiritual administration not conducted with carnal policy: nor are the subjects thereof at any time forced to comply with its mandates, contrary to their wills, for the Lord makes his people willing as well as obedient "in the day of his power;" he works in them "to will" as well as "to do of his good pleasure;" he draws them with "the cords of love as with the bands of a man: not by might nor by power, but by the spirit of the Lord," the administration of King Jesus, brings every thing into sweet subjection. The laws of this kingdom are also spiritual, and divine; human laws are necessarily imperfect; but "the law of the Lord is perfect, converting the soul; the statutes of the Lord are pure, making wise the simple;" and they reach to the very thoughts of the heart, as well as outward actions.

The promises which Zion's King makes to his subjects are chiefly of a spiritual kind; they are exceeding great and precious promises; he promises pardon, justification, righteousness, and everlasting life.

Who would not wish to be a subject of such a kingdom, to serve the best of kings, the King of heaven, who rules with justice and equity, who is just, merciful and kind, who preserves good order in his kingdom, and who will protect and defend his subjects from all their enemies? Unto him be glory and honour for ever, Amen. E. Y.

REFLECTIONS ON ISAIAH ii. 22.

"Cease ye from Man whose breath is in his nostrils."

MISPLACED confidence, both as it respects things of a temporal and of an eternal nature, is, of all the mistakes to which human nature is subject, perhaps, the most common, and, in its consequences, the most fatal.

Not to mention the trust which is put in uncertain possessions, in things which are inferior to him, that trusts in them; how strong are the motives contained in the sacred page against trusting in an arm of flesh? A curse is denounced against all such confidence. "Cursed is man that trusteth in man, and maketh flesh his arm."

In the above passage we have a remarkable representation of the frailty of man, as it respects his present duration, which seems to convey a cogent argument against human confidence, even in things of a terrestrial nature.

And not only in this, but in many other parts of holy writ, the precariousness and mutability of human existence is set forth in the strongest language. The days of man are compared to *grass*, and his glory to the *flower of the field*, which is swept away with every breeze. His life is considered as a *vapour*, which, ere it is scarcely observed to ascend, vanisheth away! And, as the weaver's *shuttle* passeth from hand to hand, as it were, in the twinkling of an eye, so man passeth through time into eternity. And, perhaps there cannot be found a more striking description of the vanity of man, than in the above short sentence selected from the Prophet Isaiah---"*whose breath is in his nostrils.*"

And yet, so mysterious are the ways of Providence, what a train of affecting circumstances are often seen to follow the departure of the breath of a single individual! The whole state of a flourishing *kingdom* is sometimes overturned at the death of its sovereign; and thrown into anarchy and confusion: *churches*, are often disunited, if not dissolved, by the loss of their pastor: *Families*, are disarranged and scattered at the departure of their head: and *individuals* are precipitated at once from comparative affluence into the abyss of human misery, by the decease of a tender relative.

So fleeting are surrounding things, that some of the most important concerns relative to the present life, seem pendant by Providence, upon a single link, in a long chain of circumstances; and, if once that link gives way, the whole chain falls to the ground.

This, then, is not the Christian's rest; it is polluted; it hath no foundations; it is always fluctuating; ever changing: Happy they who are heirs to an immortal inheritance! Thrice happy they

whose hopes arise

"Above these ruinable skies;"

Man, then being in his best estate, altogether vanity and dust,

dest, how cogent the argument to cease from confidence in a Being so vain and uncertain. And, if to the uncertainty of his present existence, we add, the mutability of his disposition, that he is captivated one moment by an object, which the next moment he abhors, how little is he to be depended upon! He, and he only, is worthy our implicit confidence who knoweth no change; in whom is everlasting strength, and whose mercy endureth for ever. In him, we are encouraged to trust with all the powers of our souls; and they who trust in him shall never be confounded. But those who live and die without Faith in him, shall find all inferior confidences slip from beneath their feet, until they are overwhelmed in everlasting ruin.

CHRISTOPHILUS.

LATE CONVERSION.

IN the year 1789, one Daniel Thornton, of Crowle, in Lincolnshire, departed out of this world into the world of spirits, aged 85. He had through life maintained the character of an honest, industrious man, and he dwelt much on his old stock of civility in doing justly, but knew nothing in reality of loving mercy, and walking humbly with his God, until a few days before his death. He had been so deaf for some years, that it was quite troublesome to speak to him, and his wife was quite blind, and 87 years of age; so they were literally and spiritually deaf and blind; and what was more distressing, they were ignorant of their own state. For he had been spoke to often concerning his self-righteous and legal dependance; but could not be moved from such a dead hope. It pleased the Lord in his Providence to send an itinerant preacher to be his tenant and next neighbour, who being moved with compassion towards this aged couple, felt a desire to be made useful to their souls, especially the old man's: of course he took the liberty as opportunity offered to converse with him about spiritual things. About ten days before his death, he was laid on a sick bed, and as they were carrying him into the house for the last time out of the garden, his friend (the preacher) was returning from his round in preaching, and followed him into the house. When they had laid him on the bed, and he was a little recovered from his fatigue, and able to speak, he looked earnestly on his attendant and said, "Sir, this is hard work." His friend said little to him then, but went again the next morning, and spoke

spoke freely concerning the love of Christ to poor sinners; and, as he was able, set him forth in his crucifixion as the only name by whom sinners could be saved; observing how blessed the person was who could say with Paul, "He hath loved me, and given himself for me." On this the old man said, "Stop, sir," and, after a pause, "will you please to repeat those words again?" On their being repeated he cried, "O blessed words!" When asked if he thought Jesus died for him? he replied "Yes I believe, I hope, he did." "Then," said his friend, "you see yourself a lost sinner and incapable of saving yourself." He answered, "I am a guilty creature, not able to do any thing of myself to save my soul." From this sight evangelical sorrow flowed, and he was heard often to pray fervently to the Lord to have mercy on his poor soul; and at times, giving praise that he was visited in mercy and not consumed.

After this, whenever his friend went to visit him, he used to be careful to have his wife brought in to hear him read and pray.—He said that (many years ago) he had often read the 53d Chapter of Isaiah but never knew the meaning until his last illness.—The last night he lived, the old man being asked how he found himself, he said "I am greatly oppressed," for he drew his breath very hard. His friend said, "The Lord is able to let the oppressed go free;" to which he replied, "I know he is."—"Then with such a hope you are not afraid to die?"—He said "No, I look for the Lord's coming every day and every night," and with both his hands squeezed those of the preacher, saying "may God bless you everlastingly!"—The writer of this narrative must observe three circumstances in providence attending this subject: 1st. "That he was obliged to remove from Haxey to Crowle, because it did not suit him to remain where his predecessors had always resided." 2d. That finding an unusual inclination to return home instead of going to another village to preach on that night, he by so doing had an opportunity, at the juncture of time, to see the old man, and follow him into the house. 3d. For the last week of his life he could hear as well as in younger years; so that his natural, as well as spiritual ears were unstopped.

Reader, whoever thou art, reflect on the mystery of divine providence in bringing the hidden ones of God, and sheep of Christ, to the knowledge of salvation; and remember that He who shed his blood on the Cross, laid in the grave, rose again and ascended into glory, is as able to save

save now as he was a dying thief and a persecuting Saul in their days; and without an interest in him thou must be miserable both in this world and that which is to come.

On the other hand, these instances should encourage none to presume on a late repentance, since we have no promise either of the opportunity, or of the grace in a dying hour. Beside he that defers repentance till to-morrow, has a day more to repent of, and a day less to repent in. E. D.

REFLECTIONS ON 2 SAM. iii. 1.

NOW there was a long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

Scripture history is highly interesting and instructive; and, when accommodated with judgment to the circumstances and characters of believers may be productive of the happiest effects. We are informed by *Isaiah* that "The youths shall faint and be weary, and that the young men shall utterly fail, but they who wait upon the Lord shall renew their strength, &c.—" The righteous shall hold on his way, and he that hath clear hands shall be stronger and stronger."—The above historic passage may afford the following serious reflections, inasmuch as Scripture history will always serve, more or less, to illustrate Scripture experience.

1. Grace and nature are as distinct and as opposite as was the house of David and the house of Saul. Nature is proud, passionate, self-willed, and revengeful. Grace is meek, patient, resigned, and devout.

2. The contention between these two principles is painful and powerful. Paul found it so. See Rom. vii.

3. Where there is no grace, there will be no struggle, no victory, and consequently, no crown.

4. The side we take here, will determine our character hereafter: David or Saul: Christ or the world.

5. When a man is convinced that he is on the wrong side, it is right to change, and must and will be best in the end. O may my soul be found on the Lord's side!

6. When a poor sinner revolts from Satan and flies to the Redeemer's standard, angels in Heaven rejoice. "There is joy in Heaven over one sinner that repenteth."

7. Wicked men must weaken and come to ruin at last,

as did *Saul, Pharaoh, Balaam*, and others. See *Psal. lxxviii. 35. 36.*

8. The strength of grace consists in an holy confidence in God, attended with an unabating zeal for his service and glory. This proposition might be fully confirmed and beautifully illustrated by a statement of the characters and conduct of *David*, and of *Paul*. But as *brevity* is my object, I forbear to enlarge.

9. The strength of some men's profession lies altogether in their connections—worldly interest—or (what is still worse) in spiritual pride.

10. It is a matter highly promising, when we find sin weakening, and grace gaining daily strength.

11. The military have a method of *starving* an enemy to submission: thus we must starve our lusts, and it will be no cruelty to do so. Our lusts will be our ruin if they are not ruined.

Reader, if the house of *David*, if divine grace, grows stronger and stronger in *you* it will be abundantly evident in the spirit of your prayers—the holiness of your conversation—and the uprightness of your conduct.

OLIGOS.

SOUTH SEA MISSION.

THE following sentiments of Capt. Cook, extracted from his life written by Dr. Kippis, point out to the public the benefit the natives of the South Sea Islands may hope to receive from the Missionaries.

“It is an observation of great importance, that the future felicity of the inhabitants of *Otaheite*, and the *Society Islands*, will not a little depend on their continuing to be visited from Europe. Our Commander could not avoid expressing it as his real opinion, that it would have been far better for these poor people, never to have known our superiority in the accommodation and arts which render life comfortable, than, after once knowing it, to be again left and abandoned to their original incapacity of improvement. If the intercourse between them and us should wholly be discontinued, they cannot be restored to that happy mediocrity in which they lived before they were first discovered. It seemed to Capt. Cook that it was become, in a manner, incumbent upon the Europeans to visit these islands once in three or four years, in order to supply the natives with those conveniences which we have
intro-

introduced among them, and for which we have given them a predilection. Perhaps they may heavily feel the want of such occasional supplies, when it may be too late to go back to their old and less perfect contrivances, contrivances which they now despise, and which they have discontinued since the introduction of ours. It is, indeed, to be apprehended, that by the time that the iron tools, of which they had become possessed, are worn out, they will have almost lost the knowledge of their own. In this last voyage of our Commander, a stone hatchet was as rare a thing among the inhabitants as an iron one was eight years before; and a chisel of bone or stone was not to be seen. Spike-nails had succeeded in their place; and of spike-nails the natives were weak enough to imagine that they had gotten an inexhaustible store. Of all our commodities, axes and hatchets remain the most unrivalled; and they must ever be held in the highest estimation through the whole of the islands. Iron tools are so strikingly useful, and are become so necessary to the comfortable existence of the inhabitants, that, should they cease to receive supplies of them, their situation, in consequence of their neither possessing the materials, nor being trained up to the art of fabricating them, would be rendered completely miserable. It is impossible to reflect upon this representation of things without strong feelings of sympathy and concern. Sincerely it is to be wished, that such may be the order of events, and such the intercourse carried on with the southern islanders, that, instead of finally suffering by their acquaintance with us, they may rise to a higher state of civilization, and permanently enjoy blessings far superior to what they had heretofore known."

Dr. Kippis's Life of Capt. Cook. p. 405.

CONSIDERATIONS TO PROMOTE PEACE AND UNANIMITY AMONG CHRISTIANS.

"**B**E of one mind, love as brethren; and be at peace among yourselves," were apostolic injunctions, which will ever be binding on all professing Christians. If they be what they profess, they have a participation of the Spirit of Christ, which was, and is, and ever will be, a spirit of peace and love. If Christians strive, if they contend earnestly, let it not be about words, names, forms and circumstances in religion, in which the wisest of men may, and

do differ; but, let it be against the common enemy; let it be for the essentials, in which they are all agreed. Let them "strive together for the faith of the Gospel;" let them "contend earnestly for the faith once delivered to the saints." But let them not fall out among themselves by the way, merely because they cannot all think exactly alike concerning certain unimportant circumstantialia. To prevent their zeal from raging against one another; and to promote unanimity, peace and love among themselves: let them consider the relations in which they stand connected; the imperfections common to them all; the advantages given to their enemies by means of their own imprudent quarrels; and particularly, their own comfort, strength and beauty, when they dwell together in love and unity.

By nature, they are fellow-creatures, fellow-sinners, and fellow-mortals; yea, they are children of wrath, and of disobedience; as such it was no wonder that in times past, they served divers lusts and pleasures; and lived in malice and envy; but as Christians, they are new creatures. They are begotten, born or quickened by one and the same Spirit. They partake of the same principle of divine and spiritual life; and are towards God, of one heart, and one soul. They have one Father, and as such, are brethren. Collectively, they are the family and household of God. They are fellows in many respects: fellow-citizens, and fellow-servants; fellow-travellers, fellow-soldiers, and fellow-sufferers. They are fellow-heirs of exceeding great and precious promises; and, by and by, will be fellow-heirs of an exceeding and eternal weight of glory. Ransomed by the same precious blood, and regenerated by the same good Spirit, they enjoy the same liberty; they act from the same motives, by the same rule, and to one and the same end. They are connected and cemented together by the closest and strongest ties. They are living stones, built up a spiritual house, an habitation for the living God. They are not only members of the same family, but even branches of one and the same Vine. They all derive sap from the same root, that they may produce abundantly the same precious fruit.

If such considerations will not preserve unanimity among the saints, let us in the next place consider, that they have no reason to be hard one upon another, because there are many imperfections common to them all. Far be it from any of them to set up for infallibility: they know that in many things they all offend. The most discerning of them see only through a glass darkly. It is no uncommon

uncommon thing for them to think differently at different times; to live to alter their opinions of certain points, concerning which, they had before been far too confident. When fallible mortals exclaim, "The temple of the Lord, the temple of the Lord are we," and that in exclusion of all others, they do but proclaim their own arrogance. While so many imperfections remain, we must not expect in all things to see exactly alike. In little matters there will be shades of difference, but if our heavenly Father bear therewith, certainly we ought. There is no doubt but he permits these things, not with a design to excite contention about them, but to exercise our Christian charity and forbearance. Are we not all encompassed about with infirmities? Then let us bear with one another's weaknesses, and never more contend about trifles.

Consider further the bad effects of all discord, and uncharitable contentions among christian brethren. "Avoid foolish questions, and contentions," says the Apostle, "for they are unprofitable and vain." Saints never do themselves any good thereby, but on the contrary, each party receives injury. They injure the common cause and strengthen the hands of the common enemy. Should parties of the same army meet in the night, and, by mistake, fight against one another, causing mutual destruction in their contention for victory, how would they sorrow when the light of the morning should discover their mistake! And, how would their enemies rejoice to hear thereof! The application is easy. The contentions of believers are the triumph of infidels. Our Saviour says, "A house divided against itself cannot stand." In all societies, says the pious Matthew Henry, "Common ruin is the consequence of mutual quarrels. Division ends in desolation." Religious discord is also disgraceful. If sheep of a pasture, and birds of a feather, can agree to feed, and fold, and flock together; what a shame is it for the ransomed of the Lord, the household of faith, the peaceable subjects of the Prince of peace, to bite and devour one another? But

Finally, how pleasing, how profitable, how beautiful, for brethren to dwell together in unity! The Psalmist compares it to the precious ointment poured on the head of Aaron, and to the dew of Hermon, and the dew that descended upon the mountains of Zion. It is good in itself; it is pleasing to God; it is sweet to the saints. It is alluring even to sinners. In a word, it is conformity to heaven itself. Surely there is something weighty in these considerations! Under the influence of them, let us strive to "keep the unity of the Spirit in the bonds of peace."

(10548)
ANECDOTES.

THE first of the following Anecdotes will contribute something, I hope, toward keeping alive that sense of the necessity of Christian Missions to the Heathen world, which at present appears to deeply to possess the minds of the Lord's people; and the second to encourage their perseverance in their pious labours. The former I had from a Gentleman who has been frequently in Africa, and with whom I accidentally met on a late journey. He appeared to be a man of observation and probity; and finding he had been as far up the country as to the dominions of the King of Dahomy, I enquired into the truth of a report pretty widely circulated, that the dwelling of the King was partly surrounded with walls of human skulls; and he answered by stating the facts that follow, as having fallen beneath his own notice. The latter is extracted from a German publication, which I believe has never yet appeared in the English language. S. P.

I. Some of the Africans regarding the Tiger as God of the woods, and others the Shark as a kind of Neptune or God of the seas, pay divine honours to these creatures respectively. The King of Dahomy worships the Shark. When one of these fish is taken on that part of the coast which lies the nearest to his territory, it is immediately conveyed in a vehicle, somewhat resembling the palanquin of the East, to a temple near the King's residence, dedicated to this animal. There the Shark's flesh is eaten by the King and his attendants; and on every such occasion a number of slaves are invariably sacrificed in honour of their God. The heads of the victims are piled up in the temples, and there are already collected two immense heaps of them, which are increased with every fresh Shark brought from the coast.

II. A young Catechist under Mr. Shwartz, a Christian Missionary at Tiruchinapally, hearing that a relation of his at a distance had died in Heathenism, discovered much distress of heart, and begged permission to go and preach Christ to the surviving members of the family; which having obtained, he set out the next day, in company with some other natives on his journey. On the way, they were attacked by a party of robbers, who stripped them of all their clothes, food, money, and whatever else they had about them. With much intreaty, the Catechist obtained from one of the thieves, who appeared to be an apostate Papist, his books, and a rag to bind round his middle;

middle ; and thus he went to the next town. His companions had relations there, who provided them with necessities on their arrival ; whilst the poor Catechist was left standing naked in the street, with his books on his arm, having no resource, but in the providence of God. At length a goldsmith of the place accosted him, and enquired who he was, where he lived, and whither he was going. The Catechist told him that he lived with the preacher of the true Gospel, at Tiruchinapally—that he was going to carry the good tidings to his relations at Uttama-paleiam—but that the Lord had tried him on the way, by suffering him to fall into the hands of the Kallur, or thieves. The goldsmith then invited him to his house, and desired him to read to him out of the Christian books he had brought with him ; which having done, his host very kindly entertained him for the night, and when he left him in the morning, gave him an old garment and three measures of rice ; in return for which, the Catechist left with him a little book, and pursued his journey. The next day he came to another town, where he was equally unknown ; but here the Lord opened the heart of a Brazier, who cheerfully entertained him, and paid great attention to the doctrine of the Gospel. On the morrow, the Bailiff who had also requested at his lips, instruction from the word of God, furnished him with more rice, and gave him a good garment instead of the old one presented by the Goldsmith. When he came within one day's journey of his relations, he found he had to pass through a tract abounding with dangers ; but here also the Lord raised him up a friend, in an old school-fellow, with whom he accidentally met, and who lent a serious ear whilst the Catechist shewed him the way of Salvation. This man furnished him with a guard of ten persons, in whose company he arrived safely at the place of destination. Here he was the happy instrument of bringing to the knowledge of Jesus the Widow of his deceased relative, a youth of the place, a Serwikaren, or Centurion, and a Roman Catholic Catechist, the latter of whom received a New Testament with his face on the ground, in token of his gratitude for the book, and his reverence for its author. From the Centurion he received a Turban which completed his dress, and by means of the convert from Popery, a guard of 30 men to attend him home ; where he returned, after an absence of thirty days, greatly strengthened in his faith, and more than ever devoted to the service of him, who when he was hungry had provided him with food, and when naked with raiment ; secured him from all danger on his return, and so graciously helped him to accomplish the object of his journey.

RELIGIOUS INTELLIGENCE.

OPENING OF CHAPELS.

PARADISE CHAPEL, AT MILTON, NEAR SITTING-
BOURN, KENT.

AT the death of the late T. March, Esq. of Borden, the congregation found their Chapel, 1921. 98. 10. in debt to his family. But the spirited exertions of the Executors of the late Mr. Simmons, who came forward with 100l. so animated the neighbouring churches, and many individuals, who followed their benevolent example, that the congregation have been enabled to extricate themselves from all their incumbrances; and on Sunday, August 19, 1798, two Sermons were preached on the occasion by the Rev. Mr. Slatierie, of Chatham, to the great joy and satisfaction of the poor worshippers of God in that place, whose number has continued increasing ever since; the congregation were so sensible of the obligation done them by their brethren, that they agreed that the first charitable collection made in this place, shall be an offering to the Missionary Society, as a token of their gratitude.

ROYDON CHAPEL.

THE benighted state of Roydon, a populous village in Essex, has lately excited the attention of a few friends to religion in the neighbourhood, who with becoming zeal and prudence, have erected there, at their own expense, a small but neat house for the worship of God, and the preaching of his Gospel. The house was opened on Thursday, Sept. 20, when Mr. Brown, of Harlow, (under whose particular patronage the attempt is made) introduced the service by stating the design of this and similar exertions among Dissenters, the right they have to act thus, and the general privileges they possess under the toleration act. Besides the usual intervals of singing, Mr. Corbushley, of Fyfield, prayed; Mr. Chaplin, of Bishop Stortford, preached from Psalm lxxxix. 15; and Mr. Brackett, of Waltham Abbey, concluded with prayer. The audience (some of whom listened at the windows outside for want of room within) appeared very attentive and serious. We trust the God of Zion is about to establish his cause in this place, and thereby send another harbinger of the day, when all people shall "know the joyful sound."

NORTHLEACH CHAPEL.

ON Tuesday, October 9, was opened a new Chapel by the Gloucestershire Association. The Rev. Wm. Wilkins, of Bourton, delivered a Discourse from Phil. ii. 16, and the Rev. R. Hill, another from 1 Cor. i. 23, 24. The circumstances of this place have been remarkable; about two years since Mr. Pain, Minister of the Independent Church at Chedworth, three miles from Northleach, attempted to carry the Gospel into this place, in which ignorance and low dissipation prevailed, particularly on Sabbath days. But the attempt met with the most violent opposition from mobs of 4 or 500 people, who assailed the Minister and his hearers on the road, and in the street with showers of eggs and stones. But at length by the interference of the magistrates, the persecution ceased. Hearers increased, and this chapel has been built, and is now dedicated to the glory of God, and the salvation of sinners. Its erection has cost about 240l. of which 170l. have been already paid. The place is well filled; "And the wilderness begins to blossom as the field."

The

The carrying on of this cause being connected with the

GLOUCESTERSHIRE ASSOCIATION,

It may be proper to add, that about the year 1795, the Ministers of Gloucestershire formed themselves into an associated body, and a county Missionary Society, under similar regulations to those of other associated bodies. It is held twice a year at the different congregations in rotation, where peace, comfort, and prosperity have been enjoyed. A double Lecture is delivered in the morning, and generally a Sermon in the evening. The afternoon is devoted to discussions upon the best mode of extending the Gospel, and the most suitable places to carry it to. The Treasurer's accounts are then audited. With pleasure the Society remarks about 1861. has been collected in the neighbouring congregations for this good work, and upwards of 80l. has been expended in carrying the Gospel into different places. Besides Northleach, which is still under the wing of the Society, there is preaching regularly every fortnight in the Forest of Dean, an extensive, but dark tract in this county; at Blakeney, Littledean, and Lidney, where many attend, and it is hoped that good has been done. These places have the labours of a stated minister, and a lay preacher alternately. The association appointed the Rev. Wm. Bishop, of Gloucester, their Secretary and Treasurer.

The members of this Association, are the Rev. Rob. Heath, Rodborough; Wm. Harries, Stroud; J. Thomas, Cam; Cornelius Winter, Pain'swick; Thos. Jones, Chalford; Wm. Frames, Forrest Green; Wm. Bishop, Gloucester; Rob. Mc All, Gloucester; John Lewis, Wotton-under-edge; Christopher Pain, Gloucester; Rowl. Hall, Wotton-under-edge; William Jones, Thornbury; Thos. Spilsbury, Tewkesbury; D. Ralph, Dursley; and Wm. George, Rosa.

ZION CHAPEL, BRADFORD.

ON Tuesday, October 23, 1798, Zion Chapel was opened in the town of Bradford, Wiltshire, after repairs and enlargement, in which a Christian Society assemble for the worship of God, under the pastoral care of the Rev. W. Dunn, late of Portsea, Hampshire. Mr. Jackson, of Warminster, preached in the morning from Rom. xvi. 24; Mr. Ball, of Westbury, in the afternoon from Psalm lxxxvii. 2.

In the evening, Mr. Hey, of Bristol, delivered a third Sermon from Matt. xxv. 46. Messrs. Sloper, of Devizes; Stevenson, of Trowbridge; Honywell, of Melksham; Rawlins, of Trowbridge; and Ward, of Melksham, engaged in prayer; suitable hymns, selected from Dr. Watts and Dr. Rippon were sung; and the people found it a good day, in which the blessing of God was with them; and the church more immediately concerned, will long reflect with grateful satisfaction upon the solemnity.

OBITUARY.

ANN WOODCOCK.

THIS young person appeared to be a partaker of divine grace very early. When about five years of age, her father, two brothers, and herself, were seized with a malignant fever, which raged in the neighbourhood where they dwelt. Her youngest brother died. For three weeks she lay speechless and apparently insensible. When the Lord was pleased to restore her speech, almost her first words were, "My brother is gone to heaven, but he could not go there without a new heart, and God gave him

him one." As she recovered, her parents found she had nearly lost the sense of hearing, which she never afterwards recovered. Her deafness was frequently a source of trouble to her, as it rendered her in a great measure incapable of instruction.

When about ten years of age, her chief delight appeared to be in talking of the sufferings of Christ. Weeping bitterly, she would say, "Oh, how I love him—I wonder how any one can help loving so dear a Saviour." She often lamented her wicked heart, and anxiously would enquire, "Can you tell me if God will really forgive me—I'm afraid he won't." She would ask her little companions, what they knew about Jesus Christ, whether they loved the Lord, or knew what it was to pray, and often would she entice them to accompany her to a place of worship. She made it a constant practice to pray before she went to school, and if ever she omitted it, the first thing when she returned home, was to go into her chamber and pray.

About this time, she was evidently the subject of temptation. She has been observed when at work, to appear affrighted. If asked what was the matter? She would say, "Father, you know God tells us good things, and Satan bad things; I feel as if somebody was speaking bad things to me." In her last illness, she used to say, she was at this time much tempted to believe *there was no God*.

Her great pleasure was in religious conversation and Christian friends. She has often addressed herself to persons grown up and aged, in a manner so powerful and affecting as to draw tears from their eyes, constantly enforcing the sinfulness of their hearts, and the necessity of pardon only through Jesus Christ.

Though deaf, she constantly attended Divine Service, she knew it to be a duty, and esteemed it to be a privilege. Her parents lived in a situation, where in going to chapel they were obliged to walk by the side of a river; yet, in the darkest nights, she would beg permission to attend Lecture and Prayer Meetings, endeavouring to overcome the anxious fears of her parents, (whose business would not always permit them to attend) by saying, "The Lord will keep me from danger, I'm not afraid of any thing, he has promised never to leave those who trust in him." The last time but one, she ever attended public worship, she was rather drowsy. But this circumstance afterwards afflicted her very much, as she thought inattention or irreverence in the house of God, a high affront to the Divine Being. She would say, "Though I can't hear much, yet God teaches me. When I read, then I think, and then I pray, and I feel satisfied as if what I thought was really true; I think this is God's teaching, for Satan will not teach us good things."

Her parents meeting with many worldly losses, she saw their anxiety, and affectionately enquiring the occasion, would exhort them to trust the Lord: on such occasions, she has been overheard weeping and praying in secret, that the Lord would still help them, and encrease their faith in him. Her last illness, which was a consumption, was long and painful, she bore it with composure and cheerfulness, often calling it "a blessed sickness."

She had a presentiment when first attacked, she should not recover. This she never mentioned until a little before her death, left her friends should be uneasy. Her observations were so striking, and so far above her years, as to fill the writer of this with mute astonishment, and conscious shame.

"I am not afraid to die," said she to her mother, "this is a very wicked world, there is no happiness here equal to that I hope to enjoy with my Saviour." When asked, if she wished to recover, she answered,

"I dare

"I dare not wish, I hope to love what God pleases, though it not fulfil, I would rather go to my Jesus. Oh, how precious he is to me! But I never should have loved him, had he not first loved me. And a pleasant

Observing her parents weep, she said, "Why do you weep? Weep for me going to heaven! I shall be happy if you do think so. Oh, we were born to part, but we shall yet meet again. I am only going a journey to see my best friend, and you will soon follow, and then we shall never part again." A few days before her death, she appeared dying, but seeing her brother alone with her, she called him to her bedside, and kissing him, said, "Now brother, you see I am going to die. When I am gone, remember me. Oh, love and serve the Lord, and be kind to your parents. Be sure attend the house of God, neglect no opportunity, do nothing without prayer, and then the Lord may give you as much comfort on a death bed as I have." And she said, "I am going to die."

When her parents came into the room, observing her brother's tears, she said, "Poor fellow! I have been talking to him. Oh, that he may remember his promise, and seek the Lord. Oh, then we shall all meet in glory." Then opening her arms, that she might embrace them all together, she said, "Dear father, you are growing old, you can't expect to live long, keep close to Jesus, and my dear mother, your time will be but short; but still trust in God, in a little while we shall be with God for ever." And she said, "I am going to die."

After some conversation with a minister who visited her, she appeared comforted with a good conscience, saying, as well as she could speak, "Oh! Sarah tells me I am going to die, and that I am not fit to die, for my sins are not pardoned;" but in a short time after she exclaimed, "No, I am now sure of heaven; all my hopes are in Christ; not one of his little ones shall perish!" And she said, "I am going to die."

On the Saturday preceding her death, she chose her funeral text, telling the minister, "Oh, be faithful to souls—when poor sinners, they must die too, tell them of Christ. Ah, who can help them, he has helped me. Yes, precious Saviour!—But her strength exhausted, she could add no more, and she said, "I am going to die."

The Sabbath evening, those pious friends who at her request came to pray and sing with her, observed they never had before such an opportunity; they came away wondering and saying, "What hath God wrought!" And she said, "I am going to die."

The rapid approach of death was now evident, and she was sensible of it herself. She at length appeared gone; but in a few minutes opening her eyes, she called on her father to go to prayer, adding, "I am going;" then putting out her hand, she took her last farewell, and while her father was in the act of prayer, lifting up her eyes to heaven, with a sweet smile, she cried, "Dear Lord, receive my soul! Sweet Jesus, take my spirit!" She hardly finished her sentence, when her soul winged its flight to the Saviour, whom she loved. She died January 3, 1798, aged 25 years. And she said, "I am going to die."

A funeral Sermon was preached by the Rev. J. Smith, of Manchester, from the text she had chosen, Psalm cxvi. 15, "Precious in the sight of the Lord, is the death of his saints." And she said, "I am going to die."

MRS. CRESWELL.

DIED, March 10, 1798, of a consumption, Mrs. Creswell, of Birmingham, aged 28 years. At her desire to see some one with whom she might freely converse about the concerns of her soul, I was requested to visit

her : On my being introduced to her, I remarked, that she looked very ill. "Yes," said she, "but not so ill as I deserve." "No," I replied, "God hath not dealt with us according to our deserts, or we should be where hope never comes; and it is our mercy, that he willet not the death of a sinner, but that he should turn to him and live!" But I fear," said she, "my sins are too many and too great to be forgiven. I have lived all my life neglectful of God and his service." I enquired how long it was since she first began to think about her sins? She said, "Not till since I have been afflicted; but I find it time now to think about a home for my poor soul." Being asked, if she thought God would do right, if he should send her to Hell? "O yes," she replied, "it is all of mercy that I am not already there."

Finding her a convinced sinner, I endeavoured to comfort her with the invitations and promises of the Gospel, telling her of the power and readiness of Christ to save the very chief of sinners. She seemed to receive a little comfort, and I exhorted her to pray to this Saviour, for he was a God hearing and answering prayer. Accordingly, she joined me in that exercise; and discovered an extraordinary earnestness in entreating the Lord to prepare her for himself.

The next time I called, I found her panting after assurance. "O," said she, "I want to feel the love of Christ to my poor soul! I don't want to be deceived—I want to know that my sins are forgiven; but Satan tells me that I shall never obtain forgiveness, and when I try to pray to Jesus Christ, I find bad thoughts in my heart, and I fear that I shall never be heard." Thus, for some time the enemy kept her soul in fetters; but at length he, who is mighty to save, brought nigh his great salvation, for one night, about the middle of it, when she lay reflecting on her case, a sweet promise was brought to her mind with a light and energy, which conquered all her doubts.

Transported at her deliverance from bondage, she called to her husband, and related what had passed between God and her soul, adding, "O help me to bless and praise his holy name!" The ensuing day, she told me "it was like a heaven begun below," but lamented that the vigour of her joy was abated. I observed, that she ought to regard what had past as an earnest and a foretaste of what she should hereafter enjoy in its fullness; and that in the diminution of her transports, she experienced nothing but what was common to persons in her weak situation. "Well then," said she, "I shall—hope then in God; for I shall yet praise him, who is the help of my countenance, and my God."

She complained much that she could not praise God as she desired; yet, her language was, "I am waiting for my dear Lord, and long to be gone." Her bodily pains were very severe and protracted; but she endured them without murmuring; and she would frequently say, "This body has sinned, and why not suffer?"

According to my desire, I had an interview with her just before she departed. As soon as I entered the room, she said, "O, Mr. H. its hard work to die." I prayed that the Lord would give her patience a little longer; to which she added, a hearty "Amen." I then read to her a few verses of that excellent hymn,

"Jesus lover of my soul,

"Let me to thy bosom fly," &c.

at which she was almost enraptured, and said, "Pray for me, that I may soon be with the Lord!" and according to her desire, in about three hours after, she died without a sigh or groan.

T. H.
CATHERINE

CATHERINE HUNTER.

APRIL 4, 1898, the Lord took to himself, my dear daughter, Catherine Hunter, aged 25 years, after a long and painful illness of near eleven months, which she bore with great patience and submission to the will of her heavenly Father. At times, she was under great discouragement of soul, often complaining that she was afraid her heart was never changed. Being asked the cause of her dejection, she answered, "Mispent time; but, more particularly wandering thoughts in God's house, under the ordinances," and often expressed her fears that her heart was not sincere; because she did not feel that ardent love to the Lord Jesus, as she ought. I endeavoured to encourage her from God's word, that it is the work of the Spirit of God to convince of sin, which I hoped was her experience. She said, "I have had a little encouragement from those words of Malachi's wife to her husband, 'If the Lord had meant to destroy us, he would not have shewed us such things as these.'" But as her bodily strength decayed, her distress of soul increased, often saying, "I am afraid, I shall be lost." She continued in this state until the last week of her life; the Lord, for holy and wise ends, suffered Satan to throw his fiery darts at her, so that sometimes she was upon the borders of despair; a few weeks before her death, one of our deacons, asking her what was the ground of her hope, she answered, in my hearing, "I have none at all." The last Wednesday of her life, she was observed by her sister to be in great distress of mind. When I came home, she said, "Oh! father, I have been so distressed this afternoon, I have been almost in despair, the enemy hath brought all the sins of my life to my remembrance, and he hath told me that in a little time, I shall be with him." This was an evening much to be remembered by us all. My dear children were all present (six in number), and I addressed them thus, "I know not what design God hath in this dark Providence. Should your souls be convinced and my soul quickened, God will be glorified." We then poured out our hearts before the Lord, and blessed his name; our extremity was his opportunity to appear as our great Deliverer.

The next morning, when I asked my daughter Catherine, how it was with her, she replied, "Very comfortable; the Lord hath said, I will never leave thee, nor forsake thee." This rejoiced me exceedingly; and she remained comfortable the rest of that day. On Friday, I said to her, "I hope by this time the fear of death is removed, and the sting is taken away," to which she answered, "I cannot say that yet; but I must wait." The same evening, she had some fresh discouragement of soul; but joy returned in the morning, and continued during the Saturday, though she was very low, and her speech was painful.

On the Lord's Day morning, seeing her upon the confines of an eternal world, I asked if I should stay at home with her, she said, "No; go to the house of God." She continued very low all that day, but comfortable in her soul. She desired Mr. M. to read the Scriptures to her, by which she seemed much comforted. To Mrs. K. she said, "Oh! when will my release be signed, that I may quit this house of clay?" This evening, Mrs. K. being with her, after much conversation about the glorious employment of the redeemed, she said, "Suppose after all I should be mistaken?" This friend went to a throne of grace with her, and read the Scriptures. But at times, she was still much harassed by the enemy. In the morning, on which she died, seeing her time near at hand, I said, "My dear, I hope you are looking to the ark of the covenant, standing in

the midst of Jordan." She replied, "Yes; I am comfortable—I am happy in my soul." A short time afterwards, as I stood by her bedside, she said, "Father, I am going." Having all the appearance of a speedy dissolution, and being in great agony for near half an hour, after taking my last farewell of her, I retired into the next room. On my return, to all our astonishment, her spirits returned as one awaking out of sleep, and she was enabled to declare what God had done for her soul. She desired us to sing the 100th Psalm,

"Lord what a feeble piece is this our mortal frame," &c.

In which, she expressed much comfort, and then added, "Now I have got the victory, I am going to join the church of the first born." She desired Mr. M. to read Dr. Watts's Hymn, beginning

"Stand up my soul, shake off thy fears," &c.

She then said, with apparent ecstasy, "Oh! this is sweet! Do you not find it so?" At the same time, she said to one of her sisters, "Dying work is hard work; but I shall get safe home this afternoon." She desired the curtains to be opened, that she might have more light, saying, "It is a dark day, something like my journey, but it will be light soon." Mrs. K. cut an orange which she ate, at the same time expressing the many acts of kindness received from her Christian friends, and admiring the goodness of God in a way of providence. She was now within a few minutes of eternity—her speech soon altered, and after a few groans, she breathed out her soul into the bosom of her Jesus, a little after one o'clock.

R. H.

MR. MOSES WILLATS.

ON Good Friday, April 6, 1798, departed this life, Mr. Moses Willats, aged 75 years, between 30 and 40 of which he was an inhabitant of the Poultry, where he filled up the character of a good man, and a diligent conscientious tradesman. He was among the oldest of the Rev. Mr. Brookbank's church; also, a great admirer of several Evangelical Ministers of the Church of England. For a considerable time before he died, his faculties were so impaired, that his continuance here was not desirable; but while he was at all able, his great and constant delight was reading, writing, and reflection. As to the Scriptures, he knew them well from his most early age. It was his constant practice to be up for hours in the morning before business commenced, for the purpose of reading his Bible, and other valuable books. He was much in private prayer, and never omitted Family Prayer, in which he had a peculiar gift; many of his excellent writings are in the possession of his relatives, which evidently discover the genuine devotion of his heart. He subscribed to several benevolent institutions, one of which was for the relief of pious Gospel Ministers in the country, and his hand was always open to the poor and needy; he was an honour to his family and connections, an example to professing Christians, and those that knew him, esteemed him to be a sincere and humble Believer.

J. W.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

An Apology for Village Preachers; or, an account of the Proceedings and Motives of Protestant Dissenters and serious Christians of other denominations, in their attempts to suppress Infidelity and Vice, and to spread Religion in country places; especially where the means of pious instruction among the poor are rare: With some animadversions on an anonymous Appeal to the People; and replies to objections. By W. KINGSBURY, M.A. 8vo: 56 pages, 1s. London: Chapman and Conder.

A WRITER, under the appellation of "A clergyman of the Diocese of Salisbury," and who pretends to have the ear of the learned Prelate of that diocese, has in a late "Appeal" here alluded to, brought forward a very serious charge against Dissenting and Itinerant Preachers. He pretends that "their real object is not religious, but political; and that this object leads to alienate the attachment of the people to the established church, as the ground-work and foundation of some secret design in the field of politics." "Weak and foolish as the charge is," (says Mr. K.) yet, in these days, in which suspicion and a spirit of party so much prevail, it is not unlikely, that it may be believed by those who are ignorant of us and our principles, and who may be supposed to imbibe prejudices against all Dissenters and their designs without discrimination. I feel myself called upon to explain and defend the views, motives, and conduct of the itinerants in these parts of the country, with which I am acquainted (i. e. about Southampton;) and, I presume, what will be said, may be equally applicable to others who labour in the same way in different parts of the kingdom.

What Mr. K. has undertaken he has performed, at once with credit to himself and to the cause he has defended; the amiable spirit in which he has written will recommend his Pamphlet to all impartial enquirers; and we doubt not the evidence and arguments he has adduced will appear fully satisfactory. Mr. K. might have added, that many clergymen are no less active in the dissemination of religious knowledge than the Dissenters; and even the Bishop of Durham himself in his late charge, has strongly recommended *Village Reading*—the very mode adopted by those whom this pretended clergyman censures.

The Universal Restoration, exhibited in a Series of Extracts from Winchester, White, Siegwolk, Dr. Chauncy, Ep. Newton, and Pétispiere, some of the most remarkable Authors who have written in defence of that System. 12mo. 192 close pages, 2s. London: Lee and Hurst.

THE former half of this Volume, contains Mr. Winchester's Dialogues; the latter consists of Extracts from the other Authors mentioned in the title; and the chief argument employed by all these advocates, is derived from the divine benevolence, an argument that would be doubtful if we had no divine Revelation; and is perfectly nugatory as we have one; since God who best knows his own perfections, has declared of impenitent sinners, that "he who made them will have no mercy on them."

The argument against the final destruction of sinners from the benevolence of God, is like that against the punishment of criminals from the humanity of the magistrate. The fact is, that indiscriminate mercy is often cruel. Beside, it is not from the triumph of one attribute, that the character

character of Deity must be drawn; but from the harmony of the whole. It is the glory of the Christian system that therein justice and mercy meet together, righteousness and peace salute each other.

Another disadvantage of this system is, that it depends on criticism, and cannot be supported without torturing the Scriptures in a most arbitrary manner. The practical tendency, and the natural consequences of this doctrine, are also much against it. It tends to lessen the evil of sin, and to hold out a delusive hope to the finally impenitent. Nor do we perceive that Mr. Winchester's scheme, which admits nearly of 30,000 years of torment in some cases, is above others so wonderfully calculated to remove the prejudices of infidels against the divine character.

Youth's Scripture Recorder, and Moral Instructor; being passages selected from Sacred and Moral Writings. Designed for the use of Schools. By T. ANDREWS, 12mo. 173 pages. London: Griffiths.

THIS compilation is in two parts. The former and most valuable part consists of Extracts from the Scripture History and Morals of the Old Testament, printed in a convenient form, and clear type. The second part, is a motley collection from Addison, Chatterfield, Harris, Pope, &c. several of which have appeared in most collections of this nature, and some of them are rather above the capacities of children. A fault too common in books designed for Schools.

The Christian Parent; or, Short and Plain Discourses concerning God, and the Works and Word of God, in Creation, Redemption, and Sanctification, 3d Edition, Corrected, 12mo. 126 pages, 1s. 6d. London: Griffiths.

THIS book, though small in size, is inestimable in value; and we recommend it with peculiar pleasure, as containing the best illustration we have met with of the first principles of Science and Religion, explained in elegant simplicity of language, and enforced with all the tenderness of a Christian parent. The Public are indebted for this excellent piece, to the ingenious Author of *House Solitariae*.

The most useful way of Preaching. A Letter to a Friend, written by the late Rev. Dr. AUG. HERM. FRANK; to which is prefixed, an Historical Account of Professor Frank's building and establishing the Orphan House, at Glaucha, in the Suburbs of Hall, Saxony. 12mo. 36 pages, 6d. Button.

THE method of Preaching here recommended is Evangelical and Apolitic. The providences that occurred at the erection of Glaucha Hall, are some of the most extraordinary since the age of Miracles; and certainly demonstrate that the Lord hath not left the earth, nor forgotten them who trust in him.

Extract from the Journal of Mr. John Nelson, Preacher of the Gospel, containing an account of God's dealing with him from his Youth to the 42d year of his age. Written by himself. 12mo. 108 pages, Price 1s. sewed. London: Lee and Hurst.

THIS is the re-print of a tract published many years ago, containing an account of the Author's experience, and his various sufferings and persecutions, on account of his zeal for God and Religion. Notwithstanding this good man may be thought a little tinged with enthusiasm, and had more religion in his heart than in his head, we doubt not but he was an instrument of good to souls; and his narrative is rendered interesting by a great number of Anecdotes, and incidents of a religious nature.

The

The Life of the Rev. Oliver Heywood, with Historical Sketches of the Times in which he lived; and anecdotes of some other Ministers in Yorkshire, Lancashire, &c. By J. FAWCETT, A. M. 12mo. 216 pages. London: Wills, Johnston, Hurton, & Co. 2s. 3d.

MR. O. H. was an eminent and pious non-conformist of the last century; and we think the present publication well timed, as affording a proper answer to many of the calumnies of late revived, and circulated to the prejudice of the non-conformists. Mr. F. has enlivened his narrative with some very interesting Anecdotes, and diversified it with a variety of pertinent observations. We are much indebted to the ingenious Author, for the satisfaction it has afforded us; and are persuaded that whoever attentively peruses it, may derive from it both pleasure and advantage.

Thoughts on Christian Communion, addressed to Professors of Religion of every Denomination. Second Edition, enlarged. By J. FAWCETT, jun. 12mo. 60 pages, 6d. London: Wills, Knott, and Button.

IN considering this subject, Mr. F. points out the nature of Christian Communion—its advantages—and the means of promoting it; and we cordially concur in praying that a Divine Blessing may accompany his efforts.

We shall only add, that this Address is neatly written, and elegantly printed.

A Letter to the Author, occasioned by his late Publication, called, "A Guide to the Church." Wherein his ignorance and inconsistency are clearly demonstrated, by an OLD CHRISTIAN, 44 pages, 12mo. No Publisher.

WE have already reviewed Mr. Daubney's "Guide," and Sir R. Hill's answer (see Mag. for July.) The present writer goes over nearly the same ground as the worthy Baronet; but in a different temper. Mr. D.'s book having stirred up, as he says, his "holy indignation" against erroneous and worldly clergymen, he rebukes them sharply, not sparing even the higher orders, and is particularly severe upon the personal character of Mr. D. as well as his publication; and we cannot pass without animadversion such passages as the following: "You, Sir, have the subtlety of the fox, and the cruelty of the tyger. The spirit of Bonner, Gardiner and Land, pervades your bosom. You only want power to do as they did."—Surely this is not the Spirit of Christianity.

Though this author appears the advocate of Dissenters, and in some places, writes like one himself, he certainly mistakes their sentiments, when he supposes they would not admit players to burial in their places of interment, without evidence of their repentance. We believe they keep none above ground.

A Letter to the Rev. Jos. Eyre, Vicar of St. Giles's, Reading, occasioned by his Visitation Sermon. By a Friend of the late Hon. and Rev. W. B. CADOGAN, 200 28 pages. London: Griffiths.

"WE, all of us," have paid our respects to Mr. E. and now surrender him to the gentle castigations of Mr. C's friend, who very fairly convicts him both of inconsistency with himself, and with the Doctrines of the Church of England; for whose sake it is much to be wished that clergymen who disbelieve her articles, and disapprove the most Evangelical and important part of her services, would not become her advocates.

The task of this writer is too easy to admit the claim of merit; but, we

we are pleased to see that he has preserved his temper. Lord Bacon, who had been unluckily quoted by Mr. E. is shown to have been a "thorough Calvinist" in sentiment.

SINGLE SERMONS.

Civil Magistracy Defended; and the comparative consequences of Sin against God and against Society considered; in a Sermon, occasioned by the execution of G. Russell, who suffered for cross-breaking, near Manchester, Sept. 15, 1798. By W. ROBY. 8vo. 24 pages, 6d. Manchester, Harrop; London, Chapman.

THIS Discourse, was intended to improve the death of a penitent criminal; was preached at his own request, and is well adapted for the instruction of others. In this view, we particularly recommend it to those who have access to persons in this unhappy situation.

The Dependence of the whole Law and the Prophets on the two primary Commandments; a Sermon, preached before the Western Baptist Association, at Salisbury, May 31, 1798, and published at their request. By J. RYLAND, D. D. 8vo. 42 pages, 6d. Bristol; Cottle, &c. London: Button.

MANY of our Readers will anticipate that this Discourse, is founded on those remarkable words of our Lord, Matt. xxii. 40, from which it was the Author's object to shew the dependence of Revelation on the two great precepts—the love of God and Man; and to employ this connection and dependence, in some sort, as a criterion of sacred truth. These topics, Dr. R. discusses with his usual judgment and ability, and improves them by several practical reflections.

Self-Righteousness renounced: The Substance of a Sermon on Job xlii. 5, 6, occasioned by the death of Mr. Eedes, of High Wycombe. By the Rev. W. B. WILLIAMS, Curate of High Wycombe, &c. 8vo. 24 pages, 6d. London: Chapman, Griffiths and Matthews.

THOUGH this "plain Discourse," as the Author modestly terms it, was not composed for Publication, three very good reasons are given for its appearance: 1. The profits are devoted to the fatherless and widow.—2. It records a striking instance of sovereign and converting grace;—and 3d, it is hoped, that it may by the Divine Blessing be made useful to others.—On these accounts, we hope many of our Readers will be purchasers, and we may venture to assure them that whilst they sow they will also reap, the Discourse itself being instructive and Evangelical. Mr. E. it seems was the subject of much affliction, which he bore with resignation; but it was not till his last fatal illness, that he learned to renounce his own righteousness, and trust in Jesus Christ alone.

ERRATA in our Mag. for Oct. page 413, line 28. for *their* read *other*; line 34, for *circumstance* read *circumstances*.

POETRY.

P O E T R Y.

THE MISSIONARIES VOYAGE.

SEE the love of Christ constraining
 Briton's sons to leave their land;
 Ease, and health, and wealth disdaining,
 At their gracious Lord's command.

Mighty billows round them playing,
 As they swiftly sail along;
 Hear them singing, reading, praying,
 Christ the theme of ev'ry song.

Hark! methinks I hear them crying;
 "Gracious Pilot! faithful Friend!
 "We, with thy command complying,
 "For success on thee depend.

"Guide us safely o'er the ocean,
 "Bless'd with converts on the shore;
 "Then be life, or death our portion,
 "We will praise thee evermore."

Bedford.

JUNIOR.

FAMILY PIETY.

O FOR an undissembled faith,
 A faith which works within;
 Which saves from everlasting death,
 And conquers ev'ry sin!

Happy the household where it reigns,
 And where it long has dwelt;
 Whose ancient and whose later sons
 Its sov'reign pow'r have felt.

How pleasing to look up and see
 The fathers now with God;
 While their surviving family
 Press to the same abode.

O glorious hour when death shall come,
 Their spirits to unite;
 And heav'n be their eternal home,
 And God their chief delight!

In vain apostate children hope
 With pious friends to dwell;
 Sin separates branches from the stock,
 As far as heaven from hell.

W. M.

SIN DECEITFUL.

SPARKLING liquor! how thou smelt'st,
 Tho' thou mischief dost intend!
 Thou with pleasure first beguilst,
 But thou dost in sickness end.

Surely the forbidden tree
 Was no other than the vine;
 Since temptations are like thee,
 And their sins resemble thine.

Vol. VI.

They all promise much delight,
 And at first some drops we find;
 But 'tis soon exhausted quite,
 Leaving loathsome dregs behind.

Nauseous qualms and gripes at last,
 All their charming flavours spoil;
 Which if we at first did taste,
 Never would their sweets beguile.

Would we not have them prevail,
 We should then reverse the scene;
 Viewing first the poisonous tail,
 Ere the serpent's gaudy mein.

J. LAGNIEL.

JOHN XIII. 1.

AWAKE my voice in rapturous lays,
 In airs melodious chaunt the praise,
 Of Christ the sinners' friend,
 Whose love to sinful dying man
 Existed long ere time began,
 And ne'er shall know an end.

Come fellow pilgrims, join the song;
 And as you pass the road along,
 Your hearts and voices lend;
 High as the vaulted heav'n arise,
 And join th' angelic melodies,
 To praise our common friend.

What tho' our ever watchful foe,
 Bent on our ruin, shame and woe,
 May strive our souls to rend
 From Christ our Lord; 'twill fruitless prove
 He, the dear object of our love,
 Will love us to the end.

Strong in his strength we'll persevere,
 Nor all the powers of darkness fear,
 Till we to heav'n ascend;
 Then sing whilst we surround the throne,
 That "Jesus having loved his own,
 Doth love them to the end."

P.

SUNDAY SCHOOL HYMN.

THE soul untaught is dark as night,
 Where ev'ry evil dwells;
 All hail Instruction's sacred light,
 Which all this night expells.

Once rude and ignorant we were,
 With natures prone to stray!
 Blest now by Pity's kindest care,
 We hear of Wisdom's way.

4 H

Our

Our sabbaths once in vain we spent,
Neglected and unblest;
But now the house of play's frequent,
To keep the sacred rest.

Jesus invites young children near,
Oh, may we straight obey!
Give us, O Lord, th' attentive ear,
And teach us how to pray.

Jesus was once, like us, a child,
And children still he loves;
Like Him may we be meek and mild,
And all that he approves.

Our parents, friends, and teachers, blest,
And all their care repay;
Bless them, O Lord, with thy rich grace,
And teach the world thy way.

ON READING THE OBITUARY

In the Evangelical Magazine.

WHEN the last struggles of expiring
life,

Turn thy frail flesh to cold and mould;
And ev'ry vigorous power yields to the
strife,

Which bears all mortal joys and cares
away,

Thus be thy frame, oh! reader of this
page,

There be thy triumphs, there thy views
of death;

Then bid earth's temptations, or Hell's
black rage,

To damp the pleasures of thy dying
breath;

Cease then, ye gloomy doubts which cloud
the throne

Where Jesus sits, to hail his children
near;

And ye who tremble at th' expiring groan,
Rack'd with the pangs of unbelieving
fear;

Behold! what glorious prospects now arise
Where guardian angels bear th' unbodied
soul

Above the regions of these lower skies;
Where streams of everlasting pleasure
roll.

Here would I muse—what wondrous scenes
unfold

Scenes of amazing glory, joys unknown!
here in the Book of Life my name enrol'd
Shall be my passport to Emmanuel's
throne.

My dear Redeemer, my supporting Friend,
I too would lay my dying head on thee;
With struggling death thy tender mercies
blend,

For thou hast blest—for thou hast died for
me.

When how'ring round my bed th' angelic
strong

Wait for my soul to bear it to thy breast,
Then shall I tune the everlasting song,
And have the blessings of th' immortal
blest.

SERENA.

RETIREMENT.

RETIR'D from noise my silent thoughts
On things celestial muse;
Reflection calmly looks behind,
While Faith the future views.

Here all is rest, and sweet repose,
Here all my sorrows cease;
For Jesus meets my spirit here,
And kindly whispers peace.

LINES WRITTEN BY
GEORGE ALEXANDER STEVENS,

When after a life of folly and dissipation,
reduced to age and poverty.

CONDEMN'D to wander from my very
birth,

An evil exile, o'er the face of earth;
Whirl through the world of vice, licentious
pleasure,

I started and enjoy'd the sinful chase,
Pleas'd with each passion, I pursued their
aim,

Cheer'd the gay pack, and grasp'd the
guile, and guile

Revell'd regardless, heap'd reflection o'er,
Till youth, health, fame, and fortune are
no more.

Too late I feel the heart-corroding pain,
Of sharp remembrance, and severe dis-
daim.

Each painted pleasure its avenger breeds,
Sorrow's sad train to riot's troop suc-
ceeds.

Slow-working sickness, steals on swift de-
bauch,

Contempt on pride, and pangs on waste
approach.

Note, Stevens was a rolling buffoon,
well known by his Lectures on Heads, in
which the sacred truths of religion were
ridiculed.

CATALOGUE

CATALOGUE

RELIGIOUS PUBLICATIONS

For 1798

INCLUDING

SINGLE SERMONS, AND PAMPHLETS.

With the Price in Boards, and Names of the principal London Booksellers to such as are sold in London.

- N. B. S. is used as an Abbreviation for Sermons. *Mil. Aff.* for Military Associations. Articles distinguished by an Asterisk (*) will be found in the Review of this Volume, by referring to the Index.
- T. ACKLAND, Religion and Loyalty, *Mil. Aff.* 8s. 12.
- DE. AIKIN, Dr. Enfield's Practical Discourses, 8vo. 3 vol. 2s. 1s.
- JOHNSON.
- R. AMNER, Considerations on a future State, 8vo. 5s. JOHNSON.
- T. ANDREWS, Youth's Scripture Recorder, 8mo. 2s. 6d. WILLS.
- ANONYMOUS, Answer to "Why are you a Dissenter?" 3d. KNAPP.
- Animadversions on the Abuse of the Clergy, 3d. LONGMAN.
- Anti-Atheism, 1s. RIDGWAY.
- Arguments on the Evidences of Christianity, 2d. DILLY.
- Atheism refuted, 8vo. 6d. JOHNSON.
- Belshazzar's Feast, 1s. 6d. CHAPMAN.
- Christian Parent, 8mo. 1s. 6d. GRIFFITHS.
- Christian Ladies Pocket-Book, 1s. CHAPMAN.
- Divine Excellencies of Revelation, 6d. LONGMAN.
- Easter Sermon, 3d. DILLY.
- Early Blossoms of Genius and of Virtue, 8mo. 4s. HEPTINSTALL.
- Evangelical Museum (Pocket Book) 1s. WILLS.
- Explanation of Solomon's Song, 1s. GRIFFITHS.
- Hezekiah, Sacred Drama, 1s. 6d. NICOL.
- Influence of Religion, a Sermon, 1s. 6d. LONGMAN.
- Investigation of Scripture Chronology.
- Journal of a Missionary Tour in Scotland and the Orkneys, 8mo. BUTT.
- Lawfulness of Defensive War, 6d. DARTON and Co.
- Letters to the Rev. Jos. Eyre, 8vo. 6d. GRIFFITHS.
- Church of England, 1s. HATCHARD.
- ANONYMOUS.

ANONYMOUS. Letters to the Bishop of Landaff, by a Plebeian.
Layman's Address to the Clergy, 8vo. 1s. Dilly.
Message from God to the English, French, and Welch,
1d. each. Button.

Periodical Accounts, No. IV. of the Baptist Society, for
the Propagation of the Gospel, 8vo. 1s. Button.

Pastoral Letters and Parental Conversations, 12mo. Dar-
ton and Co.

Radical Reform, addressed to the Clergy, 6d. Rivingtons.

Reflections on the Clergy, 8vo. 1s. 6d. Cadell and Co.

Real Restoration of Jews and of Mankind, 1s. Griffiths.

Record of the Ministry of Christ, 8vo. 4s. Sibbald,
Edinburgh.

Revelation the best foundation of Morals, 2s. Macleish,
Edinburgh.

Rights of Protestants as to Tythes, 8d. Lane.

Short Hints to a Soldier, 1s. 1d. Rivingtons.

Three Letters to the Readers of Paine's Age of Reason,
8vo. 6d. Darton and Co.

ARCHARD. Discourse on Providence, 1s. Johnson.

J. BAGGS. Scriptural View of the Millennium, * 8vo. 1s.

R. BALFOUR,

J. BREWER,

J. COCKIN,

G. WEST.

Four Annual Missionary Sermons, * 8vo. 1s. 6d.,
Chapman.

Dr. Is. BARROW. Twenty-two Select Sermons.

Dr. W. BARROW. Fast Sermon, 4to. 1s. Rivingtons.

C. BARTON. Religious Conduct the best proof of Patriotism, 1s. Riv-
ingtons.

T. BELSHAM. Review of Wilberforce's View, * 8vo. 4s. Johnson.

M. BENSON. Thanksgiving Sermon, 1s. Rivingtons.

J. BICHENO. Glance at the History of Christianity and Non-conformity,
8vo. 3d. Johnson.

T. BIDDULPH. Essays on the Liturgy, 12mo. 3s. 6d. Dilly.

J. BIDLAKE. *Mil. Aff. S.* 1s. Chapman.

ISA. BIRT. Strictures on Mr. Mead's "Baptism of Infants." Button.

D. BLACK. Christian Benevolence, recommended by Christ's Example,
S. 1s. Guthrie, Edinburgh.

Dr. BLAIR. Sentimental Beauties, * 12mo. 4s. Lee and Co.

C. BLACKSTONE. *Mil. Aff. S.* at Oxford, 1s. Rivingtons.

J. BOND. Eng. Loyalty, *Ditto*, 1s. Robinson.

J. BOUCHER. Sermons on the American Revolution, 8vo. 9s. Robin-
sons.

T. BOWEN. Thoughts on Moral Discipline in Prisons, 1s. Rivingtons.

Prayers for Prisoners, 1s. 6d. Ditto.

Loving our Country, *Mil. Aff. S.* 1s. Ditto.

J. BREWER,

J. MOODY,

T. SAUNDERS.

Ordination Service for T. Gardiner, * 8vo. 1s. Button.

Bp. of BRISTOL. Fast Sermon, 1s. Faulder.

J. BROWNE. Essay on Universal Redemption, 1s. Cadell and Co.

J. BROWN (of Haddington) Posthumous Works, 3s. Ogilvy.

JS. Consecration Sermon, 4to. 1s. Leigh and Co.

S. British Protestant Youth's Instructor, 1s. Chapman.

Dr. BULLOCK. Consecration Sermon, 4to. 1s. Leigh and Co.

Dr.

- Dr. BURCKHARDT. System for Divinity of Youth, * 12mo. Robinson.
- G. BURDER. Village Sermons, * 1 vol. 12mo. 2s. each. Chapman.
- Village Hymns, 2d. Ditto.
- Village Tracts, cheap—small. Chapman.
- Dr. BURNABY. Charge to Archdeaconry of Leicestershire, 1s. Payne.
- ED. BUTCHER. Sermons for Families, 3vo. Knott.
- W. BUTLER. Memoirs of Bp. Hildersley, 8vo. Robson.
- ABP. of CAMBRAY. Pious Reflections for every day in the month, *—
very small, 3d. Knott.
- R. CECIL. Discourses and Memoirs of Mr. Cadogan, 8vo. 7s. Rivington.
- True Patriot, * Mil. Aff. S. 8vo. 1s. Rivingtons.
- S. CLAPHAM. Sermon at Great Outeborne, 3d. Johnson.
- S. CLARKE. Naval Sermons, 8vo. 4s. Payne.
- Dr. S. ——— Unchangeableness of God's Providence.
- P. CLARKE. Dr. Bishop's Posthumous Sermons, 8vo. 6s. Cadell and Co.
- Dr. W. COLE. The Present Crisis, S. 1s. Rivingtons.
- J. COLLINS. Letter to T. T. on Preaching. At Devizes.
- W. COOPER. Messiah revealed to a Jewess, * 8vo. 1s. Chapman.
- J. CORNISH. Brief History of Non-conformity, 12mo. 2s. Conder.
- G. DAUBENY. Guide to the Church, * 8vo. 7s. Cadell and Co.
- Fall of Papal Rome, 1s. Cadell and Co.
- DE COURCY. Mil. Aff. S. at Presentation of Colours, 1s. Cadell & Co.
- R. DICKSON. Mil. Aff. S. 1s. Rivington.
- W. ——— Translation of Maillon's Sermons, 3 vols. 8vo. 18s. 6d.
- CATH. DOYLEY. Life and Death of Christ, 7s. 6d. Rivingtons.
- Dr. DUNCAN. Christ is All. * Very small, 3d.
- Bp. of DURHAM. Charge to his Diocese, 4to. 1s. 6d. Payne.
- Dr. JONATH. EDWARDS. Faith and a good Conscience. Ordin. S. Leonard, Worcester.
- Marriage of a Wife's Sister. Commencement S. Ditto.
- Necessity of the Relief of Christianity to Political Prosperity, S. Ditto.
- Duty of Ministers to preach the Truth, S. Ditto.
- Dissertation concerning Liberty and Necessity, 8vo. p. 134.
- T. ENGLISH. Dignity and uses of the Moral Law, 1s. Chapman.
- Dr. ERSKINE. Sketches and Hints of Church History, Vol. II. 12mo. Constable, Edinburgh.
- Reply to A. C. Ditto.
- Supplement to Gillies's Hist. Collections. Ditto.
- J. EVANS (of London.) Essay on Education, 1s.
- Moral Reflections from the Monument, 12mo. 6d. Crosby.
- J. EVANS (of Abingdon.) Fun. S. for D. Turner, 8vo. 1s. Knott.
- FR. EYRE, Esq. Reply to R. Churton, 8vo. Coughlan.
- JOS. ——— Dispassionate Enquiry into Enthusiasm. * Visitation S.
- JN. ——— Union and Friendly Intercourse, * S. 6d. Chapman.
- W. L. FANCOURT. Sermon, at the Asylum, 1s. Rivingtons.
- J. FAWCET. Life of Oliver Heywood, * 12mo. 2s. 3d. Wills.
- J. FAWCET.

- J. FAWCET.** Constitution of a Gospel Church, 12mo. 6s. Ditto.
J. FELL. Lectures on the Evincts of Christianity, 8vo. 6s.
Dr. HUNTER. Johnson.
R. FELLOWS. Picture of Christian Philosophy, 2s. 6d. White.
Dr. FINCH. Sermon on the Lord's Supper for 1797, 8vo. 1s. Rivingtons.
 ———— *Mil. 17. 8. at Oxford,* 1s. Rivingtons.
 ———— Christian Sabbath, vindicated, 8vo. 1s. Rivingtons.
J. POSTER. Poems, 12mo. 1s. Chapman.
Dr. A. H. FRANCKE. Most useful way of Preaching, 12mo. 6d. Button.
C. FYNES. *Mil. 17. 8. 1s. Hatchard.*
Dr. GARDINER. Sermon on Luke xiv. 11, Rivingtons.
W. GILBERT. Esq. Sermon. Longman.
Dr. GLASSE. National Liberty and Reformation, 6d. Rivingtons.
G. H. Sermon to the Hanwell Mil. 17. 8. Cadell and Co.
W. GOODE. True Patriotism. On Vol. Contribution, 1s. Rivingtons.
 ———— Mercies in Judgment. * Thanksgiving S. 8vo. 1s. Ditto.
GREATHEED. Gen. Union recommended, * 8vo. 1s. Conder.
 ———— Certainty of Christianity, * 8vo. 6d. Button.
W. W. GREEN. Superiority of Christian Moral, 5s. 1s. Rivingtons.
Dr. GRETTON. Sermon to the Sons of the Clergy, 1s. Rivingtons.
J. GRIFFIN. 2 Two Missionary Thanksgivings, 8. * 8vo. 1s. Chap.
Dr. HAWEIS. 8. man.
J. HALL. Fun. 8. for Mrs. Greaves, 1s. Johnson.
J. HARE. Visitation Sermon, 1s. Rivingtons.
R. HARDY. Sermon at Cambridge, 1s. Ditto.
Dr. HAWEIS. Introductory 8. to the Jews, * 8vo. 6d. Button.
 ———— Fulness of the Gentiles, * 8vo. 6d. Ditto.
Dr. HAWKER. Youth's Catechism, * 12mo. 3d. Chapman.
 ———— Christian's Pocket Comp. 4d. Button.
Dr. HEY. Lectures on Divinity, vol. 1 & 2, 8vo. each 2s. Deighton.
BP. of HEREFORD. Pastoral Letter, 6d. See.
J. HEMET. Abridgment of Sturm's Reflections, 8vo. 1s. Earle & Co.
J. HEWLET. Thanksgiving 8. at the Foundling, 1s. Johnson.
Sir R. HILL. Apology for Brotherly Love, * 8vo. 5s. Cadell and Co.
C. HODGSON. Thanksgiving 8. 1s. Rivingtons.
C. HODSON. Summary of Testimony concerning Christ, 1s. Rivingtons.
S. HOPKINSON. Visitation 8. 6d. Newberry.
J. HOUGHTON. Two 8. on Christ's Resurrection, 8vo. 2s. Johnson.
H. HUGHES. Retribution, a Poem, 8vo. 2s. Clark.
T. HUMPHREYS. Collection of Hymns, 2s. 6d. Knott.
Dr. HUNTER. The fulness of the Gentiles, * 8. 8vo. 6d. Button.
W. HUNTINGDON. Watch-word of Zion, 1s. Baynes.
 ———— Cautions from the Streets of Zion, 1s. Ditto.
W. HURN. Divine Government and Word in Season, 2 8. 1s. 6d. Chapman.
G. HUTTON. Four Sermons and Appeal, 3s. Longman.
D. JARDINE. Posthumous Sermons, 4 vols. 8vo. 14s. Johnson.
W. JESSE. Dissertation on the Learning and Inspiration of the Apostles, 1s. 6s. Robinson.
J. ILLINGWORTH. Fast Sermon, 1s. Matthews.
J. JOHNSON. Esq. 8. on the preservation of Integrity.
Dr. BRYCE JOHNSON. Divine Authority an Encouragement to Mission. 8. Ogle, Edinburgh.
 Dr.

- Dr. KELLY. Charity Sermon. 1s. Robinson.
- KENTISH. Sermons on Fuller's Reply. 2vo. 1s. Johnson.
- E. KING, Esq. Remarks on the Signs of the Times. 4to. 2s. 6d. Nisbet.
- Hymns to the Supreme Being. 9s. Whitton.
- W. KINGSBURY. Apology for Village Preaching. 2vo. 3s. Chapman.
- B. Answer to Bp. of Landaff. 2s. Wesley.
- J. A. KNIGHT. Reflections on Rath. Small. 9s. Knott.
- Bp. of LANDAFF. Charge. 1s. Faulder.
- Address to the People. 2d. ditto.
- J. T. LANGHORNE. Thanksgiving Sermon. 1s. Rivington.
- J. LASKEY. Help to Divine Communion. 1s. Treppals.
- Dr. LATGHTON. Two Aftize Sermons. Rivington.
- G. LAW. Two Visitation Sermons. 2s. Rivington.
- R. LEGGET. Plain Evidence of Christianity. 12mo. 4d. Chapman.
- Bp. of LINCOLN. Thanksgiving Sermon. 1s. Cadell & Co.
- R. LITTLE. Christianity Mysterious, not irrational. 2vo. 1s. Chap.
- D. LLOYD. Sermon at Hereford. 1s. Dilly.
- J. LOVE. Christianity and Modern Judaism discriminated. 2vo. 6d. Button.
- T. LUDLAM. Essays on Theological and Moral subjects. 2vo. 2s. 6d. Rivington.
- W. LUCAS. Mill. 1s. Robinson.
- Arch. Mc. LEAN. Commission of the Apostles.
- R. MARSHALL. Sermons on various subjects. 2vo. 6s. Richardson.
- J. MARSON. Falshood detected. 12mo. 6d. Marson.
- J. MARTIN. Address to Baptist Board. 1s. Martin, Jun.
- J. MASON. Letters on frequent Communion. 1s. 3d. Button.
- W. MAJOR. Thanksgiving Sermon. 1s. Rivington.
- MAURICE. Sanctified Fragments, or Motes and Brithms. 2s. 6d.
- J. MEYER. Defence of Sunday Schools. 12mo. 1s. Chapman.
- J. MILNER. History of the Church, vol. 11. & 111. 2vo. each 9s. 6d. Dilly.
- H. MITCHELL. Apology for Apostacy. 2vo. 1s. 6d. Johnson.
- Dr. MOSS. Fast Sermon. 4to. 1s. Rivington.
- MONKHOUSE. Sermon at Wakefield. 2vo. 1s. 6d. Rivington.
- NAPLETON. Consecration Sermon. 1s. Robins.
- M. NASH. Ignis Fatuus. 1s. Chapman.
- J. NELSON'S Journal. New Edition. Lee and Co.
- W. NEWMAN. On the impropriety of neglecting Public Worship. Small Edition. 11d. Button.
- J. NEWTON. Thanksgiving Sermon. 1s. Johnson.
- R. B. NICHOLS. Consequences of Education. 1s. Rivington.
- NICOLL. Jesus the True Messiah. 1s. 3d. 2vo. 6d. Button.
- N. NISBET. View of Public Fasts. 1s. Rivington.
- Dr. OKELEY. Treatise on Christianity. 2vo. 2s. 6d. Johnson.
- M. OLERENSHAW. Sermon on the Sabbath. 2s. 6d. Matthews.
- S. PALMER. Directions for hearing the Word. 6d. Conder.
- Abridgment of Prot. Dissenters Catechism. 6d. Conder.
- W. PAUL. Influence of Christian Character. 1s. Ritchie, Edinburgh.
- S. PITFARD. Address at Somerset Association. 3d. Chapman.
- R. POLWHELE. S. on a melancholy Event. 1s. Cadell & Co.
- Dr. PRIESTLEY. Discourses on Religion. 2vo. 11s. 6d. Johnson.
- Outlines of the Evidences of Revelation. 6d. Johnson.
- Dr. PROSSER. Visitation Sermon. 1s. Robinson.
- J. RANBY, Esq. Answer to Wakefield's Reply to Bp. of Landaff. 2vo. 1s. 6d. Stockdale.

- Dr. REES. Privileges of Britons. Thanksgiving S. Robinsons.
 Dr. REYNELL. Ignorance productive of Atheism, &c. S. 1s. Riving.
 Dr. RIPPON. Baptist Register. No. XV. 1s. Dilly.
 ————— Improved Editions of Watts's Psalms and Hymns. Different Prices. Dilly.
 D. RIVERS. Observations on the Conduct of Dissenters. 8vo. 1s. Rivingtons.
 J. ROBERTS. Ridicule an Adversary to Truth. 1s. Rivingtons.
 ROBY. Civil Magistracy defended. S. Rivingtons.
 C. SAWKINS. S. before Oxford University. 1s. 6d. Rivingtons.
 THEO. SENEX. Common Sense: in Answer to the Question whether Christianity be worthy of our Choice. 8vo. 6d. Knott.
 D. SIMPSON. Apology for the Trinity. 8vo. 7s. Chapman.
 ————— Authenticity of the New Testament. 8vo. 1s. Chapman.
 ————— Key to the Prophecies. 8vo. ditto.
 J. SIMPSON. Thoughts on Christianity. 1s. Johnson.
 C. SIMEON. Danger of Neglecting the Christian Sacrifice. Aflize S. 8vo. 6d. Matthews.
 Dr. J. SMITH'S. Lectures on the Sacred Office. 8vo. 5s. Verner and Co.
 ————— Life of St. Columba. 8vo. 5s. Wright.
 J. SMITH. Sermon to Odd Fellows. 6d. Matthews.
 Society of Christians. Inquiry into the Nature of a Church. Musclicsh.
 R. SOUTHGATE. 41 Sermons. 2 Vol. 8vo. 12s. Leigh & Co.
 W. STEADMAN. Time of Jacob's Trouble. Transl. 1s. Button.
 ————— Christian's Victory. Ditto. 1s. Ditto.
 G. A. THOMAS. Late Bp. of Rochester's Sermons. Glasgow. 2 Vols. Consequences of a French Invasion. 14s. Rivingtons.
 W. THOMPSON. Treatise on Atonement. 8vo. Ogle
 A. ————— Sermon for the Humane Society. 1s. Dilly.
 J. TREBECH. Treatise on Church Catechism. 6d. Rivingtons.
 W. TUCKER. Predestination calmly considered. 2s. Bagster.
 Dr. VALPY. Mill. Aff. S. 1s. 6d. Elmsly & Co.
 W. VAN MILDERT. Cautions against Innovation. S. 1s. Rivingtons.
 J. UPTON. Serious Address. 12mo. 3d. Button.
 S. VINCE. 2 Sermons on Credibility of Miracles. 1s. Elmsly & Co.
 J. VENN. Season of Danger. S. 6d. Rivingtons.
 G. WAKEFIELD. Answer to Bp. of Landaff. 1s. 6d. Cuthell.
 H. G. WATKINS. Unanimity the best Defence. 9d. Anderson.
 E. W. WHITAKER. Course of Family Sermons. Vol. I. 6s. Riv.
 W. WICKRES. Fast Sermon. 1s. Rivingtons.
 W. WILLIAMS. Self-righteousness renounced. S. 8vo. 6d.
 ————— Check to Swedenburg*, 8vo. 1s. Chapman.
 ELH. WINCHESTER. } Universal Restoration Exhibited.* 12mo.
 & others }
 J. WOODROW. Fast Sermon. 1s. 6d. Lunn.
 WOOD. Defence of National Facts. Lane
 F. WRANGHAM. Rome is Fallen. 2s. 6d. Johnson.
 W. WRIGHT. Mosaic account of the Creation. Rivingtons.
 Dr. E. YOUNGE. Night Thoughts; royal 2vo. with New Life and plates, 11. Heptinstall.
 Dr. J. YOUNG. Sermons. 3 Vol. 8vo. 13s. Verner & Co.
 A. YOUNG, Esq. Enquiry into the Public Mind, &c. 1s.
 Dr. ZIMMERMAN. On the Illuminati Hahland. Richardson.
 P. OLIVIER. Short Account of Reformers, &c. 1s. Sacl.

INDEX.

N. B. The following Abbreviations are used for the sake of Brevity.

An. Anecdote. | P. Poetry. | R. Review.

A.		Page			Page
Academy, Hoxton		75	Bulkeley's Apology R.		41
" Rotherham		ib.	Burckhardt's System of Divinity, R.		306
Address to a new married Couple		200	Burder's Village Sermons, R.		ib.
Adieu, P.		219	Burning Paine's Works, P.		528
African Mission		159	Burton, Rev. A. Letter from		288
Andrew's Script. Recorder, R.		544	C.		
Anecdotes—47, 83, 119, 156, 203, 283,			Cadogan, Rev. Mr. Memoirs of		3
327, 374, 423, 467, 544			Cambray, Abp. Reflections, R.		394
Apology for Mary Mag.		410	Camillus, An.		204
Arithmetic, Sacred, P.		43	Caroy, Mr. Accounts from		169
Associations, &c.			Carter, Rev. T. Memoirs of		441
Bedford Union		256	Cecil's True Patriot, R.		546
Cheshire		425	Celestial Prospects, P.		308
Derbyshire		ib.	Chafe, Mrs. Memoirs of		397
Dorset	207, 258, 336, 425, 511		Chapels, &c. opened at		
Gloucestershire		426	Aberdeen		512
Lancashire, &c.		425	Canterbury		31
Little Harbro'		30	Charlesworth		338
Northumberland		426	Cronall		291
Kent	252, 336, 449, 511		Edinburgh		512
Philadelphia, Baptist		257	Folkestone		259
Surry Mission	31, 75, 379		Fowey		337
Somerset		290	Hillcot		291
Suffolk		426	Hythe		337
Scotch Mission		383	Laver Bretton		380
Welch		370	Lewisham		477
Western Mission		160	Manchester		380
Atheist, An.		508	Mulberry Gardens		207
Atonement		145	Newcastle		162
B.			Oxford		476
Backslider's return, P.		87	Plymouth		31
Bagg's Millenium, R.		173	Princes-street, London		ib.
Bailey, Rev. J. An.		27	Reading		76
Baptist Mission	169, 379		Retford		207
Bellham's Review of Wilberforce, R.		303	Rowland's Castle		476
Benevolent Society		75	St. Columba		337
Blair's Sentimental Beauties, R.		525	Town Sutton		259
Blatchford, Rev. S. Letter from		72	Whitchurch		162
Brown on Behaviour of Ministers	319,		Charles, Rev. Mr. Letter from		29
390, 454			Check to Swedenborgians		274
			Child, death of, P.		87, 395
					Christ

INDEX.

	Page	Rules for Composition,	Page
Christ is all, A.	173	Byre's (Jof) Dispassionate Enquiry,	398
Christ crucified, P.	440	(Jof) Letter to, R.	359
Christian Father, An.	508	F.	
Christians stumbling blocks to Jews	283	Fall of Man	206
Circulating Welch Schools	29, 160, 231	Fallen Brethren, tenderness of	229
Clapham's Thanksgiving Sermon, R.	174	Family Affliction, P.	148
Congregational Society	75, 379	Piety, P.	557
Communion with God	195	Fawcett's Life of Heywood, R.	555
Conversion, Christian	237	Gospel Church R.	86
Conversion, late	537	, jun. On Christian Com-	
— of a Deist	369	munion	555
— of a Socinian	461	Fell and Hunter's Lectures, R.	512
— remarkable	329	Fletcher, Mr. An.	506
Convert, P.	307	Foster's Poems, R.	348
Converted Negroes' Thankg. P.	440	Fragment of Ancient Hist.	149
Connecticut Miss. Soc.	78	Franches way of Preaching, R.	554
Confidence, power of, An.	327, 488	French, Capt. An.	27
Consolation	441	Friendship, Christian, P.	483
Cooke, Capt. remarks of	540		
Cooper, Rev. W. letter from	271	G.	
Covert from the heart, P.	393	Geard's Beauties of Henry, R.	84
Cromwell, O. An.	83	Gibbon, Mr. his Infidelity	463
		Gilly Dr. An.	443
D.		Godschalus	185
Dalton, Mr. memoirs of	265	Good's Thanksgiving Sermon, R.	130
David's last words	190	Greathead's General Union, R.	128
Daubeny's Guide to the Church	301	Gulse, Dr. An.	423
— Letter to	555	Gunter, Rev. Mr. Letter from	309
Deaf and Dumb Children	75	Guthrie, Rev. Mr. An.	28
Death and its sting, P.	439		
— gain of	301	H.	
— of a Murderer	82	Hardness of heart, P.	396
Deist, conversion of	369	Harvest, Reflections on	456
Dickson, Rev. Mr. An.	28	Hawes (Dr.) Letter from	253
Distribution of Profits	77, 339	— Sermon to Jews, R.	84
Divine Presence, Medit.	357	Hawker, (Dr.) Catechism for Youth, R.	348
Disconsolate, word to	363	Hero, Christian, P.	352
Domestic Peace	102	Hill, (Sir R.) Apology, R.	302
Duff's arrival at China	239	Hints on Social Prayer	367
— England	332	— to a soldier, R.	394
— 2d Voyage		Honesty, the best Policy	203
E.		Hope, P.	302
Early Blossoms, R.	172	Hubert, Rev. Mr. Letter from	449
East-India Mission	289	Hurn's Divine Government, &c. R.	348
Ecclesiastical History	183	Hunter's (Dr.) Fun. Sermon for Fell	350
Ejaculatory Prayer	51	— Lectures, R.	522
Eternity	372	— Sermon to Jews, R.	350
Evans on Gibbon's Infidelity, R.	173	Hymns, Missionary, P. 87, 464, 483.	
Evening Hymn	176	— of Praise, P.	82
Exaggeration	301	— at opening a Chapel, P.	220
Experience, Christian	116	— for Sunday Schools, P.	88
— remarkable	277, 316	— for Lord's Day, P.	494
— of Entychus	45		
— varieties of	190		
Extract from Capt. Cooke	540		
— Charnock	464		
Byre's (Jn.) Union and Friendly In-	217		
— course, R.	217		

INDEX.

I.	Page		Page
Inconspicuous	338	Mary Mag. Apology	420
Indians, Stockbridge	289	Massachusetts, first settlers at	311, 409
Infidelity, progress of	21	Meditation, a	155
Insufficiency of the Light of Nature, R.	173	— on the Author's birth day	200
Journey of Life	497	— on the Divine presence	357
Johnson, Dr. A.	368	Memoirs of	
Joyful Grief, R.	177	Calogan, Rev. W. B.	3
Itinerancy, Dorset	336	Chace, Mrs.	397
— Society, London	379	Dalton, Mr. J.	265
		Milner, Rev. J.	333
		Savage, Rev. J.	483
		Thomas, Rev. J.	89
		Venn, Rev. Mr.	221
Kingdom of Christ	534	Message from God to thee, R.	418
Kingsbury's Apology, R.	553	Messiah, revealed to a Jewess	306
Kingsford's Sermon, R.	86	Methodists, their progress in the life of	
		Man	463
		Meyer's Defence of Sunday Schools	218
Laft Words of David	150	Milner, Rev. J. Memoirs of	333
Legget's Evidences of Christianity, R.	348	—'s Church History, R.D.	225
Letters from		Ministers, Letters on the behaviour of	
Cooper, Rev. W.	271	— 319, 360, 454	
Gunther, Rev. Mr.	399	— Duty of Prayer for	322
Hawels, Rev. Dr.	253	Mission, African	139
Hubert, Rev. Mr.	449	— South Sea, first	243
Kiernander, Rev. Mr.	354	— ad	427
Missionaries in the South Sea	354, 425	— Surry	379
Mortimer, Rev. Mr.	446	— Western	160
Nobbs, Mr.	254	Missionary Anecdotes	157, 467, 544
Robbins, Rev. Dr.	341	— Hymns	87, 219, 264, 395
Robson, Mr.	285	— Letters	177, 180, 249, 354, 485
Sailor, a	529	— Sermons, R.	436, 482
Stahmsmith, Rev. Mr.	353	— Society, Baptist	239, 379
Stentopf, Rev. C. F.	177, 180	— Connecticut	72
Vanderkemp, Rev. Dr.	72	— London	
Vos, Rev. Mr.	407	— its annual meet-	
Wilson, Captain	249	— ing	243
Letters on the behaviour of Ministers		— thanksgiving	378
— 319, 360, 454		— Netherland	71
— preaching the Gospel, R.	187, 217	— New York	206
Letter to the Rev. C. Daubeny, R.	555	Mourning Ring, P.	347
— Jos. Eyre, R.	16	Murderer, death of	82
Lines by G. A. Stevens			
— on Captain Wilson's Letter, P.	264		
— on a Sampler, P.	226		
— to a youth	131		
— under affliction	527		
Little's Christianity Mysteries, R.	349	Naturalization of the Jews	83
Lord's Day Hymn, P.	484	Nelson's Journal, R.	554
Loss of the Soul	377	Netherland, Missionary Society	
Love of Christ, P.	528	New Year, P.	43
Love's Sermon to the Jews, R.	130	Newman's Essay, R.	345
Locke, Mr. A.	157	Norridgewock, Revival of Religion at	237
		O	
		Obituary of	
		Abrey, Mrs.	342
		Allen, M.	35
		Baily, Miss	35
		Bagehot,	
Man, Isle of, Methodists there	463		
Marion's Falsehood detected, R.	438		
	412		

INDEX.

	Page		Page
Obituary of		Ode to Evening	396
Bagehot, Mr.	122	Okeley's Treatise on Christianity, R.	391
Bar, Mrs.	123	Olerenshaw, on the Sabbath, R.	217
Bullen, M.	80	Ordinations of	
Chadwick, Mrs.	167	Attley	112
Coward, Mr.	279	Biggs, W.	162
Creswell, Mrs.	549	Castleden, M.	30
Davis, Rev. J.	38	Chamberlain and James	336
Davenish, J.	215	Deane, J.	512
Dawson, Mr.	385	Dixon, A.	121
Dowell, T.	513	Dunkerley	477
Ewings, A.	80	Gore	258
Foresters, Mrs.	166	Harper	381
Gambier, Mr.	31	Hassell, T.	162
Gifford, J.	481	Kirby	321
Harmar, Rev. J.	344	Lyon, J.	162
Halliday, Mrs.	342	Presland	477
Hebden, Mrs.	32	Rance	478
Hinton, Miss	163	Randall	259
Hunter, Cath.	551	Shaw, S.	292
Jenkins, Rev. W.	517	Smith, J.	478
Ingham, Miss	121	Vickery, J.	292
K. Miss	520	Ordination Service, R.	44
Knight, Eliz.	384	Otaheite, State of	333
Lake, Mr.	520	—— Mission to	16.
Larkins, Mrs.	517	Otaheitan Priesthood	68
Levett, Mrs.	165	—— Sacrifices	319
Manderson, Mrs. and sister	209		
Melham, Rev. W.	433	P	
Mills, Mr.	38	Park's (Mr.) Journal	315
Mitchell, Mr.	339	Past Year reviewed P.	44
Moore, Rev. W.	434	Paul's (W.) influence of Christianity	438
Motto, Mrs.	429	Periodical Accounts, Baptist, R.	169
Murderer, a	82	Piety, its advantages	456
Oakley, Ann	168	Pittand's Address, R.	394
Parrot, Ann	121	Porteus's (Bp.) Lecture	161
Pryor, Mrs.	213	Praise to Grace P.	484
Rankin, Mrs.	388	Prayer, for Ministers	312
Rhodes, Ann	34	—— Social	369
Rogers, Est.	293	Preachers should be good hearers	415
——, M.	431	Prince of Peace, P.	263
Salmon, M.	261	Progress of Infidelity	21
Shrimpton, Mr.	345	—— the Methodists	463
Smith, Mr.	294	Prostitutes, conversion of two	272
Spaulding, Suf.	432	Protestant Union	335
Standen, Mr.	341	Providence, remarkable	374
Symonds, Miss	340		
Thierman, Eliz.	260	Q	
Traer, Patty	78	Queries answered	113, 143
Turner, Rev. D.	433		
Updale, Mr.	165	R	
White, Mrs.	299	Rain, P.	351
Willats, Mr.	552	Raptures, religious	18
Wilmhurst, T.	515	Reflections on Walking, R.	396
Woodcock, Ann	547	—— over a grave	25
Yockney, Mrs.	478	—— on the harvest	457
Young, Mrs.	296	—— on 2 Sam. iii. 1.	539
Obstinacy, foolish, R.	351		Prov.
Quarar Treaty	355		

INDEX:

	Page		Page
Regeneration	192	Society for propagating the Gospel in	
Rejoicing in hope, P.	219	Scotland	73
Relief, P.	307	See <i>Missionary</i> .	
Religion, revivals of	287, 288	Sonner, P.	352
Remarks on Prov. i. 23		Soldier, Hints to, R.	394
— v. 21.	412	Spiritual Disease, P.	99
Isa. ii. 22.	535	Spread of the Gospel in America	120
John x. 16, 496		Stahmsmiths, Rev. M. Letter from	
xii. 21	422	Sun of Righteousness, P.	175
Wakefield	147	Sunday Schools, Essay on	15, 52, 180
Resignation	142	— Hymns	18, 557
Retirement, P.	558		
Review of the past year, P.	44	T.	
Rivers's, beauties of Saurin, R.	433	Tempest Hymn, P.	484
Robbins, Dr. Letter from	311	Temptation, P.	528
Robinson's proofs of a Conspiracy, R.	125	Thanksgiving (Miss.) Sermons, R.	482
Roby's Civil Magistracy	555	Thomas, Rev. Mr. Memoirs	89
Romaine's Works, R.	82	Thoughts, just, of Christ	234
Ryland's Evidences, R.	348	Thunder, P.	153
— (Dr.) Dependence of Law,		Time, its flight	283
— Sec. R.	56	To the unknown God	181
		V.	
Sabbath, delightful, P.	440	Valpy's Association Sermon, R.	526
— abuses of	494	Vanderkemp, Dr. Letter from	72
— observation of	420	Varieties in experience	190
— 1st of New Year, P.	44	Venn, Rev. Mr. Memoirs of	221
— Schools	381	Village Preaching	76
Sailor, Letter from	529	Visiting	23
Sailors, An. of three	467	Unbelief	156
Salvation in heathen lands, P.	395	Union with Christ	533
Satan's charge	376	— of Knowledge and Practice	493
Savage, Rev. J. Memoirs of	485	See <i>Associations</i> .	
Schools—See <i>Sabbath, Sunday, and</i>		Universal Restoration, R.	553
Welch		Underwood's Fast Sermon, R.	174
Select Sentences 26, 67, 158, 205,	284,	Vos, Rev. Mr. Letter from	407
	376	Usher, Abp. An.	156
Sensitive Plant, P.	351		
Sermons to the Jews, R.	350	W.	
— Verses before	264	Wakefield's Lett. to Wilberforce, R.	41
Shepherd, Rev. Mr. An.	67	Watkins's Word to Wakefield, R.	41
Shew me thy Glory, P.	396	Weekly Register	161, 293
Simeon's Alike Sermon, R.	85	Welch circulating Schools 29, 160, 231	
Simpson's Apology for the Trinity, R.	414	— free Schools	290
— Essay on the New Testa-		Widow's Fund	59, 203, 471
ment, R.	347	Wilberforce's View, R.	39
— Key to the Prophecies, R.		Wilson, Capt. arrival	333
	390	— Letter from	249
Sin deceitful, P.	557	Williams's Self-Righteousness, re-	
Singing, on	362	nounced, R.	556
Societas Evangelica	71	Word to the Disconsolate	363
Society, Religious	376		
— Congregational	75	Y.	
— Benevolent	26	Young's Enquiry, R.	305
—, London Itinerant	379		

TEXTS ILLUSTRATED.

	Page		Page
Numb. xxi. 4. P.	88	Cant i. 5. P.	308
2 Sam. xlii. 1-7	150	Isa. li. 22.	535
Job xxxi. 7.	335	xliii. 25. P.	534
Psaln vi. P.	308	l. 9. 10. P.	175
— viii. P.	176	lxiii. i—6. P.	439
— lxxxv. 8. P.	538	Jer. xxxi. 18. P.	439
— cxix. 18. P.	307	John xii. 27.	433
Prov. i. 23.	65	— xlii. 1. P.	
— v. 11.	418		

ORDER OF THE PORTRAITS.

Hon. and Rev. W. B. Cadogan,	January	Rev. Corn. Winter,	August
Rev. Sir E. Leigh, Bart.	February	T. Charles,	September
Josh. Thomas,	March	G. Williams,	October
G. Townsend,	April	J. Saltern,	November
W. Roby	May	S. Rotton-ley,	December
W. Moorhouse,	June	Anglezark,	Supplement
J. Humphries,	July		



INDEX TO THE SIGNATURES.

	Page		Page
Abstinentes Oculi	356	J. K.	176, 220
Agricola	175	J. A. K.	132, 263, 352
Aleph	152	Leonora	484
Aliquis	44, 132, 175, 395, 440	J. Lagniel	43, 176, 352, 396, 439
Antonius	461	R. L.	1311, 452
B---n	352	T. L.	360
Barnabas	63	G---e L---ch---d	484
A. B.	280, 319	Maucunienfis	23, 237, 326
Anna Bailly	528	Memofa	352
D. B.	467	Minor quam nil	22
G. B.	329	Miles Emerites	201
J. B.	456	Minimus	439
J. T. B.	105, 271, 483	W. M.	453
R. B.	376	Nauticus	484
S. B.	199, 543	G. M. N.	528
T. B.	52, 105, 369	H. N.	406
Chriftophilus	537	W. N.	419
Clericus	26	Obfervator	418
F. A. E.	352	Oligos	540
N. T. C.	220	Philanthropos	182
S. C.	149	Philemor	363
D.	359	Philolathes	482
E. D.	539	Placabilis	332
J. D.	44, 87	J. B.	396
Daleth	497	S. P.	544
E.	242	R.	528
Eraftus	284, 352	J. R.	423
Eutyclus	51	S.	192, 527, 440
J. E.	396	U--- S---	219
Eumenes	506	Sariffa	82
J. F---r	374	Serene	87, 395, 440
M. F.	275, 276	Sinceratus	43
Gaius	116, 145, 276	Sinner	494
Gamma	24	Senior	264
H. G.	282	W. S.	264, 395, 406
R. H.	102	J. S. S.	396
T. H.	64, 156	E. T.	422, 484
T. H---s	70	E. Tatlock	200, 264, 283, 307, 373
Heman	119	L. T.	264
Hopefull	308	J. T.	469
Hantonienfis	423	Tyro	219
J.	256, 371, 396	Vermis	364
J. J.	464	Vigilantius	534
Iolephus	176, 308	J. W.	532
Iota	527	E. Y.	523
Julius	308, 528	Z. Y.	153
Junior	44	Zetchee	367
Junius	88, 308, 396, 522	Z.	187

